

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND
THE UNIVERSITY OF DUBLIN.

APPENDIX

TO THE

FINAL REPORT.

MINUTES OF EVIDENCE

AND

DOCUMENTS.

Presented to both Houses of Parliament by Command of His Majesty.



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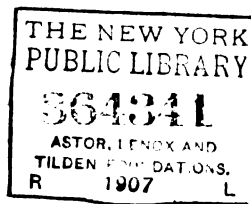


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NOTE.*.*—The Statements and Returns furnished to the Commission in July and August, 1906, are contained in the "Appendix to the First Report" of the Commission (Cd. 3176—1906).

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND
THE UNIVERSITY OF DUBLIN.

WARRANT APPOINTING THE COMMISSION.

WHITEHALL,

June 5, 1906.

EDWARD, R. & I.

EDWARD the SEVENTH, by the Grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas King, Defender of the Faith, to

Our right trusty and well-beloved Councillor Sir EDWARD FRY, Knight, late one of Our Lords Justices of Appeal;

Our right trusty and well-beloved Councillor CHRISTOPHER PALLES, Lord Chief Baron of the Exchequer Division of Our High Court of Justice in Ireland; and

Our trusty and well-beloved :—

Sir THOMAS RALEIGH, Knight Commander of Our Most Exalted Order of the Star of India, Doctor of Civil Law of Our University of Oxford, Fellow of All Souls College in Our said University;

Sir ARTHUR WILLIAM RÜCKER, Knight, Principal of the University of London, Doctor of Laws, Fellow and late Secretary of the Royal Society of London;

HENRY JACKSON, Esquire, Doctor of Letters, Regius Professor of Greek in Our University of Cambridge;

SAMUEL HENRY BUTCHER, Esquire, Doctor of Letters; late Professor of Greek in Our University of Edinburgh;

DOUGLAS HYDE, Esquire, Doctor of Laws of Our University of Dublin;

DENIS JOSEPH COFFEY, Esquire, Master of Arts, Fellow of Our Royal University of Ireland; and

STEPHEN BARNABAS KELLEHER, Esquire, Fellow of Trinity College in Our University of Dublin;

GREETING !

WHEREAS by Warrant under Our Royal Sign Manual bearing date the first day of July, one thousand nine hundred and one, We were pleased to issue a Commission to inquire into the condition of the higher general and technical education available in Ireland outside Trinity College, Dublin, and to report as to what reforms, if any, were desirable in order to render that education adequate to the needs of the Irish People :

AND WHEREAS We have deemed it expedient that a further Commission should issue to inquire into and report upon the present state of Trinity College, Dublin, and of the University of Dublin, including the revenues of the College and of any of its officers and their application; the method of government of the University and of the College; the system of instruction in the College and the teachers by whom it is conducted; the system of University examinations, and the provision made for post-graduate study and the encouragement of research; and also to inquire and report upon the place which Trinity College, Dublin, and the University of Dublin now hold as organs of the higher education in Ireland, and the steps proper to be taken to increase their usefulness to the country :

NOW KNOW YE that We, reposing great trust and confidence in your knowledge and ability, have nominated, constituted and appointed, and do by these Presents nominate, constitute and appoint you the said Sir EDWARD FRY (Chairman); CHRISTOPHER PALLES; Sir THOMAS RALEIGH; Sir ARTHUR WILLIAM RÜCKER; HENRY JACKSON; SAMUEL HENRY BUTCHER; DOUGLAS HYDE; DENIS JOSEPH COFFEY; and STEPHEN BARNABAS KELLEHER to be Our Commissioners for the purposes of the said inquiry.

And for the better effecting the purposes of this Our Commission, We do by these Presents give and grant unto you, or any three or more of you, full power to call before you such persons as you shall judge likely to afford you any information upon the subject of this Our Commission; and also to call for, have access to, and examine all such books, documents, registers, and records as may afford you the fullest information on the subject; and to inquire of and concerning the premises by all other lawful ways and means whatsoever.

And We do by these Presents authorize and empower you, or any three or more of you, to visit and personally inspect such places as you may deem it expedient so to inspect for the more effectual carrying out of the purposes aforesaid, and to employ such persons as you may think fit to assist you in conducting any inquiry which you may hold.

And We do by these Presents will and ordain that this, Our Commission, shall continue in full force and virtue, and that you, Our said Commissioners, or any three or more of you, may from time to time, proceed in the execution thereof and of every matter and thing therein contained, although the same be not continued from time to time by adjournment.

And We do further ordain that you, or any three or more of you, have liberty to report your proceedings under this Our Commission from time to time, if you shall judge it expedient so to do.

And We do further ordain that you shall be at liberty so far as proper for the purposes of your said inquiry, to consider the reports of the before-mentioned Commission of the first day of July, one thousand nine hundred and one, and the notes appended thereto, and also the evidence taken before the said Commission, but shall not take evidence upon matters inquired into by the said Commission.

And Our further will and pleasure is that you do, with as little delay as possible, report to Us under your hands and seals, or under the hands and seals of any three or more of you, your opinion upon the matters herein submitted for your consideration.

Given at Our Court at *St. James's*, the second day of June, 1906, in the sixth year of Our Reign.

By His Majesty's Command.

H. J. GLADSTONE.

Appointment of Secretary.

DUBLIN CASTLE,

June 8, 1906.

JAMES DERMOT DALY, Esquire, M.A., Barrister-at-Law, has been appointed Secretary to the Royal Commission upon Trinity College, Dublin, and the University of Dublin.

TABLE OF CONTENTS.

Alphabetical List of Witnesses Examined,	xii
Minutes of Evidence—	
DUBLIN.	
FIRST DAY (16th October, 1906):—	
ANTHONY TRAILL, Esq., LL.D., M.D., M.CH., Provost of Trinity College, Dublin,	1
SECOND DAY (17th October, 1906):—	
FRANCIS A. TARLETON, Esq., LL.D., SC.D., S.F.T.C.D., Bursar,	} Representing the Signatories to the Joint Statement I. printed on page 22 of the Appendix to the First Report.
Very Rev. J. H. BERNARD, D.D., D.C.L., Dean of St. Patrick's, and Archbishop King's Lecturer in Divinity,	
EDWARD P. CULVERWELL, Esq., M.A., F.T.C.D., Professor of Education; Registrar, School of Education; representing the Signatories to the Joint Statements II. and III. printed on pages 23-24 of the Appendix to the First Report,	22
	43
THIRD DAY (18th October, 1906):—	
JOHN JOLY, Esq., M.A., SC.D., F.R.S., Professor of Geology and Mineralogy, representing the Signatories to Joint Statements IV., V. and VI., printed on pages 25-35 of the Appendix to the First Report,	50
EDWARD J. GWYNN, Esq., M.A., F.T.C.D., representing the Signatories to Joint Statement V.,	55
W. E. THRIFT, Esq., M.A., F.T.C.D., Erasmus Smith's Professor of Natural and Experimental Philosophy, and Registrar of Engineering School, representing the Signatories to Joint Statement VI.,	67
H. H. DIXON, Esq., D.Sc., Professor of Botany, and Director of the Botanical Gardens, representing the Signatories to Joint Statement VI.,	67
E. T. WHITTAKER, Esq., M.A., SC.D., F.R.S., Royal Astronomer of Ireland, and Andrews Professor of Astronomy, representing the Signatories to Joint Statement VI.,	67
FOURTH DAY (19th October, 1906):—	
Rev. JOHN MACDERMOTT, M.A., D.D., representing the Higher Education Committee of the General Assembly of the Presbyterian Church in Ireland,	72
N. J. SYNNOTT, Esq., representing a Committee of Irish Roman Catholic Laymen,	83
GEORGE FOTRELL, Esq., Clerk of the Crown and Peace, Dublin,	98
FIFTH DAY (20th October, 1906):—	
J. P. JOHNSTON, Esq., M.A., SC.D., Resident Master in Trinity College, Dublin,	100
A. F. DIXON, Esq., M.B., D.Sc., Professor of Anatomy and Surgery; representing the Signatories to Joint Statement VII., printed on pages 35-37 of the Appendix to the First Report,	102
A. C. O'SULLIVAN, Esq., M.D., F.T.C.D., University Lecturer in Pathology, representing the Signatories to the Joint Statement VII. (ii.),	108
Miss GWYNN, Lady Registrar of Women Students in Trinity College, Dublin,	113
W. H. THOMPSON, Esq., M.D., M.CH., SC.D., King's Professor of Institutes of Medicine, representing the King's Professors in the School of Physic,	117
SIXTH DAY (22nd October, 1906):—	
The Right Hon. GERALD FITZGIBBON, LL.D., Lord Justice of Appeal in Ireland,	} Representing a Special Committee of the General Synod of the Church of Ireland,
Very Rev. J. H. BERNARD, D.D., D.C.L., Dean of St. Patrick's, and Archbishop King's Lecturer in Divinity,	
R. KYLE KNOX, Esq., LL.D.,	121
The Right Rev. Dr. ARCHDALL, Lord Bishop of Killaloe,	} Representing the House of Bishops of the Church of Ireland,
The Right Rev. Dr. CROZIER, Lord Bishop of Ossory,	
ANTHONY TRAILL, Esq., LL.D., M.D., M.CH., Provost of Trinity College, Dublin (recalled),	142
	143
	144

TABLE OF CONTENTS—*continued.***Minutes of Evidence—*continued.*—**

Page

SEVENTH DAY (23rd October, 1906):—

EDWARD P. CULVERWELL, Esq., M.A., F.T.C.D., (<i>recalled</i>),	149, 169
The Right Hon. Mr. Justice MADDEN, P.C., LL.D., Vice-Chancellor of the University of Dublin,	151
R. J. McMORDIE, Esq., M.A., representing the "Educational Reform Association," Belfast,	166

LONDON.**EIGHTH DAY (7th November, 1906):—**

The Rev. J. P. MAHAFFY, D.D., D.C.L., S.F.T.C.D., Senior Lecturer,	171
E. J. M'WEENEY, Esq., M.A., M.D., F.R.C.P.I., representing the Catholic University School of Medicine,	177
WILLIAM MAGENNIS, Esq., M.A., B.L., F.R.U.I., representing the Catholic Graduates' and Undergraduates' Association,	183

NINTH DAY (8th November, 1906):—

H. BROUGHAM LEECH, Esq., LL.D., Regius Professor of Laws in the University of Dublin,	196
JOHN MACNEILL, Esq.,	} Representing the Gaelic League.
T. W. ROLLESTON, Esq.,	
Rev. J. E. H. MURPHY, M.A., Professor of Irish in the University of Dublin,	218

TENTH DAY (9th November, 1906):—

Rev. THOMAS HAMILTON, M.A., D.D., President, Queen's College, Belfast,	224
B. C. A. WINDLE, Esq., D.Sc., F.R.S., President, Queen's College, Cork,	230
ALEXANDER ANDERSON, Esq., M.A., LL.D., President, Queen's College, Galway,	235
The Right Hon. JOSEPH BARRETT, J.P., Lord Mayor of Cork,	237

ELEVENTH DAY (10th November, 1906):—

Rev. T. T. GRAY, M.A., S.F.T.C.D., Senior Dean and Catechist,	241
Miss WHITE, LL.D., Lady Principal, Alexandra College, Dublin,	263
Miss O'FARRELLY, M.A.,	} Representing the Association of Women Graduates and Candidate Graduates,
Miss HANAN, B.A.,	

TWELFTH DAY (12th November, 1906):—

Rev. WILLIAM DELANY, S.J., LL.D., President of University College, Dublin,	269
WILLIAM M'DONALD, Esq., J.P., Chairman of the Cork County Council,	284

THIRTEENTH DAY (13th November, 1906):—

The Right Hon. The EARL OF DUNRAVEN, K.P., C.M.G., P.C.,	287
JOHN I. BEARE, Esq., M.A., F.T.C.D., Regius Professor of Greek in the University of Dublin,	296

FOURTEENTH DAY (14th November, 1906):—

DANIEL F. BROWNE, Esq., K.C.,	309
Rev. HENRY EVANS, D.D.,	316

Documents:—**SECTION A.****Charter granted by Queen Elizabeth, Letters Patent, Decrees, and other Official Documents.**

I. CHARTA sive LITERÆ PATENTES REGINÆ ELIZABETHÆ (34 Eliz. A.D. 1592),	318
II. LETTER, dated December 29, 1592, addressed by QUEEN ELIZABETH to Sir WILLIAM FITZWILLIAMS, Knt., DEPUTY FOR IRELAND,	319
III. CONSUETUDINES seu Regulæ UNIVERSITATIS DUBLINIENSIS pro sollemiori GRADUUM COLLATIONE,	320
IV. LETTERS PATENT (21 Vic., July 24th, 1857), concerning the CHANCELLOR, DOCTORS, and MASTERS of the UNIVERSITY OF DUBLIN,	323
V. DECREES of the PROVOST AND SENIOR FELLOWS OF TRINITY COLLEGE, DUBLIN, subsequent to those printed in the latest published edition of the " <i>Charta et Statuta</i> ,"	325
VI. DECREE of the PROVOST AND SENIOR FELLOWS OF TRINITY COLLEGE, DUBLIN, and DEED OF AGREEMENT with reference to the PROFESSORSHIP OF IRISH in the UNIVERSITY,	329

TABLE OF CONTENTS—continued.

Documents—continued : —

Page

SECTION B.

Supplementary Documents and Returns submitted by the Provost of Trinity College, Dublin.

VII. SUPPLEMENTARY RETURNS relating to the Property, Funds and Revenues of Trinity College, Dublin :—

(1) LETTER from the SECRETARY OF THE COMMISSION to the PROVOST OF TRINITY COLLEGE, DUBLIN,	331
(2) RETURNS furnished in reply to SECRETARY'S letter :—	
RETURN 1. College Investments—Capital Balance Sheet for Year ending 31st October, 1905,	332
RETURN 2. Trust Funds :—	
TABLE I. Benefactions—Capital Balance Sheet for Year ending 31st October, 1905,	332
TABLE II. Statement as to Income and Application of Trust Funds,	333
RETURN 3. Old Crown Estate—Acreage and Rental,	334
RETURN 4. Old Private Estate—Acreage and Rental,	335
RETURN 5. The Baldwin Estate—Acreage and Rental,	335
RETURN 6. City Estate—Tenants and Rental,	336
(3) MEMORANDUM.—Sources from which the College Estates were derived,	336

VIII. SUPPLEMENTARY RETURNS relating to STUDENTS OF TRINITY COLLEGE, DUBLIN :—

RETURN 1. Return of Students on the Books of Trinity College, Dublin, 1st May, 1906,	337
RETURN 2. Statement showing the number of Students on Books of Trinity College, Dublin, 1st May, 1906, classified according to religion,	337

IX. REPLY of the PROVOST OF TRINITY COLLEGE, DUBLIN, to a query with regard to the number of STUDENTS OF CELTIC PHILOLOGY in the COLLEGE,

337

X. MEMORANDUM furnished by the PROVOST OF TRINITY COLLEGE, DUBLIN, at the request of the COMMISSION, containing replies to certain queries regarding :—

(a) Revenues,	338
(b) Residence of Students,	339
(c) The Teachers,	339
(d) The Teaching,	339
(e) The Students,	340

XI. DOCUMENTS furnished by the PROVOST OF TRINITY COLLEGE, DUBLIN, for the information of the COMMISSION :—

(1) Description of the Buildings of Trinity College, Dublin,	341
(2) Cost of the Buildings erected by the College since 1856,	342
(3) Expenditure on the Medical School of Trinity College, Dublin,	342
(4) New Foundations in Trinity College, Dublin,	342

SECTION C.

Miscellaneous Statements submitted by certain members of Trinity College, Dublin, and the University of Dublin.

XII. STATEMENT submitted by the Rt. Hon. the EARL OF ROSSE, K.P., Chancellor of the University of Dublin,	344
XIII. SUPPLEMENTARY STATEMENT submitted by the Rev. T. T. GRAY, M.A., S.F.T.C.D., Senior Dean and Catechist,	345
XIV. STATEMENT with regard to the COLLEGE FEES, submitted by the Rev. J. P. MAHAFFY, D.D., D.C.L., S.F.T.C.D., SENIOR LECTURER,	347
XV. JOINT STATEMENT of fourteen JUNIOR FELLOWS OF TRINITY COLLEGE, DUBLIN, objecting to certain schemes of change in the constitution of the College,	348
XVI. STATEMENT submitted by JOHN I. BEARE, M.A., F.T.C.D., REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF DUBLIN,	348
XVII. STATEMENT with reference to the CLASSICAL SCHOOL in TRINITY COLLEGE, DUBLIN, submitted by JOHN I. BEARE, Esq., M.A., F.T.C.D., REGIUS PROFESSOR OF GREEK, and J. GILBERT SMYLY, Esq., M.A., F.T.C.D., PROFESSOR OF LATIN,	350

TABLE OF CONTENTS—continued.

Documents—continued:—

	Page
XVIII. SUPPLEMENTARY STATEMENT submitted by E. J. GWYNN, Esq., M.A., F.T.C.D.,	352
XIX. SUPPLEMENTARY STATEMENT submitted by the Rev. W. R. WESTROFF ROBERTS, B.D., F.T.C.D.	354
XX. STATEMENT submitted by J. JOLY, Esq., M.A., Sc.D., F.R.S., PROFESSOR OF GEOLOGY AND MINERALOGY in the UNIVERSITY OF DUBLIN,	355
XXI. LETTER from W. E. ORMSBY, Esq., M.A., LL.D., READER IN INDIAN LAW in TRINITY COLLEGE, DUBLIN,	360
XXII. STATEMENT submitted on behalf of the SCHOLARS on the FOUNDATION OF TRINITY COLLEGE, DUBLIN,	360

SECTION D.

Statements submitted to the Commission, with reference to the Divinity School in Trinity College, Dublin, and the University of Dublin.

XXIII. DOCUMENTS put in by the Right Hon. GERALD FITZGIBBON, P.C., LL.D., LORD JUSTICE OF APPEAL IN IRELAND:—	
RETURN A.—THE EXISTING CLERGY OF THE CHURCH OF IRELAND, 1905-6, showing the Number and Proportion of Students and Graduates of <i>Trinity College, Dublin</i> , with the Number of Fellows, Scholars, Moderators, and Electors; also the Number of Students and Graduates of other Colleges and Universities and the Number of "Literates" included in the Return,	362
RETURN B.—CLERGY HOLDING HIGH OFFICE IN THE CHURCH OF IRELAND, 1905-6, showing the Number of Students and Graduates of <i>Trinity College, Dublin</i> ,	365
RETURN C.—THE EXISTING CLERGY OF THE CHURCH OF ENGLAND AND OF THE EPISCOPAL CHURCH OF SCOTLAND, 1905-6, serving in Great Britain, India, the Colonies, and Foreign Countries, being Students or Graduates of <i>Trinity College, Dublin</i> , with the Numbers of Scholars, Moderators, Bishops, Deans, and Archdeacons included in the Return,	368
GENERAL SUMMARY OF RETURNS A, B, and C.,	369
XXIV. DOCUMENTS put in by the Very Rev. J. H. BERNARD, D.D., D.C.L., DEAN OF ST. PATRICK'S, AND ARCHBISHOP KING'S LECTURER IN DIVINITY:—	
(1) Return showing the number of Divinity Students in the University of Dublin who have kept the Michaelmas Term from 1870-1906 inclusive,	370
(2) Board of Biblical Studies in the University of Liverpool,	370
XXV. MEMORANDUM put in by R. KYLE KNOX, Esq., LL.D., with reference to the Statement (printed at page 82 of the Appendix to the First Report), submitted by a SPECIAL COMMITTEE appointed by the GENERAL SYNOD OF THE CHURCH OF IRELAND,	372
XXVI. RESOLUTION passed by the DIOCESAN COUNCIL OF DOWN AND CONNOR AND DROMORE,	372

SECTION E.

Statements submitted to the Commission, with reference to the Law School in Trinity College, Dublin, and the University of Dublin.

XXVII. DOCUMENTS with regard to the relations between the Law School in Trinity College, Dublin, and the Honourable Society of King's Inns (<i>referred to in the oral evidence of Mr. Justice Madden and Dr. Brougham Leech</i>):—	
(1) Report of Law School Committee, appointed by the Board, January, 1901,	373
(2) Memorandum by the Regius Professor of Laws on the proposed changes in the Law School,	376
(3) Reply of Law School Committee to Observations on their Report,	383
(4) Scheme for the Reconstruction of the Law School suggested by the late Regius Professor of Laws,	386
XXVIII. STATEMENT submitted by the BENCHERS OF THE HONOURABLE SOCIETY OF THE KING'S INNS, Report of the Education Committee of the Benchers of the King's Inns (<i>referred to in the foregoing Statement</i>),	389
XXIX. STATEMENT submitted by T. HENRY MAXWELL, Esq., KING'S INNS PROFESSOR,	390

TABLE OF CONTENTS—continued.

Documents—continued :—

Page

SECTION F.

Statements submitted to the Commission, with reference to the Medical School in
Trinity College, Dublin, and the University of Dublin.

XXX. STATEMENT of the KING'S PROFESSORS in the SCHOOL OF PHYSIC,	391
XXXI. SUPPLEMENTARY STATEMENT submitted by W. H. THOMPSON, Esq., M.D., M.CH., SC.D., relative to (1) Fees payable by MEDICAL STUDENTS in the SCHOOL OF PHYSIC in the UNIVERSITY OF DUBLIN, with suggested reductions; (2) Prizes and Scholarships in the same, with suggested additions,	396
XXXII. JOINT STATEMENT of the BOARD of TRINITY COLLEGE, DUBLIN, and the PRESIDENT and FELLOWS of the ROYAL COLLEGE OF PHYSICIANS OF IRELAND,	398
XXXIII. STATEMENT submitted by the PROFESSORS of the SCHOOL OF PHYSIC in TRINITY COLLEGE, DUBLIN,	398
XXXIV. SUPPLEMENTARY STATEMENT submitted by the ROYAL COLLEGE OF PHYSICIANS OF IRELAND,	399
XXXV. STATEMENTS with reference to SIR PATRICK DUN'S HOSPITAL :—	
(1) RESOLUTION of the BOARD of GOVERNORS of SIR PATRICK DUN'S HOSPITAL,	400
(2) STATEMENT submitted by the MEDICAL STAFF of SIR PATRICK DUN'S HOSPITAL,	400

SECTION G.

Statements submitted to the Commission, with reference to Women Students in Trinity
College, Dublin, and the University of Dublin.

XXXVI. STATEMENT submitted by certain PARENTS and GUARDIANS of WOMEN STUDENTS in TRINITY COLLEGE, DUBLIN, and by certain WOMEN STUDENTS in that COLLEGE,	401
XXXVII. JOINT STATEMENT submitted by certain TUTOR FELLOWS of TRINITY COLLEGE, DUBLIN, with regard to the education of WOMEN STUDENTS,	402
XXXVIII. SUPPLEMENTARY STATEMENT submitted by Miss WHITE, LL.D., LADY PRINCIPAL of ALEXANDRA COLLEGE, DUBLIN.	403
XXXIX. STATEMENT submitted by Miss O'FARRELLY, M.A., representing the IRISH ASSOCIATION of WOMEN GRADUATES AND CANDIDATE GRADUATES,	406
XL. STATEMENT submitted by Miss HANAN, B.A., representing the IRISH ASSOCIATION of WOMEN GRADUATES AND CANDIDATE GRADUATES,	406

SECTION H.

Documents put in by Witnesses in connection with their oral evidence.

XLI. LETTER from the Rev. WILLIAM DELANY, S.J., LL.D., in supplement to his oral evidence,	407
XLII. STATEMENT submitted by A. F. DIXON, Esq., M.B., D.SC., in supplement to his oral evidence,	408
XLIII. LETTER from the Rev. J. E. H. MURPHY, M.A., Professor of Irish in the University of Dublin, in supplement to his oral evidence,	408
XLIV. DOCUMENTS put in by GEORGE FOTTELL, Esq. :—	
(1) Queries and Answers in relation to the systems of teaching in common in the University of Bonn, of Catholic and non-Catholic students,	408
(2) "The Church and the Universities in countries of Mixed Religions" (an Article reprinted from <i>The Irish Ecclesiastical Record</i> of October, 1906),	414
XLV. DOCUMENTS put in by N. J. SYNNOTT, Esq. :—	
(i.) EXTRACT from "Vindication and Protest," published by the Catholic Committee in 1792,	419
(ii.) EXTRACT from the Petition of the Catholics of Ireland to the King, presented 1793,	419
(iii.) EXTRACT from Memorial to the Lord Lieutenant of Ireland by the Prelates of the Roman Catholic Communion in Ireland, presented 1793,	419
(iv.) EXTRACT from Memorial presented to the Lord Lieutenant in 1794 by the Roman Catholic Prelates of Ireland,	419
(v.) EXTRACT from Petition of Roman Catholics presented by Grattan to the Irish House of Commons, 1795,	420
(vi.) EXTRACT from "The Constitutional History of the University of Dublin," by Denis Caulfield Heron,	420
(vii.) EXTRACTS from Annual Reports of the [English] Universities' Catholic Education Board,	420

TABLE OF CONTENTS—*continued.*

Documents—*continued* :—

Page

SECTION I.

Other Statements submitted to the Commission.

XLVI. RESOLUTION of the ROMAN CATHOLIC ARCHBISHOPS AND BISHOPS OF IRELAND adopted at a meeting held on 10th October, 1906,	421
XLVII. LETTER addressed by His Grace The Most Rev. Dr. WALSH, ARCHBISHOP OF DUBLIN, to the Right Hon. Sir ANTONY MACDONNELL, P.C., K.C.S.I., K.C.V.O., UNDER SECRETARY TO THE LORD LIEUTENANT OF IRELAND,	421
XLVIII. SCHEME for a National University for Ireland, submitted by The Right Hon. The EARL OF DUNRAVEN, K.P., P.C., C.M.G.,	422
XLIX. STATEMENT submitted by the Right Hon. GERALD FITZGIBBON, LL.D., P.C., LORD JUSTICE OF APPEAL IN IRELAND,	424
L. MEMORANDUM respecting the ROYAL COLLEGE OF SCIENCE FOR IRELAND, submitted by the DEPARTMENT OF AGRICULTURE AND TECHNICAL INSTRUCTION FOR IRELAND,	432
LI. STATEMENT submitted by a COMMITTEE appointed by the CONFERENCE OF THE METHODIST CHURCH IN IRELAND,	433
LII. STATEMENT submitted by a COMMITTEE OF IRISH CATHOLIC LAYMEN,	434
LIII. STATEMENT submitted by the CATHOLIC DEFENCE SOCIETY,	438
LIV. STATEMENT submitted by certain PRESBYTERIAN GRADUATES OF THE UNIVERSITY OF DUBLIN,	439
LV. STATEMENTS submitted by J. ADAMS, Esq., M.A., ASSISTANT LECTURER, ROYAL COLLEGE OF SCIENCE FOR IRELAND,	440
LVI. STATEMENT submitted by M. J. BURKE, Esq., B.A., M.D.,	441
LVII. STATEMENT submitted by the Rev. E. CLARKE, MINISTER OF FIRST PRESBYTERIAN CHURCH, STRABANE,	442
LVIII. STATEMENT submitted by JOHN F. HARRIS, Esq., PRESIDENT, "EDUCATION REFORM ASSOCIATION," BELFAST,	442
LIX. LETTER from REDMUND NAISH, Esq., requesting that his name be withdrawn from a STATEMENT submitted by certain CATHOLIC LAYMEN for the information of the COMMISSION,	443
LX. STATEMENT submitted by CHARLES A. O'CONNOR, Esq., K.C.,	443
LXI. STATEMENT submitted by W. O'REILLY, Esq., D.L.,	444
LXII. STATEMENT submitted on behalf of the ROYAL INSTITUTE OF THE ARCHITECTS OF IRELAND by R. CAULFEILD ORPEN, Esq., B.A., HON. SECRETARY,	444
LXIII. STATEMENT submitted by A. W. QUILL, Esq., M.A.,	445
LXIV. STATEMENT submitted by CHARLES RONAYNE, Esq., M.D., J.P.,	445
LXV. LETTER from the Rev. CHARLES H. H. WRIGHT, D.D.,	447
LXVI. RESOLUTION of the SENATE OF THE ROYAL UNIVERSITY OF IRELAND, passed on the 25th October, 1906,	447
LXVII. RESOLUTION adopted by the CORPORATION OF CORK at a Meeting held on the 24th August, 1906,	447
LXVIII. LETTER from the TOWN CLERK, CORK, dated 15th September, 1906,	448
LXIX. RESOLUTIONS adopted at a PUBLIC MEETING IN CORK, held on 17th November, 1906,	448
LXX. RESOLUTION adopted by the CORK COUNTY COUNCIL on 6th September, 1906,	449
LXXI. RESOLUTION adopted by the CORK RURAL DISTRICT COUNCIL on 20th September, 1906,	450
LXXII. RESOLUTION adopted by the AGRICULTURAL COMMITTEE of the KERRY COUNTY COUNCIL on 31st August, 1906,	450
LXXIII. RESOLUTION adopted by the COUNTY COUNCIL of KING'S COUNTY on the 25th August, 1906,	451
LXXIV. RESOLUTION adopted by the MEATH COUNTY COUNCIL on 27th August, 1906,	451
LXXV. RESOLUTION adopted by the CORPORATION OF WATERFORD on 2nd October, 1906,	451
LXXVI. RESOLUTION adopted by the YOUGHAL URBAN DISTRICT COUNCIL,	452

TABLE OF CONTENTS—continued.

Documents—continued :

Page

SECTION K.

Memoranda drawn up by Members of the Commission.

LXXXVII. MEMORANDUM by Sir THOMAS RALEIGH on the relation of the Colleges to the University of Oxford,	453
LXXXVIII. MEMORANDUM by Sir ARTHUR W. RÜCKER, on the relations of the University of London to Institutions connected therewith,	454
LXXXIX. MEMORANDUM by Professor HENRY JACKSON, LITT.D., on the relation of the Colleges to the University of Cambridge,	455

SECTION L.

Miscellaneous Documents.

LXXX. SUMMARY of SCHOLARSHIPS, EXHIBITIONS, and PRIZES awarded by Examination in Trinity College, Dublin, and the University of Dublin.	457
LXXXI. LIST of PROFESSORSHIPS and LECTURESHIPS in Trinity College, Dublin, and the University of Dublin,	459
LXXXII. DECISION of the Right Hon. FRANCIS BLACKBURNE, VICE-CHANCELLOR OF THE UNIVERSITY, on the right of appointment of the REGISTRAR TO THE SENATE,	462
LXXXIII. OPINION OF THE ASSESSOR, the Rt. Hon. JUDGE KEATINGE, on the occasion of the Appeal of DENIS CAULFIELD HERON,	463
LXXXIV. EXTRACT from the OPINION given by FRANCIS A. FITZGERALD, Esq., Q.C., as to the relations between TRINITY COLLEGE, DUBLIN, and the UNIVERSITY OF DUBLIN,	465
LXXXV. OPINION of SIR JOSEPH NAPIER, VICE-CHANCELLOR OF THE UNIVERSITY OF DUBLIN, as to the relations between TRINITY COLLEGE, DUBLIN, and the UNIVERSITY OF DUBLIN,	465
LXXXVI. JUDGMENT of the Right Hon. Sir ANDREW PORTER, MASTER OF THE ROLLS, in the Case of Trinity College, Dublin, v. The Attorney-General and others (Reid's bequests),	470
LXXXVII. CORRESPONDENCE with reference to arrangements regarding FEES in the SCOTTISH UNIVERSITIES and in the UNIVERSITIES OF MANCHESTER, LIVERPOOL, and LEEDS,	475
LXXXVIII. LETTER from the Right Hon. The EARL OF DUNRAVEN, K.P., P.C., C.M.G., published in the Irish newspapers in January, 1904,	476
LXXXIX. LETTER of the late Right Rev. MONSIGNOR MOLLOY, VICE-CHANCELLOR of the ROYAL UNIVERSITY of IRELAND, and RECTOR of the CATHOLIC UNIVERSITY of IRELAND, published in the <i>Irish Independent</i> of the 15th September, 1906,	478
XC. RESOLUTION in favour of a SOLUTION of the IRISH UNIVERSITY QUESTION on the lines indicated in LORD DUNRAVEN'S LETTER of January, 1904, with list of signatories thereto. [Reprinted from a Pamphlet, "What is a National University?" by Mr. George Fottrell. (Hodges, Figgis, and Co., Dublin, 1905)],	480
XCI. LETTER from His Grace the Most Rev. Dr. WALSH, ARCHBISHOP OF DUBLIN, on the subject of the DECLARATION of the CATHOLIC LAITY in 1897. [Reprinted from "The Irish University Question." (Browne and Nolan, Dublin, 1897)],	483
XCII. EXTRACT from a Pastoral Letter of His Grace the Most Rev. Dr. WALSH, ARCHBISHOP OF DUBLIN. [Reprinted from "The Irish University Question." (Browne and Nolan, Dublin, 1897)],	486
XCIII. RESOLUTION of the IRISH ROMAN CATHOLIC HIERARCHY, 1889. [Reprinted from "The Irish University Question." (Browne and Nolan, Dublin, 1897)],	487
XCIV. REPORT on the ACCOUNTS OF TRINITY COLLEGE, DUBLIN, furnished by Messrs. Price, Waterhouse & Co., Chartered Accountants, in accordance with the Instructions of the Commission,	487
XCV. MEMORANDA submitted by the PROVOST OF TRINITY COLLEGE, DUBLIN, with reference to the ACCOUNTS of the COLLEGE:—	
(1) Memorandum on certain matters referred to in the Oral Evidence of H. Brougham Leech, Esq., LL.D.,	495
(2) Memorandum on certain matters referred to in the Oral Evidence of R. J. McMordie, Esq., M.A.,	496
Index to Minutes of Evidence.	497
Map of Trinity College, Dublin, to face page	542

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN,
AND THE UNIVERSITY OF DUBLIN.

ALPHABETICAL LIST OF WITNESSES WHO GAVE ORAL EVIDENCE BEFORE
THE COMMISSION.

Name	Description or Address.	Page.
ANDERSON, ALEXANDER, Esq., M.A., LL.D.,	President of Queen's College, Galway,	235
ARCHDALL, The Right Reverend Dr., ..	Lord Bishop of Killaloe. Representative of the House of Bishops of the Church of Ireland.	143
BARRETT, The Right Hon. JOSEPH, J.P.,	Lord Mayor of Cork,	237
BEARE, JOHN I., M.A.,	Fellow of Trinity College, and Regius Professor of Greek in the University of Dublin.	296
BERNARD, Very Rev. J. H., D.D., D.C.L., ..	Dean of St. Patrick's. Archbishop King's Lecturer in Divinity.	22, 121
BROWNE, DANIEL F., Esq.,	King's Counsellor,	309
CROZIER, The Right Reverend Dr., ..	Lord Bishop of Ossory. Representative of the House of Bishops of the Church of Ireland.	143
CULVERWELL, EDWARD P., Esq., M.A., ..	Fellow of Trinity College, and Professor of Education in the University of Dublin.	43, 149, 169.
DELANY, Reverend WILLIAM, S.J., LL.D., ..	President of University College, Dublin,	269
DIXON, A. F., Esq., M.B., D.Sc., ..	Professor of Anatomy and Chirurgery in the University of Dublin,	102
DIXON, H. H., Esq., D.Sc.,	Professor of Botany, and Director of the Botanical Gardens, ..	67
DUNRAVEN, The Right Hon. Earl of, K.P., C.M.G., P.C.	Adare Manor, co. Limerick,	287
EVANS, Reverend H., D.D.,	Commissioner of National Education,	316
FITZGIBBON, The Right Hon. GERALD, LL.D.	Lord Justice of Appeal in Ireland,	121
FOTTELL, GEORGE, Esq.,	Clerk of the Crown and Peace, Dublin,	98
GRAY, Reverend T. T., M.A.,	Senior Fellow and Senior Dean and Catechist of Trinity College, Dublin.	241
GWYNN, EDWARD J., Esq., M.A.,	Fellow of Trinity College, Dublin,	55
GWYNN, Miss,	Lady Registrar of Women Students in Trinity College, ..	113
HAMILTON, Reverend T., M.A., D.D., ..	President of Queen's College, Belfast,	224
HANAN, Miss, B.A.,	Representative of the Association of Women Graduates and Candidate Graduates.	266
JOHNSTON, J. P., Esq., M.A., Sc.D., ..	Resident Master in Trinity College, Dublin,	100
JOLY, JOHN, Esq., M.A., Sc.D., F.R.S., ..	Professor of Geology and Mineralogy in the University of Dublin,	50
KNOX, KYLE R., Esq., LL.D.,	College Gardens, Belfast,	142
LEECH, H. BROUGHAM, Esq., LL.D., ..	Regius Professor of Laws in the University of Dublin,	196
MACDERMOTT, Reverend JOHN, M.A., D.D.,	Representative of the Higher Education Committee of the General Assembly of the Presbyterian Church in Ireland.	72
M'DONALD, WILLIAM, Esq., J.P.,	Chairman of the Cork County Council,	284
M'MORDIE, R. J., Esq., M.A.,	Representative of the " Education Reform Association," Belfast,	166
MACNEILL, JOHN,	Vice-President of the Gaelic League,	207
M'WEENY, E. J., Esq., M.A., M.D., F.R.C.P.I.	Representative of the Catholic University School of Medicine, ..	177
MADDEN, The Right Hon. Mr. Justice, LL.D., P.C.	Vice-Chancellor of the University of Dublin,	151

LIST OF WITNESSES—continued.

Name.	Description or Address.	Page.
MAGENNIS, WILLIAM, Esq., M.A., F.R.U.I.,	Representative of the Catholic Graduates' and Under-Graduates' Association.	183
MAHAFFY, Reverend J. P., D.D., D.C.L., ..	Senior Fellow and Senior Lecturer of Trinity College, Dublin, ..	171
MURPHY, Rev. J. E. H., M.A.,	Professor of Irish in the University of Dublin,	218
O'FAÉBHELY, Miss, M.A.,	Representative of Association of Women Graduates and Candidate Graduates.	266
O'SULLIVAN, A. C., M.D.,	Fellow of Trinity College, Dublin. University Lecturer in Pathology.	108
ROLLESTON, T. W., Esq.,	Representative of the Gaelic League,	207
SYNNOTT, N. J., Esq.,	Representative of Committee of Irish Roman Catholic Laymen.	83
TARLETON, FRANCIS A., Esq., LL.D., Sc.D.,	Senior Fellow and Bursar of Trinity College, Dublin,	22
THOMPSON, W. H., M.D., M.Ch., Sc.D., ..	King's Professor of Institutes of Medicine,	117
THRIFT, W. E., M.A.,	Fellow of Trinity College, Dublin, and Erasmus Smith's Professor of Natural and Experimental Philosophy.	67
TRAILL, ANTHONY, Esq., LL.D., M.D., M.Ch.,	Provost of Trinity College, Dublin,	1, 147
WHITE, Miss H. M., LL.D.,	Lady Principal, Alexandra College, Dublin,	263
WHITTAKER, E. T., Esq., M.A., Sc.D., F.R.S.,	Royal Astronomer of Ireland, and Andrews' Professor of Astronomy,	67
WINDLE, B. C. A., Esq., M.A., D.Sc., F.R.S.,	President of Queen's College, Cork,	230

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND THE UNIVERSITY OF DUBLIN.

MINUTES OF EVIDENCE.

FIRST DAY.

TUESDAY, OCTOBER 16TH, 1906.

AT 10.30 O'CLOCK, A.M.,

At Trinity College, Dublin.

Present.—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman); The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland; Sir Thomas RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.Sc., LL.D., F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

ANTHONY TRAILL, Esq., LL.D., M.D., M.CH., Provost of Trinity College, Dublin, called in and examined.

1. CHAIRMAN.—Before we begin to ask any questions, Dr. Traill, I am directed to thank you on behalf of the Commission for the way in which you have answered our written questions so fully, and for the great hospitality you have extended to us in giving us the use of your room. (*Witness*).—I am very happy to have you here. It is no inconvenience at all, and the Board Room would have been quite too small for you.

2. Have you prepared a statement which you wish to lay before us, or shall I take you by way of examination?—What I propose to do is this. I have written separate documents on several subjects. I have, of course, been thinking upon them for a long time, and it struck me that perhaps the most convenient plan would be to give my opinion upon each subject, and then, before going on to the next, to be asked any questions the Commissioners thought fit upon that particular subject, rather than have all the subjects mixed up together and questions asked on them all at the end. I want to deal first with the scheme put forward by certain of the Junior Fellows and Professors for extending the usefulness of Trinity College and the University of Dublin. The next question would be that of the introduction of a second college into the University of Dublin.

3. On that you gave a great deal of evidence before the Robertson Commission, did you not?—I have never read that since, so that I do not remember much about it. But at any rate I want to go into that, as there have been changes even since then. The third subject would be the question of the Governing Body of Trinity College and the claims of the Professors, and the next would be the Divinity School question. It seems to me that these four questions are so separate that, if it suits your convenience, I would read what I have to say on each, and then be examined on them separately.

Scheme of certain Junior Fellows and Professors.

I presided at all the meetings of Junior Fellows and Professors, and can state that the discussions took place with the most *bona-fide* anxiety to meet the Roman Catholic Church in every way possible to secure their members coming to Trinity College in large numbers. Their Committee were in communication with a Committee of Roman Catholic laymen, and they agreed in the main on the basis of a new arrangement. I sympathise entirely with that move-

ment, though I do not agree to all its details, and I was in hopes that the Roman Catholic Bishops would consider the strong lay opinion of their co-religionists and give way in the matter. I was prepared, as those who have agreed to the offer were, to sacrifice temporarily the principle of the Tests Act of 1873, and to admit on a Governing Body eminent academic Roman Catholics as such, to tide over the interim during which the entrance of sufficient Roman Catholic students might take place, to secure their future representation on the various faculties and on a Governing Body. In going so far I wish to say that I never intended to transform Trinity College suddenly into a college with a Roman Catholic atmosphere, as I contend that at present it has no Protestant atmosphere outside the Divinity School, and I would be quite ready to give it a Roman Catholic atmosphere to the same extent. In other words, there should be no special atmosphere in secular studies of any denominational kind, but all religions should be treated alike, as far as their representatives would agree to be so treated. The document* signed by some 467 Roman Catholic laymen is a very remarkable one, and if its principles were accepted by the Bishops of their Church a solution of the difficulty would be reached. But we cannot shut our eyes to the fact that the proposal to have mixed education in Trinity College has been condemned by the Hierarchy of an Infallible Church, and it can only be got over by those who are independent enough to choose for themselves and their children. I submit the following reasons to show that the scheme put forward by the Junior Fellows and Professors and accepted by the Roman Catholic laymen cannot be tried with any chance of success.

In the first place it has been openly condemned by the Roman Catholic Hierarchy.

Again, Dr. Delany says:—"I am unable to conceive any such change in the constitution, mode of government, and system of education of Trinity College, which would make it acceptable to the Catholic body in Ireland as well as to the Protestants of Ireland for whose benefit it has existed hitherto."†

Father Finlay says:—

"The constitution and government of Trinity College cannot, it appears to me, be so modified and

DUBLIN.
—
Oct. 16, 1906.
—
Anthony
Traill, Esq.,
LL.D., M.D.,
M.CH., Provost
of Trinity
College,
Dublin.

* See Appendix to First Report (Cd. 3176), 1906, page 110.

† *Ib.*, page 121.

DUBLIN.
Oct. 16, 1906.
Anthony
Traill, Esq.,
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altered as to make the College an acceptable 'organ of the higher education' to Irish Catholics. The impossibility arises as well from the Catholic requirements as from those interests which are bound up with the College as it exists at present."

Again he says:

"Catholics as a body insist . . . that the teaching even of subjects not directly concerned with religion, such as history, philosophy, biology, and others, shall not be made a means of attack on Catholic doctrines or on the Catholic Church. . . .

"They demand a University . . . which shall have that colour of Roman Catholicism that is given in respect of Protestantism in Oxford, Cambridge, and Dublin,"

"To secure all this in Trinity College as it exists at present seems quite impossible. It is an essentially Protestant institution. . . . And it must cease to be all this before it can become acceptable to Roman Catholics. . . . This would mean the utter destruction of Trinity College—of the Trinity College which Irish Protestants have founded and built up.

"Catholics, as such, have no wish to destroy Trinity College. They would not, I think, lessen its distinctively religious character."

He further adds:

"A scheme"—this is referring in anticipation to the scheme I have mentioned—"might be put forward which should appear to lessen in some degree the Catholic objections to it, while preserving its Protestant 'atmosphere'—Catholics might obtain representation on its Governing Body, Catholic professors might be appointed in . . . philosophy and history—a Catholic Chapel even might be built within the College grounds and Catholic services held in it if the Catholic Bishops consented—but these and such like measures could never render Trinity even tolerable to Irish Catholics."*

But though I personally would be delighted to see 1,000 Roman Catholics brought in, with the 1,000 Protestants who are there, I cannot shut my eyes to the fact that the persons who have the real control of the matter are not the 467 Roman Catholic gentlemen, or even any number of that kind, but those who own the schools in Ireland. The intermediate schools, from which—if the Bishops threw themselves heartily into a plan of this kind—we would expect a large accession of students, are absolutely in the hands of the Bishops or of the Jesuits, and they control them. If they will not allow boys to come here, it seems absolutely hopeless, however anxious a certain number of Catholic laymen may be, that such a scheme will succeed. The Jesuits, I must say, have shown greater liberality towards the constitution suggested than any other Roman Catholics, because we have constantly had a very fine set of students from Clongowes and Blackrock College, and from the Jesuit Colleges in England, also.

Under these circumstances I am prepared to deal with the Roman Catholic laymen alone, and to make every reasonable concession to meet their views, but not to upset the ancient constitution of the College for the limited number likely to come.

As mixed education is condemned in the College, so it must be condemned in the University, and therefore no second college can reasonably be introduced into the University of Dublin. But a solution must be found, and it seems to me that you can only arrive at such by legislating for two different sections of the Roman Catholic community. Give the Bishops and those laymen who are prepared to work on their lines a college of the kind they ask for, in connection with the Royal University, and let those Roman Catholics who wish to come to Trinity College be perfectly free to do so. Two conditions, however, should be attached to this double solution. First of all, the college to be taken into the Royal University should not be run on the same lines as Trinity College. It should be understood to be practically denominational, for, as I have shown elsewhere, Trinity College has a right to be protected from an unfair competition. There is not room in Dublin for two open colleges run on the same lines, especially if the second college charged lower fees, so as to attract numbers of our students, Protestant as well as Roman Catholics. Such a college might safely be placed at Cork, where there is a great

demand for it, or Maynooth might be restored to its proper position under its original Charter, which provided for a lay college beside the ecclesiastical one, which lay college was actually in existence for fifteen years from 1802 to 1817. Again, it should be an absolute condition to be laid down by the State, that no public money should be given to such a college as I have indicated, which is to meet the requirements of those Roman Catholics who wish to be educated under the care of their Church and under ecclesiastical authority, unless at the same time the boycott is removed, not only from Trinity College, but from the three Queen's Colleges, and every Roman Catholic layman left free to exercise his own judgment as to where he should send his children. I am not prescribing legitimate advice being given to laymen by their spiritual advisers, but only protesting against coercion, through their faith, being applied; in other words, against the terrors of the Church being used to enforce the orders of the Bishops.

Then there is another matter in connection with extending the usefulness of Trinity College to meet the requirements of Roman Catholic boys throughout the country; it is a question of money. One of the great difficulties is the amount of the fees. It has been suggested that the amount of the fees, especially the entrance fee, has been a great deterrent to the entry of poor students. It is not easy to deal suddenly with fees upon which almost the entire income of a number of the Junior Fellows depends. Moreover, it is not desirable that poor men, who have not sufficient ability to derive real benefit from a reduction in the fees, should enter Trinity College. I have had experience for many years of the class of men who come up of the poorer classes, and have done everything I can, both pecuniarily and in every other way, to help forward men of ability from the lowest ranks of society, and I am glad to say that numbers of them are now successful in the world. But I have had experience of ambitious men without brains coming to Trinity College, and I have generally advised them after a year or two to go to some other employment, as they were not suited for the profession they seemed to be anxious to get into. If they are not brilliant and have the money, let them pay. The poor man or youth with brains is the one to be helped. The sizarships in Trinity College go far to meet that case, and an extension of those valuable helps would go far to increase the usefulness of the College and University. A sizar has cheap rooms, free commons, and no fees to pay. There are thirty of them. In two or three years he is sure to obtain a scholarship, with an additional endowment, which will practically put him through his course and secure his degree with honours of further money value. It is a very remarkable fact which I have just ascertained on investigation, that in the last sixty years twenty-two sizars have become Fellows of this College. Of these, twenty still survive, three of them are ex-Fellows, and seventeen are still Fellows; i.e., more than half of all the existing Fellows, senior and junior, have been sizars. I confess I did not know that before.

4. That is valuable evidence?—It is very remarkable. Trinity College, instead of being put forward as the rich man's college, is in that respect most certainly the poor man's college.

5. Dr. JACKSON.—In the last how many years?—Sixty. That finishes the first subject.

6. CHAIRMAN.—I think the result is this—that you propose two schemes: one for those Roman Catholics who follow the Bishops, which would be a denominational college elsewhere than in the University of Dublin?—Yes.

7. And the other is a modification of Trinity College, so as to facilitate still more the entrance of those Roman Catholics who, like some who are sitting at this table, have thought fit to come there?—I have come to that conclusion.

8. Dr. JACKSON.—When you say a "denominational" college, do you mean a denominational college or a *practically denominational* college?—We understand a denominational college to mean one as asked for by themselves. I do not say that Protestants are to be excluded from it at all, but it is to be recognised that the Bishops have control over it; that is to say, they can exercise control over the professors, over the lecturers, over the books used; what is called denominational government; but I do not say that Protestants should be excluded from it.

* See Appendix to First Report (Cd. 3176), 1906, page 123.

The demands put forward by the Bishops are in writing; we know what they are. But a large number of Roman Catholics wish their sons to come to Trinity College. There are more Roman Catholics here than Presbyterians and Methodists taken together, or than all other denominations except the Church of Ireland. There have always been about ten per cent. of Roman Catholics here; and it is our contention that every pressure to keep them out ought to be withdrawn if a large sum of money is to be devoted to the purpose, which I think they are fairly entitled to, for those who wish to go under the Bishops' rule.

9. CHAIRMAN.—On the lines of the Resolutions passed in 1905?—Yes.

10. Although you do not make it a condition of those Resolutions that they should satisfy the Hierarchy of the Roman Catholic Church. That is to say—even if the Roman Catholic Church, through its Bishops, does not accept these terms in satisfaction of all their claims, you would be prepared to offer them, nevertheless?—To the Roman Catholic laymen.

11. Yes?—Certainly. If I cannot deal with the Bishops I would deal with the laity.

12. Is it possible to carry these resolutions into effect without the consent and assistance of the Roman Catholic Hierarchy?—I do not quite understand your question.

13. You recollect the resolutions which you passed in 1903, I think?—Yes.

14. You will find them set out in Dr. Bindon Stoney's Statement?—Yes.

15. What I was going to suggest to you is, that it would be difficult to carry those into effect without the assent, consent, and assistance of the Roman Catholic Hierarchy?—Certainly, as regards appointing Roman Catholic teachers; the Bishops have the control of them.

16. You could not get any Roman Catholic teachers, I suppose, except through their assistance?—I do not suppose we could. That is a question we would settle with the laymen, if they could arrange it. The Presbyterians have appointed catechists for more than twenty years.

17. Still, these resolutions do practically require the assistance of the Roman Catholic Hierarchy, do they not, to carry them into effect?—I see some evidence by some of them in this book in which it is pointed out that elsewhere that liberty has been allowed. There is a remarkable statement in this month's *Ecclesiastical Record** that the Bishops' duty would be to appoint a catechist.

18. I am afraid we cannot teach the Bishops their duty. Practically, it would be very difficult to give effect to the views and wishes contained in these resolutions if the Roman Catholic Hierarchy maintain the position which they have expressed in their last statement?—I cannot deny that.

19. You do not make it a condition of carrying this into effect that the Roman Catholic Hierarchy accept it?—I cannot make that condition at all. That is for the Roman Catholic laymen to settle with the Bishops.

20. LORD CHIEF BARON.—Your statement of facts is perfectly clear, Mr. Provost, and as to matters of opinion I do not propose to ask any questions.

21. Dr. JACKSON.—Would it be proper for me to ask whether the Provost has considered other schemes, and has anything he desires to say to us about those other schemes?

22. CHAIRMAN.—You mean schemes in relation to the religious question?

23. Dr. JACKSON.—Yes, schemes in rivalry with the one he has marked out to us.—I am quite ready to answer any questions which are put to me. I do not know exactly what schemes are referred to. There seem to me to be only the three solutions. But I am quite ready to answer any questions about any scheme.

Dr. JACKSON.—I think, perhaps, I had better not ask any particular question.

24. Mr. BUTCHER.—You mentioned the question of fees. I should like to know your opinion. Fifteen guineas is the entrance fee, is it not?—£15.

25. Do you not think fifteen guineas, even admitting the help given by sizarships and such means, is an excessive entrance fee?—It is too high a fee; I think it should be lowered to £10, at any rate. But a sizar does not pay that.

26. But the ordinary undergraduate. It compares with fees of one or two guineas in other parts of the United Kingdom. You are aware how much higher

it is in Dublin?—I think it is too high, and that it is a great deterrent.

27. I quite see the importance of fees as a source of income, but does it not point to a re-adjustment of the whole financial system if the fees are too high?—I do not think that eight guineas for the half-year is too high for teaching. They are all entitled to be taught here. The ordinary fee of sixteen guineas is not large for a residential teaching college, but £15, I think, is too high for entrance.

28. If it is desired to make Trinity College useful to a larger section of the poorer and of the professional classes, is not sixteen guineas a year still rather high—it is nearly double what it would be in Scotland?—But Scotland goes in for a different system altogether.

29. But this is almost double?—It is being demoralised by too much money altogether. I would, however, be glad to have the fees reduced; but it is altogether a matter of money. Twenty-five Junior Fellows' incomes depend entirely upon fees and examinations.

30. I am pointing rather to the necessity of putting the fees on a different basis, and not making the fees so essential a part of the payment of the Fellows. Might I ask what the fees for Medicine are; the sixteen guinea fee is for Arts only, I imagine?—Yes. The fees of a young man going through the Medical School, from first to last, paying everything, would be about £200. That is a very cheap fee for Medicine and Arts together. The fees are all given in the Calendar. I do not keep them at my fingers' ends.

31. Mr. KELLEHER.—It is about £240, I think?—That would cover Arts and everything. That is a very cheap medical degree.

32. Dr. COFFEY.—When you approached the body of Catholic laymen in connection with the terms on which Trinity College might be opened up to them, did you feel that in gaining their adhesion to any scheme of broadening you would have met the full grievance of the Catholic people in reference to University education?—You must not misunderstand me about the scheme. I am not responsible for it, in any shape or form. I purposely did not call the Governing Body, as I thought the subject should be considered perfectly freely, without any expression of opinion of the Governing Body, which I thought would be hostile to it. I wished to give my colleagues a perfectly free hand, but my own hands I kept entirely free. I never communicated with any Roman Catholic laymen whatever on the subject; I thought it was my duty to provide the utmost facilities for discussion and communication. We kept a number of our staff here during vacation discussing the matter, and the reason the names put to it were not more in number was that they all scattered the next day; but the division was about twenty to four in favour of the scheme.

33. I misunderstood. I thought that as you presided you might have been more fully identified with the initiation of the project. I noticed in the *Church of Ireland Gazette*—

CHAIRMAN.—I think we had better not cite newspapers, if you will excuse my saying so.

34. Dr. COFFEY.—Certainly. I was unaware. It has been stated that the Trinity College men interested in the broadening of the College, approached the Catholic Laymen's Committee with a view to finding on what terms they would accept Trinity College as the University for Irish Catholics. Then you said you presided at some of the meetings held by the Fellows and Professors in connection with it, and that is what led me to think you might have known about it from the beginning. But in any case, once identified with it, that is, once co-operating with the men who were moving in Trinity College, I should like to know your opinion as to whether their scheme could possibly meet the whole Catholic position in Ireland in regard to University Education?—As I said before, if the Bishops agreed to the scheme, I think it would. That is the whole point to-day; but I cannot shut my eyes to the fact that the declaration they issued condemned the whole thing *ab initio*, and that being so I do not see how it is possible.

35. The fact that you suggest that Catholics might have a College in the Royal University indicates that you recognise that there is a bigger question than that which touches Trinity College?—I said distinctly that the wishes of both classes must be met; you cannot mix them both up in the same question. There is a very marked cleavage on this question of whether it is a

DUBLIN.

Oct. 16, 1906.

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* See page 414.

DUBLIN.

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hardship to be in a University or College that is so completely under the control of their Bishops. Some object and some do not. Why not legislate for both? That is the whole of my proposition.

36. As a matter of fact, those who are interested in the Catholic Laymen's Committee do, I think, very largely represent the Catholics who have always come to Trinity College?—I did not analyse the 467 names; I do not think they were all in Trinity College.

37. Oh, not all; but judging by the names, I think they largely represent them—you have always had some Catholics in Trinity College?—Yes.

38. So that by legislating for that party, or even for a larger section than is represented by that party, you do not touch the big question outside?—I do it by saying, "Give them what they want outside." The fact that they come to Trinity College is a proof that they are well served there, that there are no difficulties in the way, and we are prepared, as far as I am concerned, to make the modifications required. But the larger question can only be settled as I say: if the Roman Catholics like to have a College under the Bishops they are quite entitled to it, and therefore I would give it them.

39. Mr. KELLEHER.—I take it that this scheme of Fellows and Professors of Trinity College, as far as Trinity College is concerned, is a possible scheme of settlement of the University Question, so far as it can be settled by means of Trinity College?—It would be a possible settlement if it had the consent of the Bishops.

40. As far as Trinity College is concerned, that scheme could go through?—I am not prepared to turn Trinity College upside down for a certain number of laymen, which does not solve the big question. I am quite ready to make modifications in the constitution if it solves the big question altogether, but I am not prepared to change the constitution of Trinity College if it will leave the larger question for the greater bulk of Roman Catholics outside who wish to be still in Colleges under the control of the Bishops. I am prepared to make concessions to the Roman Catholics to make Trinity College acceptable to them if it solves the whole question for Ireland; but I am not prepared to turn Trinity College upside down if it will not settle the question altogether.

41. It has been urged against it that the men in College would offer such violent resistance to it that it could not be carried into effect?—A very violent opposition would undoubtedly be offered by some of those of old-fashioned views, but I would hope that the majority of the whole body would be in favour of a scheme of the kind if it would really solve the whole question.

42. If this scheme were accepted by the Bishops, would it certainly be accepted by Trinity College as a whole, with some modifications, of course?—It would not be accepted by the present Governing Body.

43. I was not referring to the Governing Body; I meant the general body of opinion in Trinity College is in favour of a solution on these lines?—I should hope that a majority of the whole staff would be in favour of such a solution if the Bishops went in for it. I cannot answer for anybody but myself, but I can answer for the Board of Trinity College, that they would be opposed to it.

44. That scheme was not a scheme for settling the whole University Question for Ireland; it was a proposal intended to show how Trinity College could be made more useful to the nation?—Yes.

45. Considering the many questions which are mixed up with University education—the questions of the religious atmosphere, of the political atmosphere, of the fees of Trinity College, and so forth, it was obvious to us—at least to the men in Trinity College—that no such solution would settle the whole question?—Yes.

46. And so it would be necessary to supplement a scheme which involved making Trinity College the only great College in Dublin by a scheme which involved what would be the practical modification of Queen's College, Cork, so as to turn it into a University with a lower scale of fees?—Yes.

47. Do you mean that there was no reason, so far as Trinity College was concerned, why Queen's College, Belfast, should not be made into a University if it cannot get on satisfactorily with Queen's College, Cork, in a common University?—There is no reason

in the world why Belfast should not have a University.

48. And as far as we can gather, there is no reason why Maynooth should not be affiliated to the University at Cork. The only thing you insisted on was that if such a modification were made the ban on Trinity College should be officially removed?—I think that would be only fair. If the Roman Catholic laymen who wish to come here are to be forced into another institution which some of their brother laymen wish for, I think that no public money should be spent upon such an institution, unless every man was left perfectly free, as they are now by leave of His Holiness the Pope, at Oxford and Cambridge. It has been agreed to there; they can go into a Protestant College freely there, and there is no reason why the liberty should not be given here. But I do not think the State should give any money for the other solution, unless the boycott were removed from Trinity College and the Queen's Colleges.

49. CHAIRMAN.—I think you said you were going to come to the larger question of a second College in Dublin?—I will read what I have to say about that now.

Second College in the University of Dublin.

I wish to bring forward the following arguments against the introduction of a second College into the University of Dublin. Such a College must be either a free, open one, like Trinity College, not under any ecclesiastical control, or it must be what is demanded by the Roman Catholic Bishops and a section of the Roman Catholic laity, i.e., a College subject to the supervision and control of the bishops, both in relation to the professors and the books in the courses. If the second College were to be simply a replica of Trinity College, though started with a Roman Catholic "atmosphere," it would not be required in Dublin, for it would obviously be as unfair to Trinity College to place it here as it would be to start a second College in Belfast on the same lines as those of the Queen's College there. I do not think anyone would think of proposing to set up a second College in Belfast on the same lines as the Queen's College, and it would be equally unfair to put up a second College here on the same lines as Trinity College especially with a lower scale of fees. That is an objection I always had to Mr. Balfour's scheme. If, on the other hand, it were to have the support of the Bishops, it could not be worked on the same principles as Trinity College. These principles require absolute freedom with regard to science, philosophy, and history, whether for discussion or research, and that no ecclesiastical authority should interfere with such investigations. The Roman Catholic Bishops, as against these views, claim that it is within their province to decide on the orthodoxy of the lectures of a professor, inasmuch as they consider themselves to be the guardians of the faith and morals of their people. These principles are inconsistent with each other, and could not be followed out within the same University. The clerical influence pervading the second College would extend itself to the University. The field of studies would become what Bishop O'Dwyer calls a "cockpit." In the Colleges at Oxford and Cambridge there is separate teaching, but joint teaching by the University professors. Here the University lectures would require to be common to both Colleges, because they could not be duplicated, and if mixed education is forbidden in the Colleges, how can it with any consistency be allowed in the University? The claim for a second College must inevitably involve a further claim that the system and limitations of that College should be applied to the University, so that books would be subject to an "Index," and the Professors left without their freedom. In all University examinations the examiners would have to balance each other on a religious test as on all public educational boards in Ireland at present. In the examinations in the professional schools this would give rise to constant suspicions. If the students of one college were more successful at the University Examinations than those of the other, suspicions, perhaps charges, of cheating would arise, and that could only be got over by importing a whole staff of "external examiners" to secure fair play, and the cost of this would be enormous. All examinations for degrees, whether in Arts or in the Professional Schools, must be above suspicion.

Aberdeen, where I have recently been, at its

quater-centenary celebrations of its University, supplies a unique example for us, a good object-lesson. King's College is the one which is 400 years old, Marischal College came some centuries later, and they each had separate University powers. It was found that there was not room for two Universities in a town not too large, and after a great deal of soreness on both sides and predictions of failure, the Universities were recently united under the one name, "The University of Aberdeen," but so far is this from furnishing an analogy for two colleges in this University, they are practically parts of one college as well as of one University, though they are nearly two miles apart. The old King's College takes charge of Arts, Divinity, and Law, while the more modern Marischal College has the Medical and Science Schools, with the necessary laboratories assigned to it, and it was the large addition recently made to it by some wealthy citizens of Aberdeen that gave occasion to the King's visit to open and inaugurate those buildings.

50. CHAIRMAN.—I thought that Law went with Science at Aberdeen—but it is quite immaterial to your argument?—It may be so, but it is a matter of detail; I simply mention it as a curious object-lesson in the matter. Everything there works smoothly now. But, further, the tendency of the present day is entirely in favour of single colleges with University powers, as against the duplication of colleges in the University. In Manchester, Liverpool, and Leeds the federal idea was tried under the most favourable circumstances, but the experiment failed, and separate Universities have taken the place of the federation of colleges. Dr. Delany has well remarked upon this, "How much more difficult it would be to make such an experiment successful in Ireland where 'the problem' would be complicated by racial and religious and political animosities, which had no parallel in the Victoria University."* Dr. Coghlan,† of Maynooth, has stated very plainly in this month's edition of the *Irish Ecclesiastical Record* what the claims of his Church over University Professors are. "The Church would not give 'formal approval' to a college if the professorships were by law equally open to all, Catholics and non-Catholics. The Church does not approve of the mixed system of education." This remark must apply equally to the Professors of the Joint University of Dublin, if this second college were introduced. Again he says, "The Church can cut off the University Professor from the Church; but it cannot remove him from his position of danger to the faith and morals of his students, unless the State recognises, formally or equivalently, her right of effective vigilance in respect to the faith and morals of her University students." It would be simply impossible for Trinity College to work with such a college as is proposed to be introduced into the University, without constant friction, caused by the essential difference between the principles on which they would expect such a conjoint University to be worked.

51. CHAIRMAN.—You do not doubt that there is a great difference between a denominational University and a denominational College in an undenominational University; I mean, you may have a denominational College in a University which is undenominational?—I do not think so at all, if the same rule as is applied in a denominational College is to be applied to the University professor, which is what they claim.

52. Take the case of London University, which used to have as affiliated colleges Stonyhurst and St. Edmund's, both Roman Catholic colleges?—That was only an examining body at that time.

53. No, at that time it was a University with affiliated colleges?—But London University had nothing to do but to examine. That is a very great difference. There is no difficulty in the Royal University.

54. You agree that it is a very different thing to have a denominational college in an undenominational University and to have a denominational University?—There would be difficulties about the examinations, as has been seen in the case of the Royal University itself.

55. But it is possible for a University to be so independent of its colleges as to be able to carry on examinations successfully?—I think the evidence before the last Commission was that, in connection with Belfast, they were unsatisfactory.

56. LORD CHIEF BARON.—Do you not think that you

require in some sense to modify your statement that professors in Trinity College must have absolute freedom in teaching science, philosophy, &c. There is something understood by all of us when we state that as a general proposition?—No ecclesiastical authority has the slightest authority in this place; no Bishop has any place; the Church of Ireland never had any power, even over the Divinity School. There is absolutely no analogy between that and a college such as is proposed to be put into the University of Dublin.

57. You would not allow one of your professors to teach his class atheism?—We never would ask the question unless it were brought under our notice in a most extraordinary way.

58. But if it were brought under your notice?—What do you mean by atheism?

59. That there is no God?—If he did that as against religion he might be interfered with, but if he meant that investigation in physics and so forth led him to that conclusion we would not interfere with him.

60. Would you allow him to teach anti-Christian doctrine?—I do not think a professor in a secular subject would be allowed to make a crusade in religious matters. I might mention that one professor had to be rebuked for interfering in religious matters with a class on a secular subject.

61. You would not allow him to teach any doctrine that was contrary to law—that boycotting was lawful, for example?—I cannot imagine any of our professors doing such a thing at all.

62. That brings me to this: There must be some limitation?—Theoretically, if you like.

63. If there is to be a limitation, who is to decide whether the limitation has been exceeded?—A body of laymen.

64. There must be some body to decide?—I would object altogether to any ecclesiastical authority dictating inside this or any College of a University what the secular teaching was to be.

65. CHAIRMAN.—The Governing Body of the College?—They should be the only persons to deal with it, and that Governing Body has now practically become a lay body, because since tests were abolished all the clergy except four have disappeared, so that it now practically is a lay college.

66. Sir A. W. RÜCKER.—Are you at all acquainted with the revised University of London?—I have had some experience of it on the Advisory board for military education, but I am not acquainted with the details of it.

67. You are aware that there are denominational colleges within it now, completely governed by different denominations?—I am aware that it has become a teaching University.

68. But beyond that, in that University there are colleges which are completely managed by their own denominations?—I am not acquainted with it personally. I received three or four handsome books from London University yesterday, and I shall find it all there. But denominational colleges in England and denominational colleges in Ireland are very different places.

69. Dr. JACKSON.—I noticed that you said more than once that mixed education was forbidden in colleges by Roman Catholic Bishops?—Yes.

70. And that you did not see how, if it was forbidden in colleges, it could be allowed in a University?—Yes.

71. But it is the fact, is it not?—I gather it from the papers—that the Roman Catholic Bishops would be prepared to admit mixed education in a University while they would refuse it in colleges?—I have never heard that statement, and I never saw it. I do not see how they could make the distinction between a University lecturer on biology and a college lecturer in metaphysics. If they are going to have the control over a college lecturer in metaphysics, they certainly would claim control over the University lecturer in biology.

72. I certainly thought we had a statement to that effect?—I have never seen it.

73. Unfortunately my papers have not arrived, else I think I could have pointed to it. Possibly some other member of the Commission will remember?—I never saw it.

74. CHAIRMAN.—I have an impression that they did not object to undenominational examinations, though they did object to mixed education?—That was rather the impression I got.

DUBLIN.
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* See Appendix to First Report (Cd. 3176), 1906, page 122.

† See p. 414

DUBLIN.

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75. Dr. JACKSON.—I may be mistaken, but I certainly thought that they distinguished between mixed education in one College and mixed education in a University.—I never saw that. Their principle is that Roman Catholics and Protestants should not be educated together. That is quite distinct.

Dr. JACKSON.—I am sorry if I am wrong.

76. Mr. BUTCHER.—I think Professor Jackson is right, especially if you read the evidence of the last Commission—in a good many subjects the Catholics would accept some form of mixed education, and they point to the fact that already, in the Catholic College in Stephen's-green, there are Catholics and Protestants attending classes together in certain subjects, though no doubt the College would maintain a control—a general control—over those classes?—I think it is very easy to explain the appearance of Protestants there, when the staff of that College had such enormous influence on the examinations at the Royal University.

77. But on principle they do not object to mixed education in all cases?—I am quite prepared to admit that there are exceptional cases.

78. Dr. JACKSON.—Mr. Daly has kindly pointed out to me in a paragraph on page 82 of the Appendix to the First Report:—

"It is quite another thing when we come to speak of Dublin University. Students, of different religions, and of various social and political views, may fraternise, with advantage, in the same University, and if a scheme were formulated for setting up in the University of Dublin another College, in addition to Trinity College, we should be prepared to consider it with open minds."

The very fact that it has been stated more than once that they were prepared to recognise a second College in Dublin University seems to me to show that they were drawing to the conclusion to which I have referred?—There is a way in which that might be interpreted—some have held that the second College should conduct every examination for itself; that they should conduct their examinations by themselves, and the University should give degrees upon that. If that solution were put forward, that the entire staff in our College and in the second College were to be duplicated, and there were no University examiners at all, that the University had nothing to do but confer degrees on people as a result of separate examinations of the two Colleges, as far as we are concerned that would never do, because that would be giving our degree for a different standard altogether from that which we adopt.

79. CHAIRMAN.—The last declaration is in this paper:*

"To sum up then, the Standing Committee of the Catholic Bishops feel that they are safe in stating that the Catholics of Ireland would be prepared to accept any of the following solutions:—(1) a University for Catholics; (2) a new College in the University of Dublin; (3) a new College in the Royal University; but that on no account would they accept any scheme of mixed education in Trinity College, Dublin"?—That is what I refer to.

80. Dr. JACKSON.—That is all of a piece with what I am saying. I only want to note that they distinguish between mixed education in a University and mixed education in a College. I think it important that that should be noted as a possible basis for a scheme.

81. Dr. DOUGLAS HYDE.—Would your objections be equally strong supposing what Professor Jackson states turns out to be the fact, that the Bishops would allow mixed education in the second College inside Dublin University; would you object equally strongly to that?—I cannot make suppositions which I cannot hope would be accepted at all. I can only take their written or published statements. If they all change their minds, and if such a proposal is made to me by responsible persons, I shall be prepared to consider it; but I cannot answer it as an abstract question on the supposition that the Bishops are prepared to go back on the statement I read out.

82. You do not object on principle to Roman Catholics being educated in a purely Roman Catholic atmosphere—it is only to such a thing being thrust into Dublin University that you object?—I do not object to it on principle in this sense. It is not my idea of proper education, but if the large majority of Irish

laymen say they wish to be educated in that way, I say they are entitled to have it, and I am perfectly prepared to give up my opinion altogether. We think they might come here, but if they wish the other they are entitled to have it, provided those who wish to come here are free to come.

83. Would you be opposed to a separate University in Dublin which should have that Roman Catholic atmosphere which satisfies the Catholics?—A separate University raises questions that I have nothing to say to. It is a political question, and if England, or any other country, is going to establish a University for Roman Catholics on a purely Roman Catholic basis, I do not think it at all a likely thing. I do not think that any country, let alone England, would give denominational power in a denominational University in the present day.

84. But suppose that University were not a denominational University but a University which Roman Catholics would attend while it remained undenominational, with an atmosphere which might be dominantly Catholic?—I object altogether to two Colleges together in Dublin on the lines of Trinity College; there is not room for the two.

85. Would you have any objection to such a College as is outlined in the Robertson Report?—I have already stated that they are entitled to such a College in the Royal University.

86. But you would object to a new University in Dublin?—That is a State question. I do not think it is a practical problem. If the University is to be on the same lines as Trinity College there is not room for two such Universities in Dublin.

87. You think there is not room for two such Universities in Dublin. Then you think that Trinity College satisfies all the functions of a National University?—I object to the word "National" altogether. "National" is a very ambiguous expression in Ireland. Trinity College is a College which is open to the world as far as its honours, emoluments, and everything else go. If Roman Catholics had come in when tests were abolished thirty years ago there would have been a very large number of them now. Since tests were abolished the change has taken place very gradually, and people outside do not know that we are now practically a lay College. There are only four clergymen left out of the whole thirty-two that were here when tests were abolished; they happen to be at the top because they go up by seniority, but in a few years it will be absolutely a lay body.

88. By the word "National" I understand a thing which is of use to the nation, and is resorted to by the nation. Now, you cannot get over the fact that for a great series of years the University of Dublin has not been resorted to by the nation?—That is not our fault; we have done all we can to meet them.

89. But in spite of what you have done to meet them the fact remains that the people of this country have not resorted and are not resorting to the University of Dublin. Why do you think there would not be room for another University alongside of it to which the people would resort?—As I said before, it altogether depends on what kind of a University it is. If it is on the same lines as Trinity College, I do not see why it should be duplicated; if it is not, it is for the State to say whether they will have a University to be practically denominational when tests have been abolished here.

90. Why should it not be duplicated here in order to give University education to a greater number of people who would like University education of a kind which, for some reason or another, you are not able to offer?—I cannot help what has been done to prevent their coming into here. We have done everything we could.

91. But is it not the fact that more people matriculated this year in the Royal University than there are students on the College books altogether?—The Royal University does not educate them.

92. Still, it shows that there is a large proportion of people who would attend a University if they had such a University as they would like to attend?—I have already said that I am perfectly prepared to give them a college for that purpose. If you put it in Cork it would be a still better place; that is the place which wants it most.

93. I think there would be a serious objection to placing it at Cork, because it would be cutting off the capital of Ireland from having any part in the

* Appendix to First Report (Cd. 3176), 1906, pages 80-82.

higher education of the people of Ireland, outside Trinity College?—And outside Dublin.

94. You object strongly to the word "National" in the sense of a National University. "National" may be interpreted in another way, that is a University for teaching people about the nation. Would you say that Trinity College as it exists—

95. CHAIRMAN.—I think you are getting a little far from the question. The question of a second college in the University of Dublin is at present under discussion, and I think it would be better to reserve other questions for the moment.

The Provost.—What people in England and elsewhere ought to realise is, that there are two nations in Ireland; the sooner they realise that the better; there is not one nation in Ireland.

Dr. DOUGLAS HYDE.—And you educate for only one of them. But there will be an opportunity to continue that line of argument before the Provost concludes, will there not?

96. CHAIRMAN.—The Provost has only been dealing with the question of a second college in the University of Dublin; you will have another opportunity, I have no doubt.

97. Mr. BUTCHER.—I should like to put one or two points as to the practical difficulties in the creation of a second College within the University of Dublin. As to the first and most important of these, what is to be the constitution of the University—can you suggest what the constitution of the governing body of the University would be—must be—if there is to be a second College co-equal with Trinity?—In the first place there would have to be large University funds supplied, of which at present the University has none. Trinity College is a College with University powers, and the University of Dublin has no funds as such, unless you are to say the fees for degrees might be considered University funds. But I cannot contemplate the constitution of the University for a second College. I do not contemplate a second College.

98. Would it not become a practical necessity to have a governing body constituted almost exactly on the lines of the Royal University of Ireland, by which I mean the one and one system—a balance of the denominations?—That would be the curse of the whole thing.

99. Can you think of any other method of constituting that body which would be deemed to give equality as between the Colleges?—I don't think so. I think our experience in Ireland is that all the trouble arises because Protestants and Catholics have to be balanced, and it is a most unfortunate thing, because it puts an end to the selection of men on their merits.

100. Then comes the question of how you are to secure a common standard of University degrees. Different methods have been suggested, the chief being these—first, the scheme which was put forward a couple of years ago, which everybody in Ireland knows, which was called the MacDonnell-Dunraven scheme. As I understand it, according to that scheme each College was to conduct its own examinations. There was to be no University control of these examinations, and the University was to exist merely as a body for conferring degrees on those who had passed the examinations as certified by the College. Was not that supposed to be the scheme?—Yes; but I cannot conceive a more unfair scheme to put forward. In other words, to give the degrees of our University to a new College—they to examine as they liked and on any standard they chose, and yet our hall mark to be put upon them. I object altogether to such a scheme.

101. The other method would be to bring in outside examiners in sufficient numbers to secure uniformity of standard?—Yes; I particularly mentioned that.

102. And you mentioned certain objections?—We have had experience of it in the Medical School under the regulations of the Medical Council. We are expected to provide external examiners. The cost of that is very great. I forget at this moment what it is—something out of all proportion. Our own examiners will examine for a guinea a day, but you cannot expect gentlemen to come over here from England under ten guineas and expenses, and in the Medical School we do it on account of the Medical Council; but if you have to provide them for the University the objections would be still more serious. Besides, this is a serious reflection on our examiners, who are as impartial as can be in every respect. While I make no reflections on any other place, I must say our own are above any impeachment.

103. CHAIRMAN.—It is hardly a reflection upon the examiners that external ones should join with them?—I think it would be if it were brought into Arts, where there is no competition for public posts.

104. Mr. BUTCHER.—Apart, however, from the question of expense, I suppose there is a deeper reason why there is a difficulty, namely, that you would have two Colleges with discordant ideals of education and learning, requiring very different courses of examination, including the examinations for degrees. You would need to have this system of denominational balance throughout the whole government of the University?—You would.

105. That is the chief reason?—Yes.

106. I know it has been suggested that if the young men in these two Colleges were brought together within one University that they would have an opportunity of meeting one another at University lectures, if not College lectures, and also at games, and in other social intercourse. Do you think there would be any kind of *rapprochement* between the young men of different denominations?—Our experience here is that there is not the slightest difference between them, but if there was a College in which there was a number of students, such as appeared lately at the Royal University, to play at games with our boys—why they would break each others heads.

107. You think if you labelled each College with a distinctive denominational title you are bound to have two hostile rival Colleges?—I think so. There would be perpetual rivalry and hostility.

108. If a new College is started it cannot be close to Trinity. It must be at some distance?—I should think it ought to be.

109. But from the nature of the case there is no place here in the heart of the city in which you could plant a new College—No, not that I know of.

110. Does not that at once raise a certain difficulty; in the way of realising the idea that the young men would meet freely in the two Colleges, as they would if they were together in Trinity?—Certainly. I do not see how they could meet if you cannot build another College in the same grounds.

111. Can you see any method by which in daily social life, the students in these two Colleges placed at a distance could meet and get to know one another as young men do who are within the same College—taking into consideration that here you are in the heart of a great city without any available site for the other College within your own grounds?—Do you speak of two Colleges in one University or a separate University?

112. Two Colleges in the one University of Dublin?—I think it would be impossible for them to get on together.

113. Might I ask another point? If there is to be a second College within the University of Dublin will not the claim be made in connection with that College which was made in connection with the proposed reconstituted Catholic College of Stephen's Green, namely, that Maynooth College should be recognised as part of the Faculty of Arts of the second College?—Yes.

114. Might it not conflict with the constitution and government of the University if you had a Seminary outside forming part of the Arts Faculty of the University?—We offered, as far as the Divinity students in Maynooth are concerned, if they chose to come here for Arts examinations we would give them exactly the same privileges in their Arts course as the Divinity students of the Church of Ireland who come here.

115. The point is, Maynooth would not come to you: you should go to Maynooth, so to speak. That is to say, your Faculty of Arts would include an affiliated Faculty of Arts at Maynooth, and you should recognise the teaching carried on there?—That would be involving another College altogether for preparing for the same University.

116. Dr. COFFEY.—I was much interested in your reference to a second College in Dublin University, that one which you described as in organisation a replica of Trinity?—That would depend on its constitution.

117. You appear to think that would not be to the benefit of the University—in fact that it was quite unnecessary?—Yes.

118. Do you not think the existence of a second College within Dublin University, considered from an academic point, would in many ways benefit the

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educational drift of the University of Dublin?—I really do not see why the public should be put to that expense.

119. But there is an educational grievance, and the people of Ireland want a good University system. Suppose you had a second College in Dublin University, would it not be possible to have University Chairs embracing a greater variety of subjects?—We have now a very large variety—far greater than many people seem to know. This is a residential tutorial College of Fellows, with Professors added, and everything is looked after by the tutors, and you will find in most residential Colleges that they require that. I have often heard complaints made in Belfast that there is no tutorial system there, but you must have a very large expenditure on Fellowships. Here good work is done in the Arts by lecturing, and we find a great difficulty in supplying lecturers now.

120. I fully recognise the expense of the system, but coming back to the residential character of the University, is the residential side of the University quite successful? You have only got 261 in residence out of 1,200?—About 500 live in Dublin. We cannot accommodate more than 250 inside.

121. Yet residence in College is the essential feature of a University of the type of Trinity?—Residential does not mean solely residing within the walls. The tutors have entire control of the students and correspond with their parents.

122. In connection with this system a very large proportion of your funds go to endowments of Fellowships obtained in classics and mathematics?—Oh, no; the Fellows teach a good deal more. There is metaphysics, and also experimental science, besides a great many of the Fellows teach in the schools. I taught in the Engineering School myself for ten years. Dr. Sullivan is Professor of Pathology in the Medical School.

123. With a second College it might be possible to have variety in the Fellowships in each. I am thinking of Cambridge, and the development of one science in that University—the subject of physiology has been largely forwarded there, and it strikes me that the reason is in part that different Colleges provide different types of Fellowship. Has your attention been directed to this, and do you think that a second College might in this manner help the University?—With all respect, you are under an entire misapprehension. There is plenty of research carried on, though there is not the full accommodation asked for; but with the new buildings which would be required, there would have to be enormous endowments if that system was to be carried out completely. We have been doing everything we can of late years, but the Fellowship system was undoubtedly a prize system; and men knew, when they were going to give up their lives to it here, they were getting prizes equal to some prizes at the Bar. If a man rises to Senior Fellowship here he only gets an income a second-class lawyer gets as County Court Judge. But you are not to suppose that the tutorial system is so weak. We have got men of the highest calibre here, and in the last few years the changes have been very great. This new laboratory, which Lord Iveagh has presented, when it is open will make a vast difference, but the bringing in of another College to assist us would be an insult to our staff.

124. Does not the University need a higher prestige than it has at present?—There is no University distinct from a College. It is simply a College with University powers.

125. In respect of attracting Colonial students to Dublin in such numbers as they go to Edinburgh, have you thought of the possible effect of a second College—a College favoured by the Irish people—and of its bearing on the influence and prestige of the University?—Since I went to South Africa I have eleven young Boers inside the walls at present.

126. The number of Colonial students is not large?—There are eleven young Boers here at present. We are pushing in every direction we can to bring in Colonial students. Of course, we always have had men from Australia and Canada. I think you will find in ten years we will have more Colonials from South Africa than Edinburgh.

127. The Celtic people—the Irish people—have large extensions in the Colonies, and with the Celtic people, which means to a large extent the Catholic people, recognised here you might look for a great

accession of numbers?—I would be glad to see them, but I do not see how you are to increase the prestige by tacking on another College.

128. Colleges or Universities may nowadays advance rapidly?—And surely this College is going forward with great rapidity. If you only knew what is going on here—I have ample proof of it—within the last few years you would recognise that.

129. Mr. KELLEHER.—One great objection the men in Trinity College have to the establishment of a second College in Dublin University is that it would result in an unhealthy competition between the Colleges, and a demand on the part of one to maintain its lawful place as the dominating factor, and on the part of the newer one a claim to what it was entitled to on numerical grounds. Do you consider that that single objection prevents any such solution?—I do not see how it would work.

130. CHAIRMAN.—Trinity, it suggests, is an autonomous College. If another College were added it would cease to be autonomous?—Yes.

131. And that would be a dangerous experiment?—That is so.

132. Dr. JACKSON.—I should like to put one or two questions which have been suggested to me by remarks made. As to the Degree examinations, it has been suggested that if there were to be in future two Colleges in the University, each College would have its own examinations, and the University in conferring its Degrees would have to depend largely upon external examiners. Would it be impossible in non-controversial subjects that the teachers of the two Colleges and the professors in the common University should conduct the examinations?—That is a thing that unfortunately exists in the Royal University—the duplication of examiners and the balancing of examiners against each other, which is a disastrous thing.

133. Would conflict of examiners be inevitable because one comes from one College and another from the other?—In the Medical School the thing was hinted at already. If you had two examiners from opposite Colleges there might be rivalry between them as to which man would be passed, and you could not persuade people outside if a man was “stuck” in his examination that there was not a certain reason for it.

134. Sir A. W. RÜCKER.—It might happen here, but that system has been in vogue in London for years?—It is quite a different thing in London.

135. Dr. JACKSON.—I should have thought these difficulties were not inevitable?—In the Medical School external examiners are necessary. What would happen in this new University if the examiners were not entirely above suspicion, and absolutely fair? While it is not in any way my wish to cast any reflections on any of the examiners, at the same time it is obvious that a student belonging to the College from which the examiners are drawn is at an advantage over other students. If a man comes up from Belfast to the Royal University, and is examined by the Medical Staff here in Dublin, the examiners may be as impartial as you like, but the Dublin men have been taught by those examiners, and the Belfast man has not. That is why I believe it would be necessary to bring in external examiners, in order to make the examination above suspicion; and that would be a very expensive system.

136. If the examiners were to be, not Fellows of either of the two Colleges, but Professors attached rather to the University than to the Colleges; would not that give an assurance of impartiality?—I am supposing that the University Professors are the men who would conduct the examinations for the Degrees, and, as I have already pointed out, if a second College were established here, it is inevitable that the same claims would be made in respect to the University teachers and Professors as in the case of those of the new College.

137. Then, in regard to the word “duplication” I speak as a member of a poor University which is perpetually desiring to add to the number of its Chairs in consequence of the specialisation which is going on in science. When we have got, perhaps, one Professor of a particular science we are perpetually wanting a second and a third. I should have thought that if you had a College, added to your great College, within the University, it would be no mere duplicating if you gained Chairs in new departments of the old subject?—But what you referred to at London is not duplication; it is the creation of new Chairs.

138. Do you not want the creation of new Chairs?—We are constantly creating new Chairs here; there have been several created during the last few years.

139. You are very fortunate if you have got all the money you want for that purpose. I should have thought that you would gain a great deal if there were another College established, which would bring in more money?—No, our margin of money is very small, and if we had £50,000 more to spend we could spend it quite easily; but the duplication of Professors is totally different from the multiplication of Chairs.

140. Mr. KELLEHER.—If mixed education is objected to in a College, would not the same objections seem to hold against mixed education in a University unless the ecclesiastical authorities had control over the Professors?—That is what I have stated particularly.

141. So that it would be necessary that each College should have its own Professors?—Yes.

142. Dr. JACKSON.—I understand you think there would be sure to be friction between the two Colleges—that is to say, between Trinity College, Dublin, and, say, King's College, Dublin, in the same University of Dublin?—Yes.

143. Do you think that the friction would be in any way diminished if there were to be, perhaps, four Colleges united in the University—Trinity College, Dublin, King's College (or whatever it might be called), Belfast College, and Cork College? Would a federation of that sort, in your opinion, be likely to mitigate the friction?—I think it would only still further increase the confusion. The whole tendency nowadays is to put an end to that affiliation of Colleges. Look at the Victoria College—Liverpool, Manchester, and Leeds have now separate Universities, and Sheffield has a separate one. All experience is against that, because you have to bring the examiners of one College down to another College. The difficulty of the Royal University is at present such that it would be better to give Belfast a University and Cork a University, than to have a system of federation of all Colleges—those at a distance as well as those near at hand. The tendency of all modern ideas on the subject is against the affiliation of Colleges, and it is thought better that the multiplication of Universities should be substituted for it.

144. Mr. KELLEHER.—May I ask you if you know of any reasons for the establishment of a second College in Dublin. Dublin University has no funds as distinct from Trinity College, has it?—Certainly not.

145. And therefore to include a second College in Dublin University would be no gain so far as finances are concerned, because the University has no funds?—No, you could not get anything from the University in the way of an augmentation of funds.

146. And no reason has been adduced why a second College should be introduced into Dublin University at all?—I see none whatever. In the cases of Cambridge and of Oxford (of course, I speak under correction), each College has to subscribe to the University funds, and there the University has money to spend. The University here, except in so far as the conferring of degrees is concerned, has no authority of any kind whatever.

147. Do you know that in a letter that has been sent by the Archbishop of Dublin to an Irish newspaper a quotation is given from the Recollections of Aubrey de Vere, a quotation from Cardinal Newman, in which he talks of falling back upon a second College in Dublin University—"We can in that case fall back upon a second College in the Dublin University, one on as dignified a scale as Trinity College, and in all respects its equal—one doing for Catholics what Trinity College does for Protestants. Such a College would tide over the bad time, and eventually develop into a Catholic University"?—Yes, I saw that, and I think that is perfectly true.

148. That illustrates clearly what the objection of Trinity College is to such a College—that it would be regarded as only an expedient to tide over a bad time, and that it would develop into a University of its own?—Yes.

149. LORD CHIEF BARON.—I should just like to ask one question in relation to what you said to my friend, Mr. Butcher. After the lapse of a short time, when the new College would have a full body of graduates, could not the governing body of the University be constituted by the election of one-half by one College and the other half by the other College?—I suppose it

could—the mere election of a governing body. It depends upon what powers you are going to give them. If they are going to appoint the Professors for both Colleges, that would be a powerful body; but would they be allowed to appoint the Professors? That is the point. I do not see why they should.

150. CHAIRMAN.—I suppose there might be this scheme: you might separate the University of Dublin from Trinity College, Dublin; you might give it graduation fees, and appoint certain Professors who would teach the students in both Colleges, and you would give the residual teaching to the tutors or Professors in the separate Colleges. That is a conceivable scheme, is it not, although I do not say that it is a desirable one?—Our Professors are called University Professors, and the heads of schools are University Professors.

151. You might give the University power to appoint teachers at both Colleges?—The fees of the students should not go to the University at all, in my opinion.

152. The CHAIRMAN.—I do not know that there are any other questions on that head which we need ask you. What is the next subject you propose to deal with?—The next question is as to the governing body.

The Governing Body.

In this case I cannot say that I speak for the Board; I speak for myself only. A great fallacy exists as to the governing body. Mr. Gladstone stated, when his Bill was before the House, that it was the most expensive of its kind in the world, and in the returns before you it is assumed to cost £11,268, omitting the "Private Estate" of the Provost. The income of the Senior Fellows, including their offices, is £9,918, and that is supposed to be the cost of governing the College. This, however, includes the amounts of their retiring pensions, £1,100 a year each for seven persons. That would amount to £7,700 a year, so that practically the cost of the government is £2,000 a year, which is not very high. If the offices were held by permanent officials, there would not be much saving. But from the nature of the offices, they should mostly be held by men who have had many years' experience of the working of the College. A College tutor who has had a large number of pupils is likely to be the best Senior Lecturer, his duty being to make up the marks of examinations, and to decide who is to be passed and who stopped. A Junior Bursar who has had charge of the finances of the tutorial system, on which the incomes of the Junior Fellows almost entirely depend, generally advances to the office of Auditor, where he becomes acquainted with the books and finances of the College, and from that to the office of Bursar. That officer is the most important of all; he has the control of all the inside expenditure of the College, rooms, kitchen, parks, &c., and has to pay the salaries of all College officers, Fellows, Professors, assistants, lecturers, and servants, and has in addition the management of the College Estates and the oversight of the College Agents over the same. The Registry would be better kept by a permanent officer to preserve its continuity than by a Registrar, elected from year to year, as at present. The Senior Proctor presents for the higher degrees, and has to be responsible for the qualifications of the candidates and for the receipt of their fees. The offices of Senior Dean and Catechist are almost sinecures, the work of the former being performed by the Junior Dean, and that of the latter being so analogous to that of the Senior Lecturer that it should be merged in it. The office of Vice-Provost is a sinecure, except where, on rare occasions, he has to take the place of the Provost, and is generally given to the Senior Member of the Board. The experience gained by the present Vice-Provost, when he was Bursar, is of much value to the Board. The ordinary work of the Board at their weekly meetings, outside the work of their offices during the week, consists mostly in deciding questions of administration, appeals, fines, money grants to the various professional schools for assistants, or for apparatus, and grants for the many laboratories now at work in the College, and there are also other questions relating to the administration of the estates. So far as the time of the governing body is taken up with administrative work, questions of the estates come in occasionally, and sometimes very large questions turn up, such as would be better dealt with by a larger and wider governing body, but at present every Saturday's

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work is taken up with pure questions of administration. The returns sent in to the Commission show that the funds at the disposal of the Board have been liberally used to meet all necessary requirements, and especially has the outlay upon buildings been extensive, amounting to £70,500 in the last fifteen years. Of this sum, however, £7,500 was entrusted to them by graduates on the occasion of the Tercenary Celebration of 1892, for the construction of what is now called "The Graduates' Memorial Building." That is that handsome building outside in the courts. It is a very important matter, bearing on the present state of the governing body, that the loss of promotion amongst the Fellows, since the Disestablishment of the Church of Ireland in 1869, has entailed two consequences—first, that the age at which they arrived at the Board has been much increased, and secondly, that the number of years during which they have sat on the Board has been greatly diminished. Taking the Board which existed from 1890 to 1897, their average period of duration as Junior Fellows was forty-two and three-quarter years, and their length of time as members of the Board was nine and three-quarter years. The average period during which the present members of the Board have been upon it is less than seven and a half years, after an average period of thirty-eight and a half years as Junior Fellows, and, omitting the Vice-Provost, the average period for the rest is only six and a half years. The average age of the present members of the Board is seventy-two; but as the ages of the Junior Fellows at the top of the list do not differ much from the ages of the younger members of the Board, in ten years the average age of the Board, if constituted as at present, would be fully seventy-six, so it is obvious that the governing body should be reformed, from the mere consideration of age. I look forward to a dangerous state of affairs if things are allowed to continue as they are, and therefore in my opinion something must be done. I am speaking for myself in this matter, and not for the other members of the Board. It will be necessary, as I think, to introduce a representative element into the constitution of the Board, and to throw the offices open to Junior Fellows who are competent to transact the business appertaining to them, while a certain number of the then Senior Fellows will have to be placed upon the retired list. It will be always an expensive matter to retire competent men, say, at £1,100 a year for present members, or even at £800 a year for future members of the governing body. Four competent men could transact the most important business of the Board; others whose opinion and advice, based on long experience, are valuable, can do useful work of a lighter kind, without the heavy cost to the College of large retiring annuities. I think the Vice-Provost has mentioned in his letter to the Commission that if he had been retired at the age of sixty-five it would have cost the College £15,000, and he has been able to do good work up to the present time. About £4,000 a year, the interest of the money given to the College as compensation for the loss of its advowsons, is available for a few pensions, and, when not used for such, may be used for general College purposes. This fact has enabled the present Board to effect great and rapid improvements during the last few years. One important laboratory, for electrical and mechanical engineering, has been entirely erected and equipped from this source, at a cost of some £3,000. That is the red building out in the park. Large improvements in the buildings of the Medical School, and new equipments for modern science, could scarcely have been carried out, but for these available funds. It is difficult, however, to secure retirements under the existing law, for the person involved has to declare, under his hand, that he is incapacitated, and the more incapable he is, the less likely he is to declare himself so. Having shown that the necessity will arise for the introduction of a new or representative element into the governing body, it remains for me to suggest in what way this should be done, even in advance of that necessity. The Professors have advanced a strong claim for representation on the governing body. There are two modes in which representation could be within their reach. One would be by introducing them gradually into the body of Fellows, i.e., into the Corporate Body, so as to preserve the corporate nature of the governing body. If the Professors were to come in in that way, they would be part of the Corporate Body, and could be elected in the way proposed there. The

other mode would be by direct representation, and I understand that the Fellows would rather have it in that way. It would, however, be impossible to admit the claim of the Professors that the eleven heads of departments should all become members of the governing body. They would not have leisure from their duties to attend as members of the governing body. Representation is all that is required, and they could select a representative in the following manner. Let each Professional School and the Arts Professors (excluding Divinity, which must be treated separately) choose one—Medicine, Engineering, Law and Arts, four in all. Let these four select one of their number to sit on the Board. In like manner the Junior Fellows could select a representative. Let each grade of tutors choose one, and let the remaining Junior Fellows choose one, i.e., four in all. Then let these four select one of their number to sit on the Board. It has been suggested that promotion to the governing body might be autonomous, but the difficulty about autonomy is that the one who comes in order of seniority is not of necessity the most competent man; therefore, my idea as to the mode of selecting a representative to sit on the Board, for Professors and Junior Fellows, is as I have described. For practical work it is essential that the governing body should be a small one, especially when you come to deal with the finances of the College. These representative members could attend specified meetings of the Board, when subjects relating to the general work or interests of the College and University were to be brought forward for discussion, or when money votes were to be taken, but it would be quite unnecessary for them to attend meetings when mere matters of college discipline and college administration were before the Board. The remuneration of such representatives should be small, to prevent a scramble for office. Powers should be given to the Board to elect certain of the Professors from time to time, after long service, to the position of Honorary Fellows, with the privileges of rooms and commons, and a right to a pension. Unfortunately, a feeling of jealousy has existed for a long time amongst certain of the Professors as to the name "Fellow." I think a sentimental grievance of that sort could be got over if we had the power to elect Honorary Fellows after a certain number of years' service, and to give them the privileges I have mentioned. It has always to be borne in mind that this is not a purely Professorial College, but a Residential College, incorporated with Fellows from the foundation, the Professors being added from time to time to meet the requirements of the age, and the increase in the subjects of learning to be taught to the students. I think it would also meet the wishes of the Professors, as put forward by them, to substitute for the present Council of the University a Board of Studies to represent the various faculties, arrange the courses of study, and elect those Professors whose election at present is in the hands of the Council. Such Board of Studies might be constituted as follows. I should mention that the present constitution of the Academic Council is composed in this way: The Senior Fellows elect four, not necessarily of their own number. The Junior Fellows elect four. The Professors who are not Fellows elect four; and the General Senate elect four; and these sixteen, with the Provost, constitute the present Council. I think it would be better to have the representation of the faculties, because at present the greatest anomalies take place. The largest school (the Medical School) at present has no representation on the Council at all, which is very unfortunate, because the Medical School ought to be represented. Such Board, then, ought to be constituted as follows: Each Faculty (excluding Divinity) to select representatives according to their numbers—say, Medicine, 2; Engineering, 2; Law, 1; Arts, 4; these nine, with two members of the Board and the Provost, making the full Board of Studies. There might also be a Board of Finance. The finances of the College cannot be entrusted to a large body, and while the financial body should contain a representative element, it would be better that it should contain members of the Corporation in a majority, who can judge more fairly how the available funds should be distributed, than to allow such funds to be divided out by persons interested only in single Departments. Such a Board might be constituted as follows:—One representative of each of the Faculties already mentioned, with four members of the Board and the Provost. I may say,

from my experience of the Board, that they do look most carefully into what I may call the rival claims of the schools for money. Of course the great claim of late has been for what may be called the Science School; all the available money of late years has been devoted to the Science School, especially since Lord Iveagh gave us the magnificent building, which cost £16,500. The Board has spent a great deal of money on the Medical School, and also on the Engineering School. If the whole body had the spending of this money it would be impossible to say how they would deal with the rival Schools, and therefore, with the modifications I have mentioned, such a Board seems to be the fit and proper instrument to protect the finances of the College from what I may call "raids" by different Departments. From the statement before you it will be seen that we have practically spent up to our income, and I should mention in that regard that on one occasion, where we seem to have over-spent our income money delayed by the sale of estates came back in the next year, otherwise it might look as if we had deliberately over-spent our income for that particular year. I think that covers all that I want to say about that particular question, excepting this—that in order to meet the requirements of the future, the system of electing to Fellowships should be largely modified. The system of competitive examination has in the past produced a number of brilliant scholars in the purely Arts Courses, Mathematics, Classics, and Metaphysics, but it fails to meet the many requirements of a teaching staff in the present day. Modern languages and the experimental sciences involving laboratory work find no place in the Fellowship system. It has, however, produced a valuable set of College tutors, to whom the care of the students has been entrusted, both intellectually, morally, and financially. No Professorial system can meet this want, and where there are so many students within the walls of the College, or residing within easy reach in the city, the tutorial system should not be lightly discarded. A necessary reform, however, should be effected by considerably reducing the number of the Tutor Fellows to whom the care of the students should be entrusted. There are practically nineteen Tutor Fellows at present, and about fifteen taking pupils, and if the number were reduced to, say, five, the other ten would be set free to devote themselves more largely to teaching or to special research. The competitive system for Fellowship in the past has had one enormous advantage. The man who has succeeded, and won a great prize, owes no thanks to anyone, but has the credit of success by the labours of his own brains, and is appointed neither by political nor by ecclesiastical authority, and I have already shown how, out of the present body, a large proportion started as poor men. But while it is an excellent test for purely Arts subjects, Classics, Mathematics, Metaphysics, &c., it is not suited for the selection of the best candidates in experimental or natural sciences, and scarcely for Modern Languages. The Fellows for the future ought to contain amongst their number experts in Modern Languages, and scientific men of a high order of intellect, but of large practical experience, qualified to undertake Professorial duties. We have an examination in Experimental Science, and always have had it in modern times, and that has turned out some remarkable men, such as the late Professor Fitzgerald, but at the examination itself there was no practical test whatever, and these gentlemen had to qualify themselves afterwards by actual laboratory work, and I think that Professors in that subject ought to be selected not entirely by examination. Selection on the results of Moderatorship Examinations, combined with reputation gained by post-graduate studies and laboratory work, and if necessary with a qualifying examination, will best secure the Physical Science expert. I am satisfied, indeed, that that is the only way of securing the Physical Science expert. A high literary qualification, tested at Moderatorship Examination, combined with sufficient residence abroad, and practical acquaintance with the teaching of Modern Languages, should secure the necessary expert in that subject. We have been obliged to provide a special expert in French, which the former system did not provide. The consequence of allowing French to be substituted for Greek is that we have a very large accession of students, especially

women students, for French, and we, therefore, have to provide a special staff for that, and we are very anxious to get that into the Fellowship system.

153. CHAIRMAN.—In what you have just said you have covered a very large area of subjects. I should like to ask you a few questions, in the first place, about the Fellowship system. It strikes one as an extraordinary system altogether, because, as I understand, the whole of the Fellows have hitherto been selected by examinations held from year to year; the Fellowship, of course, is held for life, and, according to some of the statements before us, the average number of times that a successful Fellow comes up before being elected is five. That produces, does it not, a very unfortunate effect upon the lives of these men, because a larger number of men must be competing for these Fellowships year by year, and, being under the necessity of keeping themselves qualified to stand these examinations, they must be diverting themselves from original studies or professional pursuits; and as most of them must, of course, fail in ultimately securing a Fellowship, there must be an immense waste of energy in the pursuit of Fellowships in this way: is not that so?—Yes; we feel that very much.

154. Is it not possible to substitute for that system a system of election to Fellowships from a certain class of students—that is to say, from students who had won a certain number of Moderatorships—men who had passed in Honours up to a certain extent. What I am suggesting is that such students as those should form a class which would be eligible for these Fellowships, and that from their ranks you should select those who, by their subsequent skill in research or otherwise, had shown their competency for high office in the College?—That is very right in a way; I think the Moderatorship Examinations should be largely taken into account, and should count largely in the selection of a Fellow; but Moderatorship Examinations would never give you what is required for a Professor of Mathematics, for instance. The difficulty of the Fellowship Course is enormous.

155. I am not suggesting that the Moderatorship should carry it, but only that success in the Moderatorship Examination should be a *sine qua non* of election, to prevent favouritism in election.

156. That such a man should be competent to stand for a Fellowship, though of course showing his skill in Mathematics in any way you may think fit to require?—Yes. It is hard to make an absolute rule. I agree with you that the Moderatorship Course ought to have very much weight.

157. I only suggest that it should be a *sine qua non*, and that then, on the top of that, you should judge of their fitness by whatever standards you may think proper?—Yes. My friend over there (Mr. Kelleher) got in at the first shot, but that has not occurred for fifty years past.

158. LORD CHIEF BARON.—But we are not all Mr. Kellehers?—No.

159. CHAIRMAN.—I think it is stated in some of these returns that the average number of "shots," to speak popularly, before a man succeeds, is five?—I think that is very likely.

160. Now, would it not be advantageous to attach certain Fellowships to the Professorships, so that the Professors should be always Fellows. As you are aware, at Oxford and Cambridge that is so. Would not that be an advantageous way of using up Professorships?—At Oxford and Cambridge you have a tremendous number of Fellowships that we have not here. The list of Fellows here is most carefully guarded from top to bottom, and if it were going to be interfered with in any way there would be considerable outcry among the Fellows. I have made a proposition about the election of Professors into the Fellowship system, and I should like very much to see, say, every second vacancy filled up in that way. I would like very much to see the Professors of the principal Chairs, by election or otherwise, coming to be Fellows.

161. Would it not be more convenient to attach a Fellowship to the particular Professorship?—Then we should have to reduce the number of Junior Fellows and Tutors. The number of Junior Fellows at this moment is at the limit; the number of students is so great that it takes all the staff to provide for their requirements for lecturing purposes.

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162. As I understand, your whole staff of Tutors consists of Fellows—there are no Tutors who are not Fellows?—That is so.

163. Would there be any difficulty in introducing Tutors who are not Fellows? What I mean to suggest is rather the breaking up of the Fellowships into three or four classes, such as the Fellowships attached to offices like the Bursarship, Fellowships attached to a Professorship, and Fellowships attached to students of research, what may be called prize Fellowships?—How about the men who have gone through the competitive examination? They have gone through the mill which the others you speak of have not.

164. I am proposing the fixing of a certain line of Moderatorships, and then election by examination after that?—Under an Act of Parliament we can only elect to Medical Professorships for seven years.

165. LORD CHIEF BARON.—It is quite possible that an Act of Parliament might be required to carry out our recommendations, and then there might be a suggestion to alter any Act of Parliament that stood in the way of your conducting the College in the way you thought best?—Yes. On the other hand, there is a great difference between a Professor in a School and a Tutor Fellow. If there is a Fellow who does not come up to the mark, and just gets through his work in a shilly-shally way (I am not saying that there are any such), it might be that no irremediable harm should happen to the tutorial system, but it would happen under the professorial system, because if the head of a department gets inefficient for any reason, that department goes to the wall. We had to make a complete clearance in one school.

166. CHAIRMAN.—I was struck by what Lord Rosse said in his memorandum*?—I have not seen it; it was not in the first volume of documents.

167. No; it has come in subsequently. He says: "There is no doubt that the present system of election to Fellowships, by examination alone, or nearly so, in a course, the more important part of which and one essential for success is either the Latin and Greek Classics, or Mathematics Pure and Applied, no longer meets all the varied requirements of a University, and the teaching staff has to be largely added to by Professorships in important special subjects, but generally of more uncertain tenure and with inferior pecuniary prospects. The difficulty in the way of appointment to Fellowships by any form of selection, as opposed to examination, is, of course, the possible imputation of party bias in a country where political party spirit runs so high, but it has been suggested, and I think very fairly, that selection on the merit of published work for the Fellowships, or at least some of them, on the plan which seems to work well for the professional chairs might meet the case." Of course, I suggested, in addition to that, the Moderatorships?—Yes.

168. "There seems no doubt that the present examination system involves too long and severe a strain on the candidates, causing in some cases a permanent injury to their health, and in most cases an indisposition for scientific or literary work for the rest of their days. The system, too, gives the advantage to men of exceptionally great powers of memory rather than of original genius." Is there not great weight in that?—I quite agree with that, but the results stated are not so general as he thinks.

169. Another point I should like to call your attention to is this:—Ought not the subjects for the Fellowship to be enlarged?—Yes—that is what we have been discussing for some time past, and this Modern Language question and the Laboratory question is all to be brought in if we can do it.

170. As I understand, a man cannot now get a Fellowship in the University and College without showing skill both in Greek and Latin and in Mathematics; am I right in that?—Oh, no, the Classics and Mathematics are separate; they are either Classical or Mathematical Fellowships; but the combination generally is that a Mathematical Candidate either takes Metaphysics, or Experimental Science in addition, while a Classical Candidate takes Metaphysics and Hebrew as his extra subjects.

171. But cannot a man become a Fellow merely upon his knowledge of Mathematics, and, say, Physics?—Mathematics and Experimental Physics will give him a Fellowship.

172. Can he on Modern Languages?—No, and it is a subject which it would be very difficult to introduce, because it is a very easy examination, and you cannot make it difficult like Classics.

173. Can he in History?—Well, of course, in the Classical Department a great deal of history comes in, but it is mostly ancient history, naturally.

174. Therefore, roughly speaking, a man must be either a Mathematician or a Classical Scholar?—Yes, that is the present system.

175. And a pure Physicist can never become a Fellow—or a pure Chemist, would, perhaps, be a better case?—A pure Chemist, no.

176. Or a pure Physiologist?—No.

177. Would it not be desirable, in your opinion, to arrange that persons of great knowledge in those subjects should be eligible for the Fellowships?—You cannot reduce the present staff for the Arts Course—with the large number of students who are taking not only the Arts Classes, but Honours, it takes a very large staff to do the work—but if you could suggest additional endowed Chairs for them I should be glad.

178. Lord Rosse suggests that by some re-arrangement of the finances it might be done. There are two points he mentions to which I will call your attention. He says:—"I am not sure whether certain considerable economies are not possible, however. The incomes of the various members of the staff do not appear duly proportioned. It seems quite right that a young man on entering upon his duties should, beginning with a modest salary, receive additions to it, gradually, up to middle age; but it does not seem in accordance with precedent that at a time of life when he is no longer capable of rendering as efficient service, and his expenses should probably be diminished owing to his family being provided for, he should, by seniority, step into a position of comparative affluence. The position of a Senior Fellow is said to be worth nearly double that of the senior group of the Junior Fellows"?—Oh, no, that is not the case at all. Look at your return.

179. "And that of the Provost about double again. There is reason for an augmentation of income on appointment as head of a large College. The expenses which the position entails are greater, but I do not conceive that expenses are increased on promotion from the position of a Junior to that of a Senior Fellow. The result of this augmentation of income may be expected to be an unwillingness to accept voluntary retirement, and the retirement must be expensive to the College funds, as it will be based upon the scale of an augmented income. Probably the salaries of the Juniors may be scarcely sufficient to repay at once the delay and labour entailed in seeking the position. It is needless to say that suggested changes should be made with due regard to vested interests. Beyond what may be gained by the re-adjustment of incomes, suggested above, in two departments, viz: the Observatory and the Botanic Garden, perhaps retrenchment may be possible. The former, situated, as it is, some seven miles from the College, loses thereby much of its educational value, though for original work the staff are freer from interruptions and the climatic conditions are, I have no doubt, better than if a site nearer to the College, or not so far inland had been selected. Under these circumstances, it would appear reasonable that the Observatory be treated more as a State institution, like that at Edinburgh, and that the College be relieved from some part of the burden of its upkeep and running expenses. The Botanic Garden has been considered by many as not yielding advantages to the College commensurate with the expenditure upon it; some considerable reductions in the expenses have, however, been recently effected on the occurrence of a vacancy in the Curatorship." Do you agree with those remarks?—We have always viewed those two institutions as sources by which we could save income, and if the result of this Land Purchase Bill is to cut down our income from estates, we would be glad to part with this Botanical Garden. And we have always thought that the State ought to take over the Observatory, which cost us a lot of money.

180. Now, going from the question of Professorships, I will ask you one or two questions about the Governing Body. You agree, I think, that the Governing Body wants reform?—I think so.

181. At present, if I understand rightly, there are three bodies who are concerned in the government of the University and College—that is to say, the Board, the Council, and the Senate?—The Senate?

182. Yes?—Oh, the Senate has no power except in conferring degrees; they cannot even discuss a question unless it comes from the Board.

* See page 344.

183. They are a convocation of the whole body of graduates—Of the past graduates living in and near Dublin. There are about 400 members of the Senate. A man, by paying a certain sum of money—I think it is £4 10s.—becomes a life member of the Senate.

184. But they have no practical interest?—No practical interest whatever. Then the Council have no governing power; the Council have the election of those Professors who are Arts Professors, and they are not restricted to that, but they have the election of the Regius Professor of Physics and the Regius Professor of Surgery.

185. But even that requires confirmation by the Board?—Everything requires confirmation by the Board.

186. So practically everything rests with the Board?—Yes, but the Board have never interfered with the election of Professors by the Council.

187. How many would your proposed Governing Body consist of; I did not quite follow?—Well, I was only devising a plan to show how the representatives should be added. Supposing my proposal was carried out, there would be nine besides the Provost, and I should hope that if the retirement money was available at that time (I am, of course, looking forward) there would be considerable economy effected in that way. But, as I said before, the retirement system is very expensive indeed if you take an efficient man (and many are efficient long after seventy) and give him £1,100 a year, and replace him by another man. A great deal is useful for what you may call advice—men holding what I call sinecure offices. A very great defect is that we are not sufficiently in touch with modern sciences, and the Junior Fellows have been so long kept out of the Governing Body, and I think they ought to get representation on it.

188. Then your proposal is to retain the seven Senior Fellows as the nucleus of the Board, is it?—I think so; there is such a vast vested interest there of all the Fellows from top to bottom that it would be very hard to say how you could cut away that vested interest. At the same time, no man has a vested interest in any particular office when he gets on the Board.

189. You would say, keep the present Board and add to it?—Yes; add to it representatives of the Junior Fellows and Professors. I do not see anyone else to be represented. I would take away from the Board all about studies, and give that to the Board of Studies.

190. Then the Board of Studies will be merely advisory, and will not have any power?—They would have power over the studies; at present the Council and the Board have equal power over the studies.

191. But I mean the power of introducing anything with regard to the studies would still be with the Board?—No, that is equally in the hands of the Council at present, and would be transferred to the Board of Studies. A change in the courses, or anything of that kind, can be originated either by the Board or the Council.

192. It would come to this: you would require the consent of the two bodies—of the Board, and of the Board of Studies?—They would very seldom differ; the Board of Studies is really an Advisory Board, and what they advise the others would accept as a matter of course. The Medical School Committee has always worked very well; I have been Chairman of it for a great many years, and any recommendation coming from them or from the Professors of the Medical School is, as a rule, accepted by the Board. In the Engineering School we allow the Professors to meet together, and any suggestion of theirs is accepted by the Board as a matter of course.

193. LORD CHIEF BARON.—You mentioned that there were certain sinecure offices; what are the offices which you consider sinecures?—Well, you see, the Senior Dean, under the old statutes, was supposed to work effectively, and the discipline of the place was in his hands; but after a time it was practically left to the Junior Dean, and what the Senior Dean has to do is to come on Saturday mornings and go over the lists of fines and say whether such fines are proper. That is the Senior Dean's business, and as a matter of fact anyone could do that, instead of having a man retired at £1,100 a year. In the same way the Catechist now has a very light duty, because we supply catechetical instruction, but have made it non-compulsory, just as I have put an end to compulsory chapels on week-days for students, although the chapel is open for them if they choose to go. Formerly a man could not rise

from one class to another unless he had a certificate from the Catechist that he had attended the Catechetical Lectures, and so on, but now we hold that that should not be made a test for a degree. The work that is done by the Catechist could be done quite easily by a clerk, but as things are that work occupies the attention of a very valuable member of the Board, Mr. Gray, and instead of retiring on a pension of £1,100 a year, he just performs the offices of Senior Dean and Catechist together. Then the Senior Proctor, Dr. Abbott, has to bring forward the degrees, and see that no man gets a degree unless he qualifies; and with regard to honorary degrees the Board have always been very jealous about honorary degrees, and have held to their right of originating them with great tenacity. No honorary degree can go to the Senate without being first approved by the Board. The Librarian is Dr. Abbott, who is a great student and a very valuable Librarian. The question comes to this: You have a Governing Body, the cost of which is only £2,000 a year, and it is a question whether that could be done cheaper than by the present system. It is a very expensive matter to retire a competent man.

194. Is there any other besides these four offices you have mentioned which you consider sinecures?—Well, the Board objected to my calling it a sinecure yesterday, but the Vice-Provost has nothing to do, as such, except in the absence of the Provost.

195. I will not pursue that, but anyhow you think there are some sinecure offices filled by members of the Board, and that the question merely is whether it would be cheaper to abolish these offices or have them filled by some gentlemen entitled to retire on pension?—That is so, and when they get these offices, even if they are sinecures, it makes their incomes up from £1,100, which is the amount they can retire on, to £1,300, and if a man gets £1,300 to stay and £1,100 if he goes, naturally he declines to regard himself as incapacitated.

196. I see in some of the papers here a suggestion by some of the Fellows that appointment to Fellowships should, in the first instance, be provisional only, and that, when the College has had for some years experience of the man's ability the question should be considered whether he should not be appointed a permanent Fellow?—Yes; that is a proposal which is exceedingly well put by Dr. Tarleton, and there is a great deal to be said in its favour. We could not give them rooms and commons, but there is a good deal to be said for taking a young man and giving him a provisional professorship for seven years, and trying him; you might give him, say, £150 a year, and let him lecture for only one hour a day, leaving him the rest of his time free for study and research; and if at the end of seven years he shows that he is likely to rise, he could be elected to the permanent body. It is very well worth while considering. Financially it is a large thing, of course, and affects the whole tutorial system, which is a very delicate thing to touch.

197. We could hardly be supposed to go into all the minute financial details of these matters?—No; all you could do would be to adopt some principle, and let the working out of the details be guided by experience.

198. If the principle were adopted, the Governing Body would then be able to go into those matters of detail?—Yes. There is one difficulty about these seven-year men—that there would always be the danger of keeping a young man hanging about the place hoping to become a Fellow, and never becoming one, who might have done a great deal better had he been encouraged to enter the Church or go to the Bar, or to some other profession at the start.

199. CHAIRMAN.—You would find it very hard to reject them?—Yes.

200. LORD CHIEF BARON.—One other question about the suggestion of appointing Readers?—That is nearly the same as Provisional Fellows. It is the same idea—to reject them if you do not like them.

I called the attention of the Secretary to the Return* you asked for as to the number of students on our books on the 1st July, and I pointed out to him that it would be better if the numbers were taken on the 1st May. I have given him the return, and it shows that on the 1st May there were 1,250 students—i.e., 929 members of the Church of Ireland, 140 Roman Catholics, 88 Presbyterians, 33 Methodists, and 60 others. That is the proper return, and I hope it will appear in the Second Volume.†

DUBLIN.

Oct. 16, 1906.

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* See Appendix to First Report (Cd. 8176), 1903, page 21.

† See page 337.

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201. Sir ARTHUR RÜCKER.—You spoke of retiring pensions of £1,100 a year. On what salary are those given—I mean what is the salary of the person before retirement?—The Senior Fellow has £1,100 a year plus his offices. A Senior Fellowship pure and simple is £100 a year Irish, and about £200 a year from "Decrements," derived from students' fees; then £800 a year what is called compensation for renewal fines, when the Board used to renew their leases year by year. Then when a man retires he receives what is called the average of all the offices held by members of the Board: the office of Bursar is £500 a year, the office of Senior Lecturer £400 a year, the office of Registrar £300 a year, the office of Senior Proctor £200 a year. The office of Auditor £200 a year. The office of Vice-Provost £379. Catechist and Senior Dean £150 each. That comes to very nearly £2,300 a year in the offices. When a Senior Fellow is going to retire, he retires on the average of all those offices with his Fellowship, and that amounts to practically £1,100 a year.

202. Then it is possible for him to retire on a pension larger than the salary he actually receives at the time of his retirement?—Oh, never; his Fellowship and the office gives him £1,300 a year. Dr. Ingram retired at £1,100 a year, and also the previous Senior Fellow. That is not a very big figure compared to the outside professions. The important matter is what the Chairman has called attention to—that the Fellows begin at low salaries and work for forty years on a comparatively rising scale, and for the greater part of their life, when they have to support their families, they do not get much, and it would be, perhaps, better for them if they got it a little earlier, instead of later on, when their families have begun to go out into the world. At the same time, the Junior Fellows' incomes are very precarious, because they depend upon the number of students. At one time these were as low as 95s; the figures now, as I have said, come up to 1,250, as will be seen by the return I have given in to-day, and they are going up again rapidly, from the great stir and improvements in various directions.

203. I did not want to go into that; I only wished to know the relation borne by the retiring pension to the actual salary at the time of retirement?—Yes. Then I pointed out that to take the cost of government of the College as being represented by the salaries of those gentlemen was rather a fallacy, because if they retired at sixty-five—which they do not do at seventy-five—it would be very expensive, so that it is cheaper for the Governing Body to use men who might otherwise retire.

204. Dr. JACKSON.—I should like to ask one or two questions which, I think, follow naturally upon the answers you have just been giving. I am asking for information. "Compensation," you said, was compensation for renewal fines?—Yes; that is a very old story, which goes back to more than half a century ago.

205. May I just add a word, because I think I know what "renewal fines" means—what I wanted to ask you was—how were the fines disposed of before these compensations: were they used in the payment of the Provost and Senior Fellows?—Yes; I understand that what they did was this. The leases were for twenty-one years; if those leases had run out the lessees who held them would lose them, and they would become the property of the College. What they preferred was every year to pay a renewal fine, and so keep the twenty-one years' lease up constantly. At that time the individual members of the Board got either the renewal fines or ran the lease out, and dealt with it then as a part of the College property that had fallen in. Then the Queen's Letter came in, and compensated the Senior Fellows by a definite figure of £800 a year.

206. As I understand the residue of this fund is expended in improvements?—Yes.

207. Do the Junior Fellows specially participate in the advantages which accrue to the College from the renewal fines?—Nothing whatever, nor do the Senior Fellows either at present, as there are no such fines now.

208. But they participate in the renewal fines?—Well, they do so far as they receive compensation for renewal fines. Compensation for renewal fines is an old story. It goes back half a century ago.

209. What do you mean by decrements?—That is part of the fees of the students which the Senior Fellows always got. It is a variable amount, depending, of course, on the number of the students. It is

still an addition to the income of the Senior Fellows. Decrements increase in amount with the number of students. If the number of students falls they fall, and if the number of students rise they rise. The Senior Fellows get their share of that, so as to keep them, I suppose, up to the diligent discharge of their duties. We inherit all these matters from our predecessors.

210. There is another question I want to ask you. About the payment from the Junior Bursar: I see that in one place it is called a payment per Junior Bursar, and in another place it is called a payment from tutorial fund?—I want to explain that. What are you reading from?

211. From the returns of the emoluments and salaries of Junior Fellows.—Yes, the Bursar receives $2\frac{1}{2}$ per cent. on the fees that he receives, that is, £371 12s. 4d. He is Registrar of Chambers, for which he has a salary of £55. Each young man who gets chambers has to pay fees, and these fees are collected by the Junior Bursar, and he receives poundage upon them. He has a great deal of work to do, and that work must be done by somebody. I would be very glad to see a clerk doing it, but it is done by the Junior Bursar, and he has to take charge of a large fund.

212. You will excuse me for asking all these questions—I want to understand clearly?—Oh, certainly. He gets a share of the students' fees and poundage upon fees which he receives.

213. Mr. KELLEHER.—It is right to state that the Junior Bursar is a tutor and one of the Fellows, and he is elected by the tutors as Bursar?—Yes, one-half of the fund goes to the Bursar and the other half to the Junior Fellows.

214. Dr. JACKSON.—Now about the Fellowship system. I am old enough to remember a very similar system at Cambridge, but of late years we have found it absolutely necessary to supplement the examination system by requiring from every candidate for Fellowship at Trinity College, Cambridge, a dissertation or some sort of original work. I ought to begin by saying that we have an age limit, because otherwise a number of young men of promise would be hanging about, and might ultimately fail?—May I ask what is the age limit?

215. The limit is strictly speaking not one of age but one of standing. When a man has a certain University standing he is excluded from competing for a Fellowship. No man can now gain a Fellowship with us by examination only. He must offer some sort of original work, and in point of fact gets his Fellowship for specialised work and not for a general examination. At the present time we are more and more discontinuing the examination for our Fellowships; in fact, examination in Mathematics has been dropped except so far as a man may be examined on the dissertation which he has written?—Does it apply to classics as well as to Mathematics?

216. Yes, it applies to Classics as well. I want to emphasise the fact that forty years ago we had a system like yours, but we found it expedient to change it, and to require from each candidate an original dissertation. Have you ever considered how far this might be adopted in Trinity College?—Oh, yes; we have been discussing these matters of late very much, but there is always the difficulty in estimating accurately the value of dissertations, especially in scientific work. Some examiners might set great value upon a dissertation and others might set very little value upon it, and in every case it is only experts who can form a proper judgment upon the value of an original dissertation. A mathematician should be the judge of the work of a mathematical dissertation, and in the same way with dissertations upon any other subjects. It is a very difficult thing to accurately estimate the value of such work.

217. I may frankly tell you I know the difficulties of the system as well as anybody can. I may tell you that I do not know any work more difficult and unpleasant than the election to Fellowships. It is the most hateful work in which examiners can be engaged, because of the difficulty of setting a value upon the work done in various branches of study. Still, with us the change in the mode of electing Fellows has been in the direction of granting Fellowships not upon examination, but upon original work.—That is very interesting indeed to me.

After a short adjournment,

218. It seems to me that we have had an experience like yours, but have got into a stage somewhat beyond that. It may be that if you change your system you will get in advance of the stage in which we in Cambridge are now.—We have often debated that matter with regard to the change in the mode of examination for Fellowships. Anything of that kind would require to be introduced very gradually. It would be a terrible injustice to a large number of men, gifted men, who were waiting for a chance of obtaining Fellowships on the present system. We could not make any such change *per saltum* without great injustice to a large number of young men who have been waiting for a long time for a chance of passing the examination. For example, next year we expect that some candidates will come forward and offer themselves on the existing system. I should be very glad if next year we could elect a Fellow in Experimental Science, Modern Languages, or Literary Work, but we have no power to do it. We want powers. We could not get any power to make that alteration unless we got it through a statute or a King's Letter.

219. At the Cambridge Trinity we have the power to elect to a Fellowship anybody whom we consider fitted to perform the work of the College, and we are using that power. Two years ago, for instance, we imported a lecturer in history from an American College, and within the last three weeks we have admitted two Fellows, one in History and another in Engineering. Don't you think that the power to elect Fellows for the service of Trinity College without examination would be a valuable power?—I think it would be very valuable indeed. May I ask are these Fellows elected for a certain number of years or for life?

220. They are elected for twenty-five years, so long as they work to the satisfaction of the College. The pension they receive is at most £400 a year, and they are liable to be retired at the end of twenty-five years.—I am afraid very much that such a system would create dissatisfaction among the Junior Fellows here. At a recent election of a Junior Fellow the majority of the Board elected him contrary to the marks, and the Junior Fellows were very much dissatisfied. I am afraid that they would have no confidence in the selection of Fellows by the Board without examination. You see there is in Ireland so much jealousy and suspicion outside that the responsibility of the electing body who would appoint Fellows to Fellowships without examination would be open to hostile criticism. In England it is very different.

221. In England we have got a College Council which takes the place of our old Seniority, and manages the affairs of the College. The Council appoints a Committee of two or three to make careful enquiry. Would not the holding of a Professorship be a guarantee that a man was worthy of a Fellowship?—In a case of that sort, where a Professor was appointed and made a Fellow without examination, the difficulty would be that he would have to be put on at the bottom of the list.

222. Why not?—Well, a man of that sort, of course, would be about thirty or forty years of age, while a good many of the Junior Fellows get their Fellowship from twenty-five to twenty-six years of age. It might make a very serious difference to take a Professor of thirty-five or forty years of age and make him a Fellow and put him at the bottom of the list of men whose age was twenty-five or twenty-six.

223. Passing from that point. Is it desirable that the Governing Body of the College should be chosen simply and solely by age?—I think not.

224. It seems to me that you would have a great difficulty in effecting a change from the present Governing Body to another Governing Body, and I have wondered whether the Senior Fellows might continue to hold their emoluments and pensions, perhaps performing some honorary duty, the actual government of the College being transferred to an entirely different body, a Council representing not the senior members of the institution, but the institution as a whole. Would it be possible to arrange that, the Senior Fellows should hold their emoluments and pensions, but that the Governing Body of the College should be representatives chosen by vote?—I am afraid that the expense of any such change as that would be tremendous. There are such a number of vested interests which would have to be dealt with, a num-

ber of men, Junior Fellows, who have been kept out of their promotion by various circumstances. It would be unjust to deprive them of their chance of promotion. I think that it is very undesirable that the Governing Body should be confined to a few men who have attained their position merely by age. I don't know whether you would include on the Governing Body Professors who are not Fellows of the College.

225. For my own part, I would not put on the Governing Body of the College anybody who was not a Fellow of the College. I should be sorry to see persons who were not Fellows admitted to the responsibilities of the society?—I was not contemplating that these Professors should be Fellows at all. I was assuming that there would be *ex-officio* members paid a salary for the posts which they hold, and that the elected members of the Board would be a changing body, not having any additional salaries for that duty except only on a small scale.

225A. I was suggesting that scheme to meet your difficulty about the vested interest of the persons who would be adversely affected by the change. Their vested interest is the expectation which they have that in time they will become Senior Fellows, and I was trying to devise a scheme which would form a Governing Body independent of the vested interests which these persons have?—Certainly they have a vested interest, not only in the income which they would get as Senior Fellows, but also in the position which they would acquire on the Governing Body.

226. In my opinion, none of the offices of the College should be restricted to the oldest members of of the society. I would propose that they should be thrown open to all?—Your question seemed to be in the direction of giving the Professors a direct representation on the Governing Body, but that no members should go on the Governing Body unless they had been elected as Fellows. I would be in favour of that, except for the difficulty of determining which Professors should be elected to be Fellows. You would have to deal with men who have been a long time in office, such as Dr. Atkinson and Dr. Dowden, and the Professor of Engineering and other Professors who have been a long time in office. I take it that your suggestion is that such men should be appointed as Fellows, and they should have in that capacity a voice in the Governing Body. I would like that very much. Power could be given to the College to do that by King's Letter.

227. CHAIRMAN.—Is there any provision in the charter which gives that power?—Yes; and I would wish to impress this upon the Commission, that these changes can be all carried out by King's Letter without an Act of Parliament. Power is given by the Charter to enable all such reforms to be carried out with the consent of the Governing Body of the College by King's Letter.

228. Can you refer me to the passage of the Charter in which that power is given?—Well, I cannot do so just at this moment.

229. Dr. JACKSON.—Suppose you were about to alter your regulation for the Fellowship examinations, would you require a King's Letter for that?—Well, I don't like to say that without consideration. There are certain things that can be done by the Board and Visitors without a King's Letter, but I would not like to say you can make an alteration that was fundamental without it. I don't think that you can make a constitutional change in the Fellowship examinations without a King's Letter.

230. Suppose it were desired to make one of the offices hitherto held only by members of the Board tenable by a Junior Fellow, would that require a King's Letter, or what would the process be?—I think the Board and Visitors could do that, but if a serious objection was raised by anybody, it might require a King's Letter to do it. I am not quite certain on that point. The Vice-Chancellor of the University, Mr. Justice Madden, who will be examined before you, could answer that question.

231. Have the Junior Fellows in respect of such proposals any voice?—None.

232. The reason I ask this question is because if changes are made in Trinity College, I should like to see them proposed on the part of the College itself, and therefore I have been considering whether it might not be desirable to have some sort of legislation in regard to the Governing Body which would enfranchise the Junior Fellows before any great

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changes in Trinity College were suggested from within?—I quite agree in that. There have been proposals made from time to time in reference to changes in the Governing Body, but to every proposal that was brought out by us objections were raised, on one side and the other, and the Junior Fellows, I may tell you, have been quite as impracticable as the Seniors.

233. Mr. BUTCHER.—With reference to the Governing Body of the College, your suggestion is that the seven Senior Fellows should still remain members of it, and that there should be representatives of the Junior Fellows and Professors?—Yes. I could not propose less than one each.

234. Don't you think that would be an extremely inadequate representation?—Well, I would not object to it, if you thought there should be two representatives for each of them, two of the Junior Fellows and two of the Professors.

235. I think the Junior Fellows would be dissatisfied with such a small representation?—Well, I think not. To be a member of the Governing Body interferes greatly with a man's work, and they have plenty to do without time being taken up with the governing of the College.

236. It was suggested now that the Governing Body should be taken from the Fellows and from Fellows only. Does this view occur to you that if you are dealing with a College only, like Trinity College, Cambridge, that principle might very well apply to such a Corporation, but that other considerations come in when you are dealing with a College which is also a University, and that is that the relation of Professors and Fellows is quite different in such a College from what it would be if the College was not a University?—Yes; such a Governing Body has a good deal to do, to deal with various things, one of the most important is that of the Board of Studies. I would give the power to the Fellows on College matters. I would not do so in relation to the Board of Studies. I would give the Professors representation on the Board of Studies. The present Board have, to a great extent, the management of these things concentrated upon them. It appears to me that a Board like ours, a Board of Studies, might fairly include some of the Professors.

237. But even with regard to the general administration of the College, the Professors have a large interest in the University?—Certainly.

238. They would like to have a share in the government beyond the regulation of studies?—I propose that they should have, even on the Committee of Finance.

239. Yes; you propose to give them representation there?—Yes; I think they should have a voice in that. At the same time there should always be some steady body to control the application of our funds, which are, of course, limited.

240. Is it your intention that anything that was done by the Board of Finance should require the sanction of the Governing Body of the College?—Well, it should be formally sanctioned if you like, but in practice they would agree, I take it, to everything that was proposed by the Committee of Finance; it would be sanctioned by the Governing Body.

241. There is no power now to elect outsiders to Fellowships?—No, but outsiders are appointed as Professors. We have a Cambridge man, for instance, occupying one of our Chairs. We have a Professor who has come from Clifton, and another who came from Cardiff.

242. With respect to the tutorial system, you divide the tutors into three classes?—Yes.

243. And you propose to get rid of the tutors, except five?—No, they still remain tutors.

244. I mean the tutors who are in charge of pupils; you propose to reduce them to five?—Yes; I think five are plenty for those duties. And the reduction of the number to five would give us an opportunity to select the best five, because all the Fellows are not exactly suitable for the post of being in charge of students as pupils.

245. You propose to reduce the number who have charge of pupils to five?—Yes, that would give the others time for research. If a man, even of thirty years' experience, has charge of pupils he has to give a great deal of his time to that duty, and it is a very

serious tax upon a man's time, and some of them are not suited for the post of taking charge of pupils. Take the case, for instance, of Professor Bury, who has gone to Cambridge now. He was a very able man, but was not of much use as a tutor, though a splendid scholar.

246. The Fellows who have pupils get £800 a year, don't they?—Yes. Some of those high in the list.

247. Is that made up of tutorial fees?—Not all. It is made up of a number of other things.

248. Does not that seem a very large remuneration for a man who has a Fellowship?—Well, I don't think so. You must consider the class of men they are, men who devote their lives to the Fellowships here.

249. I confess it struck me as large?—Most of the Tutor Fellows lost £100 a year by the falling off in the number of students before the last three years.

250. CHAIRMAN.—I suppose that was in consequence of the Boer War?—Well, yes, but the number of the students had declined before the war began.

251. Dr. JACKSON.—May I add a word in respect to the last remark of Mr. Butcher. I think I should mention that ten of the Junior Fellows here have larger incomes than almost anybody at Cambridge?—That may be so, but they have served for a very long time.

252. Dr. DOUGLAS HYDE.—Every Fellow of Trinity College who is on the Board has a voice in the government?—Yes.

253. As I understand you that is a thing to be looked forward to by the Junior Fellows independent of the monetary advantages of being Senior Fellows?—Of course.

254. And do you mean that a Junior Fellow would have a right to compensation not merely for the monetary advantages which he would lose by reason of not becoming a Senior Fellow, but also because he loses the position of being a member of the Governing Body?—He has a right to compensation for the monetary losses, but not to compensation for being deprived of the hope of being a member of the Governing Body.

255. CHAIRMAN.—You think he has not a right to compensation for that?—No; no man has a right to be compensated for not being a Bursar, for example, and in the same way he has no right to compensation for his loss of power when being a member of the Governing Body. I should mention that we want the power to make a Junior Fellow a Bursar. In the present circumstances and constitution a Bursar must be a Senior Fellow. We want the power to make a Junior Fellow a Bursar. We should then have power to select the most competent person to discharge the duties.

256. Dr. DOUGLAS HYDE.—In the issue of a King's Letter for the admission of women to the degrees of the University was not that done at the instance of the Board?—Certainly. The King's Letter is always at the request of the Board. I may mention that that question of women's degrees was a singular one. It was discussed for the last twenty years, and a majority of the Fellows and of the Professors was, for some time, in favour of it, but the Provost was against it, and refused to consent, and he had absolute power. I then proposed to leave it to the Senate to decide and the Provost consented to that, and they decided in favour of it. We had a grand field day discussing the matter. I was on the side of the ladies and Mr. Gray was against them. The result was that we carried the application for the King's Letter by a majority of seventy-seven to eleven.

257. CHAIRMAN.—Can the Crown issue a King's Letter without any application by the College?—Well, I don't know as to that, but in practice they have not issued a King's Letter without an application by the Board.

258. Does the Charter of the University reserve power to the Crown to issue a King's Letter without any application by the Board?—Well, it is not for me to pronounce an opinion on the law of the matter; I am talking of the practice. The practice may be outside the law. The Crown may have power for aught I know to issue a King's Letter without an application by the Board. It is for you and the Chief Baron to decide that.

259. Dr. COFFEY.—The tutorial income of the Junior Fellows, does that go into the accounts of the revenue of the College?—Well, the way it appears is this. If you look opposite the name of each Junior Fellow you will see what he gets in tutorial fees.

260. Then, to the total income of the College set forth in the table sent in as over £70,000, you have to add that amount, £7,000 or £8,000?—Yes; that is so. The tutorial part of the income does not appear in the Bursar's account.

261. The tutors, according to your scheme, would be five in number?—Yes; the tutors taking pupils would be reduced to five. I should say that I recommend that because the time of the tutor is taken up to a very great extent by correspondence between pupils and the Board, and in a great many ways they have duties to do with regard to the pupils. There is a great difference in that respect. Some tutors have got 100 or 150 pupils, and another tutor may have, perhaps, only about thirty. What any particular tutor may get out of the tutorial fees is estimated in this way. Take the whole number of pupils, suppose last year, and divide that by the number of tutors who could have pupils. That gives an average—any tutor can have an average and a half, but not more, so that if two-thirds of the tutors had full chambers, the other one-third could have no pupils. Each tutor gets a capitation fee, and the balance of the fund is divided between the three grades of tutors in the proportion of 3 : 4 : 5. With most of the tutors the lecturing work occupies two hours a day. Some may have three hours. The tutorial work is not like professorial work. The professor may have fifty or one hundred men to lecture to, but he has not the work of the tutor who teaches each individual.

262. Your scheme would give these Fellows who had not pupils time for original and research work?—I may mention that I never heard of a man getting any pecuniary advantage by research work. There are a number of Fellows who are good writers and are engaged in research work, writing books, but the men who do it don't make any pecuniary advantage by it. They do it over and above their ordinary college work. We have always done our best to facilitate anyone who is engaged in research work, because I should mention that research work is not limited to scientific work. It applies to classical and mathematical work as well. When a man, for instance, like Professor Bury was engaged in research work we always relieved him of other work as far as possible, and we would do that for any man who wishes to devote his time to research. He is relieved of other duties, so far as we can, and to relieve a number of the tutors from tutorial work in charge of pupils would give them a great deal of time for research work and original work, and that would be, in my opinion, a great advantage.

263. With regard to the co-option of Professors as Fellows do you propose that should apply to all the professors?—Certainly not. There are thirty-five Professors. As a rule the large professors have better incomes than most of the Junior Fellows. Very few of the Junior Fellows reach the income in fees that is paid to the large Professors. For instance, the Professor of Anatomy receives £750. Again, the Professor of Chemistry makes over £900 a year, and he has only been here a couple of years. The pay of a Professor depends upon the number of his students, besides a fixed income.

264. Mr. KELLEHER.—A Fellow of the College is far more intimately connected with the life of the College than a Professor?—Certainly.

265. A Fellow enters College as an undergraduate, remains in College during his undergraduate terms, and continues, as a rule, to live in the College after he gets his Fellowship, whereas the Professors may come from anywhere, and perhaps never live in the College at all?—Yes.

266. It does not seem to be advisable to make all the Professors Fellows of the College?—Certainly not. It should be a limited number.

267. It is not desirable that the Governing Body of the College should be largely widened merely on sentimental grounds?—No. I now wish to offer some remarks upon another very important subject, that of the Divinity School.

The Divinity School.

I have separated the Divinity School from the other Schools, in relation to the election of representative members of the Governing Body, for three reasons: First, because I propose a different system of government for that School; secondly, because, in dealing with other possible Divinity Schools within the University, a like rule must be applied to them; and, thirdly, because the Governing Body, in relation to the other Schools and Faculties, must have a secular aspect only, and bear the same relation to all denominations. The first thing to be borne in mind is that the Theological Faculty, historically, was the first in the University, that we are dealing with an ancient University, and not establishing a modern one. There is no precedent for removing a Theological Faculty from an ancient University, while there are precedents for its introduction into a modern one, as in the cases of the London and Victoria Universities. A curious idea has got abroad, that the Divinity School and the Church of Ireland dominate Trinity College and University. As a matter of fact, the Church of Ireland has never as such had any voice in the government of the College, one whit more than any of the other Schools, and the Bishops of the Church of Ireland have never had any control over the School, have never had a voice in the election of the Divinity Professors, or in the selection of the books for the Divinity Course. It has always been the Divinity School of Trinity College, and it has educated clergymen for the Anglican Church all over the world, as well as for the Church of Ireland. But as the Fellows, in time past, were bound to be clergymen, the Bishops had every confidence in the government of the School. They, and other members of the Church of Ireland, are, fairly enough, alarmed at the gradual change in the *personnel* of the Fellows since the abolition of tests in 1878, and though the interests of their Church have been safely guarded and carefully looked after up to the present, they ask for guarantees that it shall be so in the future. The question, then, naturally arises, shall the School be separated from the College, and handed over, with or without its endowments, to the Church of Ireland, as represented by its General Synod, or shall it be retained in Trinity College, with such alterations in the mode of its government as shall secure the confidence of that Church? I have no hesitation in saying that, both in the interest of the Church and of the College, the latter course should be adopted. It is a fundamental principle of the Church of Ireland that the clergy and laity shall be educated together, not only at lectures, but in their daily lives. They should mix freely, dine together in residence, and join in their sports together. In no other way can the clergy learn to understand the lay mind with which they have to deal in their after lives. Other Churches may prefer separate education for their clergy and laity. If so, let them have it; but that is no reason why we are to be forced to adopt their system. To its honour be it said, the Roman Catholic Church has never demanded the expulsion of the Divinity School from the College. On the other hand, certain leading representatives of another Protestant communion have made that demand. In the paper* laid before the Commission, signed by the Moderator and an ex-Moderator of the General Assembly of the Presbyterian Church, the demand is made for the expulsion of the Divinity School, to secure what they called the "Nationalisation of Trinity College," by which they mean the "Secularisation of Trinity College," for they don't propose to use the College, even after the road has thus been cleared for them. In this paper there is shown a complete ignorance of the changes that have taken place in Trinity College since the abolition of tests in 1873. They speak of "the predominating ecclesiastical influence of the place." There is no clericalism dominant. Only four Fellows have taken Holy Orders since 1873; and of the nineteen Clerical Fellows at that date, only four survive. Quoting from the history of two centuries ago, this paper complains of "inequality" of treatment of denominations, the exclusive use for Episcopalian students of the College Chapel, &c. But the Church of Ireland students have always outnumbered the students of any other Protestant denomination by ten to one, and do so at present. The statement made that "the best education of the country is withheld from them, except on conditions that tempt their sons to abandon the faith of their fathers," is so far removed from the truth that absolute ignorance of the place can be their only

DUBLIN.

Oct. 16, 1906.

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* See Appendix to First Report (Cd. 3176) 1906, page 107

DUBLIN.
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excuse. However, I will leave this matter to be dealt with by those laymen of their Church who have passed through Trinity College, and taken full advantage of its education. Assuming, then, that the Divinity School is to remain connected with Trinity College, what modification should be made in its government? I adhere practically to the reply I gave in 1877 to a similar question asked me by the Belmore Commission, with a very slight modification.

Three being members of the Church of Ireland to be named by the Board of Trinity College.

The two Divinity Professors (the Regius Professor and Archbishop King's Lecturer),

One to be chosen by the Assistants to the Professors, together with the Professors of Ecclesiastical History and Biblical Greek,

And three to be chosen by the Bishops of the Church of Ireland.

Nine in all; and let the Archbishop of Dublin be the Visitor of the Divinity School in relation to Doctrine, with the right of appeal to the Court of the General Synod to those aggrieved by his decision. The Visitors of the College to be, in all other respects, the Visitors of the School.

As to the finances of the School, I consider that it is entitled either to be carried on with the same funds as heretofore, or else that it should receive from the State an equivalent endowment, on the same principle as that by which endowments were given to Maynooth, and to the Divinity School of the Presbyterian Church in Belfast, under the Irish Church Act, 1869. I also consider that, in return for the control over the School thus conceded to the Church of Ireland, a substantial sum of money should be contributed to the funds of the College, in return for the professional education of the Divinity students, who at present, as in the case of the Law students also, pay no special fees for that education.

268. CHAIRMAN.—Don't they pay the same fees as other students?—They pay the ordinary Arts fees, but they pay no special fees for the Divinity education.

269. You suggest that the Church of Ireland should make a payment to the College in respect of the Divinity students?—Yes; I do not see why the Divinity students should not pay for the special education they get, any more than the students of Medicine or Engineering.

270. Do the Divinity students pay no fees?—They pay no fees for Divinity, and the students of the Law School pay no fees for law, though both pay Arts fees.

271. The Professors of Divinity are paid by the College only?—Yes. The Regius Professor of Divinity, Dr. Gwynn, is paid £1,200 a year, and Archbishop King's Lecturer, the Dean of St. Patrick's, gets the endowment of Archbishop King, which is raised to £700 a year by the College. I do not ask the Divinity students to pay fees individually, but I think the Church of Ireland should pay a reasonable sum to the funds of the College, in return for the control over the School thus conceded to the Church, and in return for the professional education of their Divinity students. The interest of the sum of money already lodged with the Church Representative Body for Divinity purposes goes at present to increase the incomes of minor incumbents.

272. It is said that both the School and the Chapel are Protestant institutions?—Yes; but we are ready to admit any other Divinity School.

273. The idea is to retain the School as a Protestant foundation?—Yes.

274. It is conceivable that, in the course of time, the whole body of Fellows of Trinity College might be Roman Catholics?—Of course, it is; but I do not see why that should be an objection. They are not all doctors, yet they could manage a Medical School. I do not object to a Medical School being managed by a Board not doctors, and I think they would be able to manage the Divinity School; but, in my opinion, we are bound to make a concession in answer to the strong memorial which the Church has addressed to us. I think they are entitled to representation on the government of the School; but I think the staff of the College should have a majority, and I give them six out of nine.

275. A statement has been put before us as to the advantages of an education in theology in a University?—Yes; I agree with that. I think it has a great effect, and is of considerable importance. I say it with all deference and respect for Maynooth, that

it is not wise to separate theological students from the laity, and I think Bishop O'Dwyer was anxious that the students of Maynooth should participate in Arts education. I entirely sympathise with him in that; I think it is a very important matter.

276. LORD CHIEF BARON.—It is right to say that it appears from the statement of the Catholic Bishops that they are anxious that the Maynooth students should participate in the Arts education of the new College?—Yes; and we offered to give them the same professional privileges in Arts as our own Divinity students, if they were allowed to come here.

277. In the statements that we have before us, it appears that there were some negotiations between the Irish Church Synod and the Board of Trinity College a considerable number of years ago with the view of coming to an agreement as to the management of the Divinity School?—Yes.

277A. As I understand, the views of the College and the views of the Church of Ireland are identical up to this point, that they both wish that the Divinity School should be continued in Trinity College?—Yes.

278. And nothing remains except the question as to the terms on which it should remain?—Yes.

279. Has any effort been made to come to an agreement as to those terms?—Yes, negotiations have been carried on for a considerable time, and we have had different discussions about it. I thought their request was reasonable, that we should, in appointing Professors of Divinity, submit the names to them, not necessarily giving them a veto, and also that we should not make any alterations in the course of studies without submitting them to the Bishops. They made that proposal, and it is a curious thing that the Board to whom the matter was proposed was equally divided upon it; the four laymen voted for the Bishops' proposal, and the four clergymen voted against it.

280. Then it is hopeless to expect that an agreement will be come to between the Church of Ireland and the Board?—Not at all; I think they will agree to my proposition—in fact I am sure they will.

281. I think that Lord Justice FitzGibbon, Dean Bernard, and the two Bishops, Dr. Archdall and Dr. Crozier, will not put any unreasonable obstacles in the way of an agreement?—Quite so; if you ask them the question, I firmly believe they will agree to my proposition.

282. Mr. BUTCHER.—There is an Address by the Archbishop of Dublin to the Diocesan Synod, reported in to-day's papers from which it appears that he is in favour of a suggestion of that kind?—Yes. The only difference between it and the proposition I made in 1877 is that in 1877 I said the three members were to be named by the members of the Board of Trinity College who were members of the Church of Ireland. I struck that out, because I think the Board of Trinity College—I care not what religion they are—are quite competent to name representatives for the Divinity School. If I give three members to the Bishops, as against six from inside the College, I think that is all they are entitled to, and it is all they ask.

283. Is a student in Divinity allowed to follow his Divinity course while still a student in Arts?—Yes; a student in his third year in Arts is allowed to read in Divinity.

284. So that for one or two years he is reading concurrently in both?—Yes.

285. Is that a good arrangement?—Yes, it is a very good arrangement. A man studying for any of the professional schools can do it during part of his Arts course. That applies to all students. There is no object in the student's reading in Divinity in his first or second year unless he is a man of mature age. Any man who comes here may take up his Divinity reading in his third Arts year, and he may drop one of the courses in Arts, and the Divinity course will count as an additional one; he may drop Mathematics or Classics. A classical man, as a rule, will drop Mathematics, and a mathematical man will drop Classics.

286. Sir A. W. RÜCKER.—You do not think that that unduly interferes with what the student ought to read for Arts?—No; the same regulation also applies to medical students, and they have no trouble about it, although the medical students have to attend the hospitals at nine in the morning, and work again in the evenings.

287. There is no denominational test for a man who wishes to enter the Divinity School?—No.

288. CHAIRMAN.—There is no "confession of faith"?—No; I suppose they are all taken to belong to the Church of Ireland. I don't say that is absolutely so, because we have an arrangement with the Presbyterian Church in Belfast that a student can take his first year of Divinity here; and that is counted in Belfast in their theological year.

289. Could a professed Methodist become a Bachelor in Divinity of the College?—He could, because the degree of B.D. is not limited to the Divinity School. A theological Faculty is one thing; a Divinity School is a different thing.

290. There is no theological test of the students?—There is no test for the theological faculty, nor is there any test to prevent a man entering the Divinity School. Of course a Roman Catholic would hardly join it, but he would not be refused.

291. A Bachelor of Divinity must graduate in Arts?—Yes; he must take a degree in Arts. I may mention that Mr. J. R. Garstin, a layman and D.L., took the Degree of B.D. Anyone may take the degree by examination.

292. He can go through the curriculum?—Yes.

293. No matter what denomination he belongs to?—Yes; if he attends lectures, and passes the examination, I don't see what there is to stop him getting the degree. Of course it will be a different thing when he comes to be ordained.

294. Are the lectures apart from the degree?—Yes. A Divinity testimonium does not involve a Divinity degree at all, though most men will take the degree of B.D. if they can, and perhaps afterwards the D.D.

295. Sir A. W. RÜCKER.—Is the discipline of Divinity students under the Governing Body of the College, or under the Divinity School?—Under the Governing Body of the College. The Governing Body of the Divinity School that I propose is only a Governing Body in this sense, that they will have the selection of the Professors, the selection of the course, and the Professors will certify the testimonium for degrees.

296. Is it considered that it would be a proper thing, in preparing a man to be a clergyman, to require him to attend chapel?—Oh, yes; we do require him to go to chapel.

297. The College would require him?—No; the College would not interfere, but if he did not attend chapel his testimonium would be stopped.

298. Mr. BUTCHER.—I observe that your proposed scheme of nine representatives agrees, except in two respects, with the scheme put forward by Dr. Gwynn and Dean Bernard; one is that they include, in addition to the nine, three representatives of the Junior Fellows—that difference does not seem to be very important?—I don't think it is.

299. The other difference is that they say all the nine members of the Governing Body must be members of the Church of Ireland?—They must be, on my proposition also.

300. Then there is only one point of difference. You proposed in 1877 that, in selecting the Governors for the Divinity School, only those members of the Board who belonged to the Church of Ireland should have a right to vote?—Yes, but I have changed my mind about that.

301. So that in that proposal you differed only in one respect from the scheme I have referred to?—Yes.

302. Dr. DOUGLAS HYDE.—You ask that the Synod of the Church of Ireland shall compensate the College for the concessions it is proposed to make for them?—Yes. I don't suppose the Synod would like to pay it, but I think when a concession is made to them they ought to pay some compensation. I don't ask the students to pay individually, but the Church ought to pay for them.

303. LORD CHIEF BARON.—Supposing you required the students in Divinity to pay certain fees in addition to what they pay at present, of course you know, as a practical man, that the number who entered the school would fall off?—Yes, of course; but I don't propose that they shall pay.

304. And in the end the College would lose?—No. I propose this as a substitute for increasing the students' fees. I know I am singular in that proposal.

305. CHAIRMAN.—Though you suggest it, it is not one of the essential things in your scheme?—No; we

can ascertain the opinion of the Church on the matter.

306. Dr. DOUGLAS HYDE.—Does not the Church of Ireland give the College a *quid pro quo* in the number of students that are attracted by the College in order that they may enter the Divinity School?—The Synod of the Church of Ireland has nothing to do with sending pupils at all.

307. Yes, but the students would not go to the College if the Church did not accept the teaching as qualifying them to become clergymen?—That is so; but I give them a voice in the selection of the Professors and of the courses. I should state that we have always been on friendly terms with the Synod of the Church of Ireland, but we feel that the education of the clergy and laity is so vital to the Church that it is not a hard thing to ask them to contribute to the support of the Divinity School. We want to increase the usefulness of the College, and to get as many students as we can.

Dr. DOUGLAS HYDE.—I only wanted to emphasise the point that the College does really get a *quid pro quo* from the Church.

308. Sir A. W. RÜCKER.—In the course of your remarks you stated that in the London and Victoria Universities they had found it necessary to introduce a faculty of theology; and that is quite true; but in neither of them is it denominational. We have the Church of England, and the leading Non-Conformist Churches all working together, and working the whole thing?—Yes, and they are all Protestants.

Now, Mr. Chairman, with your permission, there are two other questions which I wished to deal with. The first is about the ladies.

Lady Students.

In the paper that has been sent in by Miss White, the Principal of Alexandra College, which you will find at page 134 of the Appendix to your first Report, there are a number of statements which I must correct, because they are not at all accurate. Miss White complains, and Dean Bernard backs up her complaint, that we do not recognise Alexandra College in the same way as Girton and Newnham Colleges are recognised in England. I do not see how we could recognise Alexandra College unless we recognise such schools as that of Mrs. Byers in Belfast, or the Roman Catholic College in Merrion Square, or Miss M'Iderry's on the North side of Dublin, or Miss M'Killip's in Londonderry. I do not see, in fact, how we could recognise it as a College at all.

309. Then it is stated that the Board of Trinity College do not recognise the lectures given in the Alexandra College?—We did offer to recognise four gentlemen whom we named, members of our own staff teaching there. We said we would recognise them, but it would be an unheard of thing that we should recognise all the teachers whom they may employ there. The case of the Women's Colleges in England which she mentions are different from that of Alexandra College. Newnham College, for instance, is connected with one University, and prepares students for it. Alexandra College is connected with the two.

310. Sir A. W. RÜCKER.—I have seen in London a recognition of individual teachers?—Yes; and we have offered to do that when they are members of our own staff.

311. Mr. BUTCHER.—I was going to suggest whether it might not be worth while to consider the desirability of recognising individual teachers and their courses; you could not recognise the whole staff?—Certainly not. I may observe that we have never recognised outside teachers; except that in our Medical Schools we recognise the Catholic University School of Medicine and the College of Surgeons, as far as one year's course.

312. Sir A. W. RÜCKER.—That is a recognition of an institution, not of a teacher?—Yes; I do not see how we could recognise the instruction given in the Alexandra College at all.

313. Mr. BUTCHER.—You mean in allowing attendance at its lectures to count?—Yes; we could not do that. We at one time said that if they could produce a class of eight students, who desired to attend lectures by one of our Professors, we would send one of them, provided we could get one who had time at his disposal to lecture to them; and they did send an application for one of our Professors, but on inquiry we found it was impracticable.

Then Miss White says, "I have taken no notice of the honor student attending honor lec-

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tures and taking honor examinations all through her course. The University has made adequate provision for such students, but they must always be in a minority," inferring that we have failed to make provision for the majority. She is under a complete mistake about that. Miss White also, in estimating hours and fees, omits to mention that a student can attend as many honour lectures as she wishes, without extra payment. She admits that the provision for honour students is adequate, but adds that such students must always be in the minority. That this latter statement has, so far, been exactly reversed by the facts is proved by the subjoined table :—

Senior Sophister Year—13 women students, of whom 3 are medical, 8 honour, 2 pass.

Junior Sophister Year—17 women students, of whom one is medical, 14 honour, and 2 pass students only coming up for examinations.

Senior Freshman Year—22 women students, of whom 3 are medical, one reading for Mus. Bach., 14 honour, and 4 have not yet done honour work.

Junior Freshman Year—15 women students, of whom one is medical, 11 have attended honour lectures or taken honours, and 3 have as yet only come for pass examinations.

It will be seen that all the women students are devoting themselves to special studies which require their attendance at the Medical School, at honour lectures, or for work in the library. To require them to attend their pass lectures outside Trinity College would entail many irksome complications on the students, and involve the authorities in needless expenditure. Miss White also states that Trinity College is devoting itself too much to professional studies, rather than Arts. That is a most extraordinary statement. She has no occasion to criticise our professional schools for men; she has to do only with women. The young women whom she represents are distinguished and successful students, as women students generally are. One of them Miss Purser, last year got marks amounting to seventy per cent. at the Scholarship examination, and in fact there was only one young man able to beat her, and that was Mr. Wilkins, son of the headmaster of a school, and nephew of one of our Fellows.

Law School.

Now, there is one other matter to which I wish to refer. It is a remark made by Dr. H. Brougham Leech in reference to the Law School, at page 61 of the Appendix.* He has made a tremendous onslaught on the Law Schools, both of Henrietta-street and Trinity College; and he states: "In the year 1902 considerable changes were made in the Trinity Law School, but not only was the opportunity missed of making an attempt to correct these deficiencies, but any such attempt was made more difficult in the future. In that year, acting upon the advice of a Committee selected by the Board, from which every Law Professor had been excluded, the College authorities determined to establish a Moderatorship in Legal and Political Science, i.e., an Honour Degree in Arts, to be preceded during two years by the usual courses of lectures and examinations connected with Law and Political Economy. Theoretically, we all believe that the examination system has been overdone; but this makes no difference in practice; and accordingly six additional examinations were introduced into the course in Arts, which included such technical subjects as Real Property, Contract, Criminal Law, Equity, the Law of Evidence, and Private International Law." He says he protested against this, and was supported in his views by the majority of his colleagues, and by Sir Edmund Bewley, and he omitted to state that the Board's Committee included Lord Justice FitzGibbon, Mr. Justice Madden our Vice-Chancellor, and Mr. Serjeant Jellett, the highest educational authorities. The reason Mr. Leech was not called in to give advice was because he gave the most determined opposition to it from first to last, but Dr. Hart, who opposed it at first, has given his adhesion to it. Mr. Bastable and Mr. Baxter, the other Professors, were entirely in favour of it, and Lord Justice FitzGibbon, Mr. Justice Madden, and Mr. Jellett united in recommending it, and all the Professors were afterwards called in to carry out the details. Already eleven gold medals and seven silver medals have been obtained at the new Law Moderatorship examination.

314. LORD CHIEF BARON.—The opinion of these gentlemen was followed and adhered to by the Benchers of King's Inn. We think it a most beneficial reform?—Yes.

315. CHAIRMAN.—One of the complaints which have been made on behalf of the Professors is that their position is uncertain and insufficiently guaranteed?—Under the School of Physic Act we can only elect Medical Professors for a term of years. Some people recommend that we should not make them professors for life, because if appointed for life we might not be able to get rid of them when they become unequal to the discharge of their duties. There is a difference between the Professor and a Tutor Fellow. An ordinary Tutor becoming useless won't affect a large number, but if the Head of a Department becomes inefficient that Department will go to the wall—if we don't re-elect him he is generally pensioned. Dr. Thompson came to us from Belfast Queen's College, where he had an income of £500 a year with a pension attached, and he accepted a Professorship in Trinity College, and there is no reason why he should be disturbed. He was nominated for the position by the College of Physicians, and they pay him £92 a year, but we, the College, pay the greater part of his salary.

316. There is a question raised as regard the Medical School and the College of Physicians. I suppose you saw the memorial on the subject?—Yes, I saw the Registrar about it and have been talking to him. I see no reason for the present state of things being disturbed. Of course persons like Dr. Thompson, and holders of professorships like his, there is no reason why they should be disturbed, and if the College of Physicians choose to re-elect such men over and over again they won't want pensions. Dr. Thompson, however, is a physiologist, and gives his entire time to the discharge of his duties. A great portion of it is devoted to the subject of research. I may state that I am in favour of retaining officers who give their entire time and of their being liberally treated, especially as regards pensions, so far as it can possibly be done. They state that the insurance offices, if they pay a premium of about £8 10s. a year from the age of thirty-eight to sixty-five, will give them £100 a year for the rest of their lives, but this College has not funds to do that, and if they can get provided for by such a figure as £8 10s. I don't see why they should not pay it themselves. We cannot undertake to saddle the funds of the College with retiring pensions, though, as a matter of fact, we have given pensions to a good many men whom we could not keep.

317. DR. DOUGLAS HYDE.—With regard to the Arts course and the whole trend of study in the University, I wish to ask you is there anything in our Arts course here that differentiates it in any way from the trend and scope of the Arts course in Oxford and Cambridge?—I have not studied the Arts course in Oxford and Cambridge, nor do I know all their requirements. I would be sorry to criticise anything that is done in either of those Universities. I don't think, however, they require attendance at lectures as much as we do. I think in Oxford and Cambridge attendance depends more upon being on the premises than upon the actual number of lectures attended.

318. I was now referring to the kind of subjects in which the students were examined and the mode of examination in Arts. It must be the same thing in Trinity College as in Oxford and Cambridge?—Yes; I believe so.

319. DR. JACKSON.—I did not ask you any question about the teaching because I understand that that matter will come up more properly when Professor Mahaffy comes here?—Yes; he is the Senior Lecturer, and is competent to give you all information on that subject.

320. CHAIRMAN.—With regard to the provision that is made in Trinity College for post-graduate study and the encouragement of research, so far as I understand, you have no regular system for the encouragement of post-graduate study or research, but you have, from time to time, given encouragement to it where a special occasion has arisen?—Yes; I may say that in the Medical School within the last two years we have had a system of post-graduate study. This year twenty-three doctors came from all parts, and we put them into some of the students' rooms which were vacant, and we also supplied them with breakfast and dinner. We had a naval gentleman, and one from China, and one from Canada, and they came here

* Appendix to First Report (Cd. 8176, 1906, page 61).

and worked as hard as possible at post-graduate study for several weeks, and went away delighted with what they had done here. We selected a number of eminent young doctors lately in our School, and not yet in too large practice, and they under our own staff devoted their special attention to these post-graduate students, who paid £12 12s. for the course.

321. In the Arts classes was there no post-graduate course?—No.

322. I believe you have no endowment for it?—We have no endowment whatever for research. If you can get us an endowment we will be only too delighted to have a course of post-graduate study in Arts. We could carry it out in the new buildings here. One thing I should state, that the Professors have really not much time at their disposal. We would require to have Professors for the purpose. A Professor's whole time is taken up with his duties on account of the large number of students.

323. But there is no provision made for research in the way of endowment?—No; no provision.

324. There is another matter I wish to bring to your notice. In England, as you are aware, the Universities take part in the examination and in the inspection of schools. I believe nothing of the kind is done here?—It is done in Ireland by the Board of Intermediate Education. I should also say we have an army class here which has done very good work. We have a splendid army class now. I am a member of the Advisory Board on Military Education at the War Office, and we have been promised by the War Office seventy commissions during the next five years. In that class we are doing good work.

325. In England, I may mention to you, provision is made by way of scholarships by the Universities for sending promising boys from the primary to the secondary schools and from that to the Universities. Is there anything of that sort in Ireland? Have you any scholarships or bursarships?—Well, there are

Exhibitions which are to be got at entrance by young men, but we have nothing to bring boys up from the primary to the Intermediate Schools. There are the Erasmus Smith Exhibitions, but the Royal School Exhibitions have come to an end in Trinity College, having been otherwise disposed of by the "Educational Endowment Commission (Ireland)," Sir John Nutting has also given a fund for those boys who have answered best at the Intermediate Examinations, and the Board doubled the number so as to take in those who did not exactly come under his scheme.

326. Dr. DOUGLAS HYDE.—Are these exhibitions open to women?—They are. I had a letter about a young lady recently who wanted to enter College with the help of one of them.

327. Is there any limit of denomination?—No; no limit at all. Sir John Nutting has offered £5,000 towards the erection of a chapel inside the College, and he was immediately denounced as a "souper" for doing it. It is a rather strange thing to say when he offered to provide that amount at his own expense. In conclusion, I must express a hope that all reforms recommended by the Royal Commission will be carried out by King's Letter, and not by Act of Parliament. Power has been reserved sufficiently by the Crown under our Charter to enable all such reforms to be carried out with the consent of the Governing Body. Everyone interested in the future of the College must see that nothing could be more injurious to its interests than to let them become the play of parties, or be subjected to debates, by persons who cannot understand the questions involved. Educational institutions are very tender plants and require very delicate handling. Sudden revolutionary changes may have effects that cannot be foreseen, and nothing can be more injurious to the work of a teaching staff than to have hanging over their heads impending changes of a serious nature, and alarms which will distract their minds from their congenial work.

DUBLIN.
—
Oct. 16, 1906.
—
Anthony
Traill, Esq.,
LL.D., M.D.,
M.CH., Provost
of Trinity
College,
Dublin.

The witness withdrew.

The Commission adjourned till the following morning.

NOTE.—The Provost's supplemental evidence is printed at page 147.

SECOND DAY.

WEDNESDAY, OCTOBER 17TH, 1906.

AT 10.30 O'CLOCK, A.M.,

At Trinity College, Dublin.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman); The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland; Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.Sc., LL.D., F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

FRANCIS A. TARLETON,* Esq., LL.D., SC.D., Senior Fellow of Trinity College, Dublin, Bursar; and the Very Rev. JOHN H. BERNARD,* D.D., D.C.L., Dean of St. Patrick's, Archbishop King's Lecturer in Divinity, called in and examined.

DUBLIN.
Oct. 17, 1906.

Francis A. Tarleton, Esq., LL.D., sc.D., Senior Fellow of Trinity College, Dublin, Bursar; and The Very Rev. John H. Bernard, D.D., D.C.L., Dean of St. Patrick's, Archbishop King's Lecturer in Divinity.

328. CHAIRMAN.—I think, Mr. Dean, that you with Dr. Tarleton appear before us as representing the signatories to what appears as Statement I. in the Appendix to our First Report; that is to say, "Statement submitted by the Provost, Six Senior Fellows, and Twelve Junior Fellows?"—(Dean Bernard)—That is so.

329. And that deals with the religious question?—Yes.

330. And you call our attention to the fact that in 1903 certain resolutions were passed by way of offer, as it were, to the Roman Catholic Hierarchy in regard to Trinity College?—Yes.

331. Of course, we should like to hear what you have to say upon them, and I should like to present to you the point which appears to me to require attention. Do you think that the offer is made and is continued subject to any condition implied or expressed that it shall be accepted by the Roman Catholic Hierarchy in satisfaction of their claims, or do you propose to put it forward as a thing which might be considered for what it is worth as satisfying such of the Roman Catholic laity as choose to avail themselves of it? I do not know whether I have made myself quite clear?—I understand the question to mean: Is this put forward by Trinity College without any condition, or subject to the approval of the Roman Catholic Hierarchy.

332. Yes?—I understand the statement as appended to this document which I have signed is merely put forward as a statement of fact of something which happened in the past, a proposition which was made in the past and which was rejected. I am not in a position to say whether the authorities at Trinity College would be willing to make this offer without any formal acceptance of it on the part of the Roman Catholic authorities.

333. Acceptance, as it were, in full satisfaction of all claims?—I am not prepared to answer that. Perhaps I may say that we had arranged, subject to your wishes, that Dr. Tarleton should make his statement first, as he represents and is a Senior Fellow.

334. Then I will ask that question of Dr. Tarleton?—(Dr. Tarleton)—Would you be so good as to repeat the question?

335. The question is this, referring to the offer made in the Resolutions of 1903, which you have set out in your Statement, that offered certain terms to the Roman Catholic body; it appears at present that those terms have been refused, and there does not appear, as far as I can see, much probability of their being accepted in the near future. Do you stand to those terms unconditionally, or do you make it an implied or expressed condition that they shall be accepted by the Roman Catholic body in full satisfaction of their claims in University matters?—It is a difficult question for me to answer. I cannot answer for the Governing

Body of Trinity College; I have no doubt they would be willing to renew the offer; that is my own conviction, but that is all I can say.

336. I should like to hear anything you may wish to say on the Statement which is before us?—Am I to go on?

337. I understood from the Dean that you were rather put forward as the speaker for this Statement?—I suppose it was merely from a strictly collegiate point of view; of course, from that point of view, I would take precedence, but from the popular point of view no doubt the Dean would.

338. We shall hope to hear you both?—As I understand what I was asked to do was to try and support the document which was put forward opposing the institution of a new college in the University of Dublin, put in expressly for the purpose of satisfying the claims of the Roman Catholics. I would like to say two things; first of all, that in most of what I say you must consider me as expressing my own opinion, because although a great many gentlemen signed that document it is impossible for me to say what are the reasons which actuated them; one person may have been actuated by one reason, while another person was actuated by a different reason. I can only give my own views on the matter and my own reasons for signing. I believe that those reasons are the same as those which actuated a great many others, but I cannot speak for that with absolute certainty.

339. But I think you are deputed by that body to represent their views to us?—Certainly. The next thing I should like to say is that it is impossible for me to say anything new. I have already expressed my opinions on the subject at great length before the Commission which investigated University matters two or three years ago, and everything I can say now has been said before either by myself or by somebody else.

340. I need not remind you that the whole of the evidence given before Lord Robertson's Commission is before us, and that we are required to consider it, and we have considered it?—The proposition which I am here for the purpose of opposing as far as I can is, as I understand, the introduction of a Catholic College into the University of Dublin. That introduction may mean one or other of two very different things. That Catholic College may be quite separate from Trinity College, and each College may have practically a University power: that is, they may prepare men in every way for their degree, and the only common bond between them may be simply that the degrees shall be conferred on the same day by the same person in the same hall and be called by the same name.

341. You mean Colleges examining as well as teaching, do you?—Examining and teaching and sending the men up and saying that these men are fit to have degrees, and all that the University would do would

* Representing the Signatories to the Joint Statement I. [printed on page 22 of the Appendix to the First Report (Cd. 3176)] submitted by the Provost, six Senior Fellows, twelve Junior Fellows, and twenty-nine Professors, Assistant Professors, and Lecturers, and Members of Council.

be simply to confer the degree through a Vice-Chancellor, who, I suppose, would be common to the two Colleges. That is the plan, as I understood it, which Mr. Wyndham contemplated at one time. That really appears to me to be having two independent Universities tied together under a common name. The chief objection I have to that plan is that it would be in fact a sham; it would be merely a way of throwing dust into the eyes of the English public, founding a new University and making them suppose that it was nothing of the sort. It would also be giving the name of the degrees of the University of Dublin to the degrees conferred by what would really and *bona fide* be a new University.

342. Of course you are aware that part of the suggestion would be to have independent external examiners who would do their utmost to make the degrees in the two colleges equal?—I am supposing that each college presents a man for a degree. I am supposing that that is your plan; I do not know whether it is your plan or not; I do not know in the least degree.

343. Oh, we have no plan as yet?—I am only arguing against that. It would be simply a sham. Otherwise it appears to me much less objectionable than the other plan.

344. Is not that plan pursued in the Welsh University?—I really know very little about the Welsh University, but I suppose there is the same Welsh University examination for all the Colleges.

345. I believe that each College examines with the aid of external examiners who send up the students for the degrees?—And the University does nothing but confer the degree.

346. Yes?—Well, that may be, but I think it would be a great misnomer to call two Colleges, which are really independent Universities, one University. The difference from having two separate Universities, so far as I can see, would be more or less to deceive the public, and to give a fictitious value to the Degrees conferred on the students of the new College. Those are my reasons for opposing that plan. But my objections to the other plan are much deeper. The other plan is, I think, very much more dangerous to the interests of education. The other plan, as I understand it, would be to have a real University, with subordinate Colleges. Now, if you had a real University, that would, of course, imply that you had University examinations, University lectures, and University Professors, as distinguished from Collegiate examinations, Collegiate lectures, and Collegiate Professors. I think if we examine into it we find that in the present case that plan would not work in a satisfactory manner. We must consider what the probable character of the new College would be. As I understand it, the new College, if founded at all, would be founded for satisfying the claims and the aspirations of what I may call devout Catholics. That in itself is, of course, a very legitimate object, and one to which I have not the slightest objection, but I would prefer to have it done in some other way. By "a devout Catholic" I understand a man who belongs to the Catholic religion, and is thoroughly devoted to his own Church, and what he desires, so far as I know his aspirations, is an education which is thoroughly approved of by his own Church, and, therefore, in the last resort, entirely under its control. What he fears above all things is the slightest taint of heresy; what he seeks to avoid above all things is peril to any of his religious beliefs. I take it that if a new College was founded it would be founded in such a way as to satisfy the aspirations of the kind of man I have described. On the other hand, the educated Protestant in general requires in higher education the free investigation of truth by purely scientific methods, uncontrolled by any Church, and the free exercise of thought and reason. Therefore, it appears to me that the two Colleges in the new University, or, I should rather say, in the modified University of Dublin, would differ in reference to the fundamental principles in accordance with which education should be regulated. Now, if the University were a real University the effect of this would, I think, be disastrous. As I said before, to make a University a reality as distinguished from a College there must be University examinations, University Professors, and University lectures. In respect of all of these there would be, in my belief, a struggle between the two Colleges which would be most detrimental to the interests of education. In the new

University Trinity College would in all probability advocate a knowledge of books and theories which the Catholic College would regard as dangerous or heretical. This same difference of opinion would extend to the subjects and the modes of treatment deemed desirable in the University lectures. The governing body of the University would then be composed of two camps. If Trinity College should triumph in the struggle, which, no doubt, would take place, the devout Catholic would come to regard the University of Dublin as dangerous; if the Catholic College should triumph Protestants would look upon the education given by the University of Dublin as one-sided, incomplete, and antiquated. This would, I think, be extremely detrimental to the interests of education, and would to a great extent defeat the ends of this Commission. The University of Dublin would not be satisfactory to the whole of the people of Ireland; it would not, I think, be satisfactory to any part or section of them, because each portion would spoil it for the students of the other portion. In respect of University Professors the state of things would be, perhaps, still worse. The two Colleges would be balanced one against the other, and in all probability one-half of the Professors would be Protestants and the other half Roman Catholics. The result would be that when a Professorship became vacant the primary question with respect to a candidate for the post would be, not whether he surpassed the other candidates in knowledge of the subject, but whether he was of the right religion. Indeed, it would in general be necessary that the occupant of a particular Professorship should always belong to the same religion, because when a Professorship fell vacant, if a man of the same religion were not appointed the balance would be destroyed. I have now stated as briefly as I could the grounds on which I personally am strongly opposed to the institution of a second College in the University of Dublin, and I think, so far as I know, that a great many of the people who signed the document hold pretty much the same opinions as I do, but, of course, I cannot say with absolute certainty that they all do.

347. We are much obliged to you for your statement. I gather that you conceive it almost impossible, in Ireland at any rate, to establish a denominational College in an undenominational University?—Yes.

348. Such things have existed elsewhere?—If it takes part in the government of the University as distinct from the College, I think it would spoil the government of the University.

349. Would it not be possible to have an examining University at the head of two denominational Colleges?—I think not, without spoiling the examinations. Who are to settle the courses for the examinations?

350. Of course, the University would settle those?—How is the governing body of the University to be selected; I presume by persons elected from the Colleges, each College having equal representation. I fear there would very often be very strong differences of opinion as to the courses between the representatives of the two Colleges.

351. I suppose you are aware of the fact that Roman Catholic Colleges in England have been in the habit of sending their students to the University of London, and, as far as I know, without any objection to the questions at all; I never heard of any difficulty arising?—That is a totally different thing. Roman Catholics, I think wisely, adapt themselves to circumstances, and in England they are quite ready to do things which they will not do in Ireland.

352. I think your view comes to this, that either in the Professorships or in the Senate of the re-modelled University continual conflict would go on?—Quite so.

353. That is a very short view of the case. Do you wish, Mr. Dean, to add anything to the statement of Dr. Tarleton on this subject?—(Dean Bernard)—Yes; if I may be permitted, I should like to add a little in supplement of what he said. In reference to the first question put to me, as to whether we were authorised to say that the resolutions adopted by the Board in 1903 were put forward unconditionally or with a qualification, I say I have received no instructions to answer that question, but I have not the slightest doubt as to what the answer of the Collegiate authorities would be. I have not the slightest doubt that the Board or the Council would be willing to renew the offer if there was the slightest prospect that it would

DUBLIN.

Oct. 17, 1906.

Francis A. Tarleton, Esq.,
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be taken advantage of by the Roman Catholics of Ireland and approved by the Roman Catholic authorities, even though it were not regarded as a final settlement.

354. Then, that involves the approval of the Roman Catholic Hierarchy?—I am afraid it could not be done without. There is the supervision of religious observances by clergymen of their own Church, and if the Roman Catholic Hierarchy do not approve, Roman Catholic clergymen cannot be expected to come.

355. Practically you think it could not be worked without the assent of the Roman Catholic Hierarchy?—I do not think so. In reference to the larger question, it might be convenient to follow the lines Dr. Tarleton has taken up. I quite agree with him, and those whom we represent would all agree, I think, that if there is to be a real University, the University authority must exercise some control over the courses of study and over the examiners in the constituent Colleges. The analogy of the Welsh University is, I submit, not complete, because in the case of the Welsh University you have the spectacle of two or more Colleges animated by the same ideals of education, pursuing a common end, desiring to reach the same goal. There is a healthy rivalry between them, but it is not a rivalry infected by theological or political partisanship. These conditions do not obtain in Ireland. The proposal, as I understand it, is that there should be two Colleges autonomous not only as regards domestic discipline but as regards courses of study, and as regards examinations, and that the degrees which should be given by the University to the students of each College should be identical; that is to say, that the students of the new Roman Catholic College would claim the degree of the University of Dublin, which is well spoken of, and I think deserves to be well spoken of, because of the past history of the University—they would claim that degree and would get it, although they would not have conformed to the conditions under which alone that degree has been given in the past. It does not seem to me that you can have a University which has no control over its constituent Colleges. The control which it is suggested should be exercised by external examiners would not, I believe, in the conditions of Irish life, be adequate, and the friction that would go on would be intolerable. As regards what I venture to think is the larger and more statesmanlike proposal, the attempt to have one real University which should exercise the same kind of control over its constituent Colleges that Oxford University exercises over its Colleges—that, I think, is impossible for this reason. It is an attempt to combine in the same institution two inconsistent ideals. As Dr. Tarleton has pointed out, there are two ideals of education which are very well understood. One I may call for shortness the "liberal" ideal, according to which all research and investigation should be free. It is not necessarily an irreligious ideal at all, but it is quite distinct from the ultra-montane ideal which demands that at every point investigation should be checked by the ecclesiastical authorities. Those are inconsistent and incompatible ideals, and any attempt to combine them in one institution would only breed confusion and disaster, not to speak of friction. I would point to the fact that the Roman Catholic Bishops, in the very remarkable statement which they have presented to the Commissioners, seem to be quite conscious of that, because they have mentioned three alternative proposals for the future, any one of which, they say, they would be prepared to accept, but they are careful to point out that there is only one of those proposals with which they would be satisfied.

356. Is that so?—Those are the words in the Statement.*

357. 'Any of the following solutions'?—"Prepared to accept," not "satisfied with." "That solution, indeed any solution that would give us a College instead of a University, falls far short of what the Catholics of Ireland have a right to claim." That is one passage in which they point out that they would not be satisfied with any solution short of a University, and there are other passages.

358. May I call your attention to the very last paragraph of all:

"To sum up then, the Standing Committee of the Catholic Bishops feel that they are safe in stating that the Catholics of Ireland would be prepared to accept any of the following solutions"?—

I think the phraseology is very carefully chosen. They do not say that they would be satisfied with any of the following solutions, and I see no reason for supposing that if any solution short of a University for Roman Catholics were given them they would cease to ask for something further.

359. Mr. BUTCHER.—In the last paragraph but three there is a similar statement to the effect that they "have a right to a University in harmony with their principles," which is the real demand, of course?—Yes; that is their demand, and any solution short of that—although they would be prepared to accept it—they do not say that they are prepared to accept as a final or complete or satisfactory solution.

360. Dr. COFFEY.—But is not that paragraph based rather upon the numerical strength of the Catholics of Ireland than upon any question of system or of ideal: "It is unnecessary, therefore, to refer here to them further than to express the conviction that the Catholics of Ireland, who are 74 per cent. of the whole population, and have shown, in the Royal University, not only by the number, but by the ability and attainments of their students, their capacity for higher education, have a right to a University in harmony with their principles." That is really based on the numerical strength of the Catholics and their academic successes, is it not?—It is based on a great deal more than that; it is based on a question of principle.

361. I do not see where that comes in?—Paragraph three, from the end, says: "The Catholic Bishops of Ireland regard this as the true and adequate solution of the University question." I think those are very strong words, and very carefully chosen words; then they go on to say they would be prepared to accept other solutions, but I submit that they have not said that they will be satisfied with other solutions.

362. Sir T. RALEIGH.—I read the document as you do, Mr. Dean, and think they chose their language very carefully?—The point I had reached was that the attempt to combine these two inconsistent ideals not only will lead to endless friction, but that it will not really satisfy the only persons who have any right to speak on behalf of the Roman Catholic body—that is, the Roman Catholic Bishops. It would lead to friction, and I must say that they must be conscious of that. They have more than once, I am glad to say, said that they do not wish to injure Trinity College or the system of education pursued there; but they wish to have such a system of education as they can recommend their own people to adopt. Then, it seems to me and those whom I represent to be an unwise thing to tie them, or attempt to force unwilling partners into a union. To tether two people or parties together, one of whom is very unwilling to be a partner to the contract, and the other of whom says he is prepared to accept it, but does not say he is satisfied with it, is, I think, a rather dangerous proceeding, looking at the question in the light of experience. We have tried this system of denominational balance in Ireland before, in primary education and in intermediate education, and it has led to the most scandalous and shocking results. I am speaking of what is notorious and admitted when I say that if an appointment is vacant under either the Intermediate Board or the National Board, on which I had the honour to sit for six years, the first question always is not "who is the best man we can get" but "is it the turn of the Roman Catholics or of the Protestants to appoint?" It is inevitable that that would happen again if you had a University with two constituent Colleges, one of which was professedly and avowedly Roman Catholic in tone and temper, if not in constitution, and the other of which was professedly and avowedly Protestant in tone and temper, if not in constitution. If you had to appoint a Professor of History, or a Professor of Mathematics, and the University Court appointed twice running Presbyterian Professors in History or Anglican or Roman Catholic Examiners in Mathematics, there would be an outcry all over the country. That is not mere vague prophecy; it is based on the results of experience. That is what has happened over and over again. It is most lamentable that it should be so, but this fundamental divergence in principle between two sections of the Irish people is at the root of the whole difficulty. Therefore, I maintain that if we are to try to "nationalise" Trinity College or the University of

* Statement XXV. Appendix to the First Report (Cd. 3176), page 80.

Dublin—I think “nationalise” is the phrase used—we should put very clearly before ourselves what we mean by Nationalisation. If you mean the offering of equal opportunities without any privilege to all creeds, the University of Dublin is National. If you mean by Nationalisation the attempt to combine in one institution two incompatible and inconsistent ideals of education, then the nationalisation is a mere idle dream. Then, there is another point of view which I think is deserving of attention when people speak of the importance of Nationalising the University of Dublin. Is it really a desirable thing to have only one type of University in a country? I notice that Bishop O'Dwyer, in the very remarkable evidence which he gave before the Robertson Commission, says this: “One of my strongest convictions as an educationist is the utter inadvisability of having only one University institution and having all the intellect of the country shaped in one mould. I do not believe in that principle, and therefore I have always been opposed to interfering with Trinity College.” I entirely concur in the view put forward there. There is a need in Ireland for a University of a somewhat different type from the University of Dublin. There are two types of Universities in England. There are Oxford and Cambridge, on the one hand, which are the homes of learning and research, and represent the old traditions of education, to the great benefit of the country. In addition, there are the modern Universities, like Birmingham, Victoria University, Manchester, and, to some extent, the Welsh University, which are very largely congeries of technical and professional schools. Their aim is not so much to produce scholars and promote research as to fit young men to earn their living as doctors, lawyers, engineers, and so forth—a very intelligible and admirable ideal, but a distinct ideal from the other. It has been put in this way, that what Ireland needs at this moment is not so much a Roman Catholic University as a democratic University—a University where young men of the humbler classes will be able to receive at a cheaper rate such education as would fit them for the professions. That is the real need of Ireland at the present moment, but it is quite intelligible that that is a different kind of thing from a University like Trinity College, Dublin. I do not think a greater misfortune could happen to education in Ireland than that the University of Dublin should depart from its own ideals and endeavour to transform itself into a University of the modern type; and if it is to satisfy the needs of our Roman Catholic countrymen, it will inevitably have to transform itself into such a University.

363. When you connect the idea of a modern University adapting people to industrial pursuits with the idea of a Catholic University, you would not wish to have a University which excluded Protestants from industrial education?—Not at all. But the number of Protestants in this country of the type I speak of is very much less than the number of such Roman Catholics.

364. Your idea would be to have a Catholic Industrial University?—I would not put it as strongly as that?—I would say a University of the modern type. Then, again, if I may refer to the Statement made by the Roman Catholic Bishops, that seems to me to be what they have in their minds. There is a remarkable sentence on p. 81*:—“Then it is well to bear in mind that, as a body, the Catholic students who seek a University degree are not rich, and would, as a rule, find the cost of Trinity College prohibitive; while its studies, which have run in one groove for ages, to suit the requirements of certain classes of the community, could with difficulty be now brought into a modern shape, so as to meet the actual needs of the country.” That seems to me to indicate the view of the Roman Catholic Bishops, a view which is shared by a great number of other people, that what is desirable in Ireland is a University of a more modern type than the University of Dublin.

365. But with a predominant Catholic atmosphere?—Yes.

366. LORD CHIEF BARON.—It should include these other subjects?—I would say that it would lay itself out rather to provide these other subjects.

367. CHAIRMAN.—Would not the Protestants of Ireland feel it a grievance to be excluded practically from this modern University?—I do not think so.

368. You think there is not a sufficient number of

them?—There is not a sufficient number of the class I speak of—sons of farmers in the south and west of Ireland, young men who do not need and could never afford to pay for a University education of the older type, but who might be very much benefitted by residence and instruction in a University of the modern type.

369. You would not exclude the older studies?—No, I should not exclude them, but I think it very improbable that, if a University of that type were established, the older studies would be given at all the same position that they have in the University of Dublin. I may take a simple illustration. I do not think it is likely, if a modern University were established in Ireland to-morrow, that there would be any Professor of Arabic.

370. There would be a Professor of brewing instead?—I think so. Those are the main grounds of my objection.

371. LORD CHIEF BARON.—Do you know London University, with its Colleges in its modern and reformed development?—I have no practical personal experience of the working of London University, but I have friends who are somewhat intimately acquainted with its work. Dr. Headlam, Principal of King's College, London, is a friend of mine, and I have heard a great deal about it from him.

372. Of course, you are aware that there are a number of denominational Colleges in the University of London, and that the University itself is strictly undenominational?—Yes.

373. Now, taking that for a moment for a type, and viewing it in your second aspect—that is, as a real University—I want to consider some of your objections to it?—Perhaps I might just correct what I said a moment ago. I acquiesced in the statement that there were Colleges in London University of a denominational type. I am aware that there are Colleges that are recognised by that University, but I am not aware how far it would be correct to regard them as constituent parts of the University, as the Oxford and Cambridge Colleges are parts of those Universities.

374. Of course you have studied the final Report of the Robertson Commission?—Yes.

375. And you are aware of the character of the College it suggests should be founded in the Royal University?—Yes.

376. The only matter in which the question of religion comes in there is in reference to the tenure of the officers of the College; is not that so? I will just read it for you from the Report†: “The Governing Body would manage the property and business of the College. It would see to the carrying out of the examinations for degrees in accordance with the requirements of the University. Its sanction would be required to the graduation courses of study to be proposed by the Professors for submission to the Senate of the University. The President and the Professors would be appointed by the Governing Body, subject to the approval of the Crown, and each of these officers would hold under King's Letter. They would hold office for life (or a term of years), or until grave moral misconduct, proved to the satisfaction of the Visitors. It would also be a condition of their tenure of office that they should not teach or publish anything contrary to the doctrine of the Roman Catholic Church.” That would be the only essential difference between a Professor of that College and a Professor of the other College, say Trinity College?—In regard to his tenure—he would be subject to an ecclesiastical authority, directly or indirectly, in addition to the ordinary academic authority.

377. No; it is not proposed?—Not directly.

378. It is not proposed by Lord Robertson's Commission. I will proceed to read to you: “No Professor should be deprived of office except with the concurrence of all the Visitors. The duty of choosing books for use in College, so far as not prescribed in the course of studies settled by the authorities already specified, should be with each Professor in regard to his own class, subject only to the disciplinary powers of the Visitors. We think the Visitors might be four in number—two of His Majesty's Judges and two Bishops of the Roman Catholic Church. The Judges need not necessarily be members of that Church. In cases in which it is alleged that a Professor has taught or published something contrary to the doctrine of the Roman Catholic Church, the question of fact—what was said or published—would

DUBLIN.

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* Appendix to the First Report (Cd. 3176), 1906, page 81.

† Final Report of the Royal Commission on University Education in Ireland (Cd. 1483), 1903, pages 40-41.

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be for all the Visitors. The question—what is the doctrine of the Roman Catholic Church in the matter in question—would be for the Bishops alone. The question whether what had been taught was against that doctrine as interpreted by the two Bishops would be for all the Visitors, and so would the question of punishment.* The only thing that is left to the sole determination of the Bishops is the doctrine of the Catholic Church?—I am quite aware of that. That is the scheme which is put forward over and over again in evidence before Lord Robertson's Commission.

379. And, as I understand, the papers put forward by the Bishops, they would be satisfied with a College of this type; therefore I am not passing from this type of College. The sole distinction between this and an ordinary College is that the Bishop Visitors would settle what was the doctrine of their own Church?—You say that that is the sole distinction; it is all that is on paper; but I submit that the indirect influence of the ecclesiastical authority in a College so constituted would be enormous, and must necessarily be very great. If any Roman Catholic College, constituted in that way, or in any other way, is to be successful, it must command the approval, as regards its general teaching, of the Roman Catholic Bishops. It must do that. If the Bishops do not approve, the students will not go; therefore no matter how meagre may be the restrictions on paper, in fact the College must be such, and the courses must be such, as will satisfy the Roman Catholic Hierarchy.

380. CHAIRMAN.—Otherwise the fate of the Queen's Colleges would be repeated?—Yes.

381. LORD CHIEF BARON.—You assume that they will not be satisfied by a College which simply answers to that description. I am trying to take a College of this description and see what it involves?—That is what I am trying to see too. I think they probably would be satisfied, or they would be "prepared to accept," as they say, such a College; but I think they are prepared to accept it because they see quite clearly, as I do myself, that it would be in fact under their control.

382. Now, I will take for a moment, if you please, Trinity College, in which, as we all know, the teaching is said to be free. In that word "free" of course this is involved, that there are certain matters which your Professors in Trinity College would not be allowed to teach, and for teaching which if he was brought before the Board he would be punished—is not that so—I mean when you say a "free" University, that is not inconsistent with a religious University?—I do not think it is. The pursuit of truth may be consecrated by religious observances and religious belief.

383. Exactly. In other words, a University College is a place of religion as well as of learning?—I hold that it ought to be.

384. We have that even on the face of Fawcett's Act of 1873*?—Yes.

385. Very well. Being a place of religion, as well as of learning, we all know that the Board of Trinity College would not allow anti-Christian doctrine to be taught?—In the Divinity School, no.

386. In the ordinary Arts course?—I think it would be inconsistent with Fawcett's Act to lay down any such principle. There is nothing distinctively Christian in the constitution of Trinity College.

387. Do you think it would be inconsistent with Fawcett's Act to reprove a Professor for teaching doctrines that involve atheism or agnosticism?—I am sure it would be reprov'd in fact by the Board; whether they would be acting legally or not if they attempted to dismiss a Professor for so doing is a question I should prefer to leave to the lawyers.

LORD CHIEF BARON.—I am quite prepared to take what you are sure the Board would do, because I am sure the Board would do it too.

CHAIRMAN.—The question might arise whether it was relevant teaching.

LORD CHIEF BARON.—I am not speaking of irrelevancy.

CHAIRMAN.—But would not that probably be the ground on which the Professor would be rebuked?

388. LORD CHIEF BARON.—I am putting as the ground of the rebuke that he taught anti-Christian doctrine, for instance, atheism, agnosticism, the denial of the divinity of Christ, perhaps the denial of the inspiration of the Scriptures?—I am entirely satisfied that the Board would not interfere in reference to the last two subjects you mentioned.

Whatever anyone may desire—I do not express any opinion—but I am quite sure the Board would not interfere in any matter of that sort in the case of a Professor, say, of moral philosophy. They would seem to me to be going quite beyond their province under Fawcett's Act.

389. You wish that in the University of Dublin all creeds should have equality, should be treated equally—is not that so?—Equally, yes.

390. Now, when you speak of creed, of the Roman Catholic Creed, why do you not take into consideration the article of that Creed which says that the doctrine of the Roman Catholic Church is to be ascertained by the teaching of the Bishops?—I think I do recognise that to the full, and that is the reason I think you cannot have teaching that shall be satisfactory to the Roman Catholic Bishops in a University constituted like Trinity College.

391. Is it not that you think that in a University constituted like Trinity College the Catholics cannot have equality?—They cannot have that exceptional privilege for which they ask. The claim they make is a claim not for equality, but for privilege on account of religious scruple. That they cannot get; therefore, I do not think it can be satisfactory to them.

392. Not for privilege, but for equality, having regard to, not a scruple, but a part of the intrinsic doctrine of their own Church. How can you divide their doctrine into two parts, and say, "We will satisfy your religion so far as one part is concerned, but not so far as the other part is concerned." I take it as an integral part of the religion. I do not accept the distinction which my friend Dr. Tarleton drew between the "devout" Catholic and any other Catholic. A Catholic is a person who believes in the Catholic religion, and to the best of his ability is anxious to abide by its dictates?—To admit their claim to supervise University studies for the benefit of Roman Catholics in a University would be unjust to those who are not Roman Catholics.

393. It would be an infringement of their privileges?—The equality of opportunity is offered, as I understand, in Trinity College at this moment. The authorities are willing to give exactly as much to that creed as this, exactly as much to Roman Catholics as to the Church to which I belong. But the Roman Catholic authorities quite consistently say, "We cannot accept that, it is not sufficient; the safeguards you offer are not sufficient, in our judgment, for our young men." I say, "You are the best judge of the safeguards."

394. Do you not see that it is a part of the Roman Catholic religion, a part of the Roman Catholic Creed, that prevents their being satisfied with it?—Certainly.

395. Therefore, you do not make any offer to the Catholics, for the offer is made in such terms that they cannot accept it, just in the same way as we were not at liberty to enter Trinity College before the Act of 1793 was passed, because they could not take the oath?—I am afraid that is so. I have never thought that the Roman Catholics were simply unreasonable people because they would not come in, and I have never said so. I hold that a University such as Trinity College cannot go further than it has done without being false to its own first principles; and that being so, I have to come to the conclusion that it is impossible to unite these two ideals of education in one institution.

396. Then is it not a fact that there is not equality between Roman Catholics and Protestants in the University of Dublin?—From the point of view of the State there is, because equality of opportunity is offered; but from the point of view of the Roman Catholic Church there is not.

397. How can there be in the view of the State if you take the creeds into consideration, and the fact that a person of the Roman Catholic Creed cannot join the University?—I never said that; I do not say he cannot join the University.

398. How can he?—A great many go.

399. Can he, assuming he is anxious to act up to the dictates of his religion?—My answer to that must be that a great many Roman Catholics have entered Trinity College. I have known a great many Roman Catholics in Trinity College during the thirty years I have been here, but I have never known one to become a Protestant, although I have known several Protestants who became Roman Catholics.

* (36 Vict., cap. 21), University of Dublin Tests Act, 1873.

400. My experience has been much the same in reference to that, but of course you are aware that the conditions in reference to Trinity College are not exactly the same as they were in the early fifties?—No.

401. You evidently look upon Trinity College and the University of Dublin as the same entity. You have used the two phrases in the course of your evidence as meaning the same thing?—I may say at once—perhaps it will shorten matters—that I am not prepared to offer an opinion upon that extremely complicated legal question. I know the Master of the Rolls has used the expression which I have used, and that it has been commented upon unfavourably.

402. You can understand an alteration being made in the University of Dublin as one entity, leaving Trinity College untouched as another entity, although the relations between them must necessarily change?—The introduction of another college would certainly affect Trinity College. I do not think Trinity College could be untouched, because it is now autonomous as regards its degrees, but it would cease to be autonomous as regards its degrees if another College were introduced which had equal representation on the University Court.

403. Have you studied the history of the University of Dublin and of Trinity College sufficiently to be able to answer the question whether you are of opinion that the College has captured the University?—Again I am not a lawyer, and I think that is a question rather for lawyers. But if you ask me for my own opinion, I think it has. I think that at one moment there was an intention to introduce a College of an undenominational character.

404. CHAIRMAN.—Whatever the intention, it has never been put into execution?—Never.

405. LORD CHIEF BARON.—One of the questions is whether it should be put into execution now. Of course you are aware of the results of the Intermediate Examinations during a long period of years?—Yes.

406 Generally?—Yes.

407. Now, why is it you assume that the Catholics would not wish to have a University in the true sense of the word, a home of learning and religion, where the old type of University teaching should be given?—I have never for a moment supposed that the Roman Catholics desired a University which should not be the home of religion. I have never seen one word in any statement put forward on behalf of the Roman Catholic authorities—I may have been unfortunate, but I have never seen one word which suggested that they considered that one of the functions of a University was the promotion of research. I have read a great deal about the advantages which would accrue to Irish life professionally from a University training, but I have never read anything about the promotion and encouragement of research. I do not think it is in the minds of those who have been agitating.

408. I can only say what is in my mind. My idea of a University is exactly the same as yours, and I should be very disappointed indeed if, in any College or University that was now founded, we had not learning in the true sense of the word, the old types of learning that were taught in the old middle ages Universities, accompanied, no doubt, by all the modern faculties which have been introduced into the later Universities. But I do not think I will trouble you on that question.

409. Sir THOMAS RALEIGH.—You suggest the foundation of a distinctively Catholic University, well equipped in practical subjects. Would you place the headquarters of such a University in Dublin?—Before I answer that might I say that I am now speaking only for myself. I have not been instructed by my colleagues to put forward any constructive policy on their behalf, but only to put forward reasons which lead them to believe that the second College solution would be a bad one.

410. I do not wish to press the question, but if you have an opinion on that point I should like to hear it?—I am quite ready to give it. The question is whether a Roman Catholic University should have its headquarters in Dublin. My answer is, Yes, I think so.

411. Have you thought out the future of the Royal University?—I have always hoped that the Royal University would be dismissed to that limbo from which it came. I do not think it has been at all

a satisfactory experiment in Ireland. It has degraded the whole idea of University education in this country. People do not understand what University education means now in Ireland; they think it is enough to pass a certain number of examinations.

412. If the Royal University disappeared, what position would you give to the three Queen's Colleges; with what University would you connect them?—That is a large piece of constructive policy. I think that it would be better for the interests of the country, if there is to be a new University—if Dublin is to continue as it is, and if a Roman Catholic University is to be established, which is perhaps somewhat doubtful—but on those hypotheses, I think the best solution would be to establish a University in Belfast.

413. CHAIRMAN.—A University in Belfast with a College in Dublin?—No; Queen's College, Belfast, to be a University.

414. Sir THOMAS RALEIGH.—What about Cork and Galway?—Galway, I do not think is of any use whatever, although I am a Visitor of it. Cork, undoubtedly, might do useful and good work, but I do not think it would be necessary to retain it except as a College of the Roman Catholic University; it might be retained as a College of the Roman Catholic University.

415. Might I take it that a reason why the Royal University has tended in some respects to lower the standard of education is that it is merely an examining University, examining all and sundry, without asking where they come from?—That is one reason, yes. I do not think the public have ever had confidence in the examinations of the Royal University, and about that I do not wish to make any statement of my own; there is a Statement to that effect in the Report of the Robertson Commission.

416. If the University system of Ireland is revised, would you approve of a general application of the residential principle—I do not mean actual residence in Colleges, but residence under the supervision of Colleges—Certainly; I do not think a degree ought to be given without attendance on lectures.

417. Sir ARTHUR RÜCKER.—If a separate Catholic University were established in Dublin, you would not have it an essential part of the arrangement that there should be any difference in the subjects taught at the two, would you?—I should leave that altogether to the authority of the University. I do not think it is for us who have Trinity College, with which we are satisfied, when reformed, to say what shall be taught or what shall not be taught at the other University.

418. You would impose no limitation on Trinity College, on the other hand; it might develop as it pleased in the future?—Yes.

419. There would almost certainly be a certain amount of competition between the two?—Certainly.

420. Do you think that that competition could be more regulated if both institutions were colleges in one University than if they were separate and independent Universities?—It would be just as intense a competition.

421. Take the case of fees. If there were two independent Universities there might be underselling, to put it plainly?—I think there would be, but I think Trinity College must be prepared to face that.

422. You are prepared to face that?—I am prepared, speaking for myself.

423. But you do not think it would be an advantage if the two Colleges were in one University, that the University might have something to say as to the fees in the Colleges?—It would be some advantage from a financial point of view, but the disadvantages would be so enormous that they would outweigh it. I do not think Trinity College can ever hope to attract a very large number of students. I should rather hope that it would work out its ideals in quite a different way, having regard rather to the quality of the education than to the number of young men it educates.

424. The next question referred to in your evidence is with regard to the relations of the denominational Colleges in London with the University, and how far they were similar to the relations between the Colleges in Oxford and Cambridge and the Universities. Those relations are complicated, but may I take

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it that you would agree that this is a general description of the relations between a College and the University at Oxford; it is an independent institution; it has control of its finances; it is generally subject to the University as to the conditions on which degrees are obtained?—Has it absolute control of its own finances? I rather thought there was a contribution.

425. There is a contribution, but we are putting the contributions aside, as they were established not so very long ago?—As far as I know I should think that would be a fair description.

426. Putting aside the contributions, that is a description of the Colleges in London, so that they are very similar to the Oxford and Cambridge Colleges?—Yes.

427. You do not think it would be possible in this country to bring a denominational College into such relations to the University?—No; the religious bitterness is so intense in Ireland that I think endless friction would result.

428. Do you think any inference is to be drawn from the fact that there is no Roman Catholic College having those relations to the University of London?—I should think that it points to the fact that the Roman Catholic educational authorities see that such influence as they would have would not be sufficient.

429. I should like to come a little more closely to the question of the arrangement of the courses on the assumption that the two institutions were connected. Do you think the University would have any difficulty in laying down courses of study which the Colleges could follow out in their own way, provided only that the precise books which were to be studied in moral philosophy and so on were put in either as options to suit the two colleges, or were left to the choice of the Colleges?—The case we are contemplating is the case in which the University court has real control over the course, is it not?

430. I want to distinguish between the laying down of the general outlines of the course of study and the freedom of the teacher to follow that particular course of study in different ways. Do you think it would be possible to combine the two systems of a Catholic College and Trinity College if the teachers were left more freedom as to details, while the general outlines were laid down by the University?—I do not think so; I do not think you would get a uniform standard in that way.

431. You do not think that, even with alternative questions on the examination papers in examinations, that end could be obtained?—I do not; I do not think the public would have the slightest confidence in the equality of the standard.

432. Dr. JACKSON.—I should like to ask one or two questions with reference to the second of the two combinations of colleges in one University. It seems to me that if there were to be two colleges with separate teaching and separate examinations and only a common degree, that would be, as has been said, a sham, and therefore I put that aside forthwith. But I should have thought it possible to combine two colleges in one University, and I was a little surprised to hear that their ideals must necessarily be diverse. I should like to ask whether their ideals would be different in such subjects as mathematics, classics, physics, biology?—The way in which physical sciences would be taught would necessarily be different. They would be under different control; the investigations of the scientific professor would be subject at every point to the ecclesiastical authority in the one case and not in the other. In the one case the educational ideal would be—I want to use a general term which shall not be offensive—that of ultramontanist; the teachers would have to work there entirely subject to ecclesiastical authority.

433. I am assuming that the second college would be undenominational, although presumably there would be a considerable number of Roman Catholic students there.—Undenominational in theory.

434. In theory, yes.—If it is not denominational in fact it would entirely fail to satisfy the purpose for which it is created.

435. I can only express my surprise at hearing that there would be so much difficulty in such a subject as physics.—Perhaps I might say a little more on that point. I deplore the fact that there would be, in my opinion, this difficulty. I have heard again and again scientific men speak of the difficulty that would ensue if there were these two colleges put in common

relation to the University. This is not merely my own opinion, but it is the opinion of many of my colleagues pursuing the study of science.

436. Would it surprise you to hear that in my own University there has been certainly one instance, and I think more than one, of a theological student of the Roman faith taking the theological tripos?—It would not surprise me at all, because I know it. I know two or three of the Benedictines attended lectures at Cambridge, and that that should be possible at Cambridge is a most satisfactory and admirable thing. But no one who knows anything about the conditions of Irish life would suppose for a moment that it would be possible here. I regret that it should be so, but it would be absolutely impossible.

437. I would pass on to another point, the question of the relations of Trinity College, Dublin, to the University of Dublin. I noticed when you were answering the Lord Chief Baron that you spoke of Trinity College as being autonomous as regards its degrees. Surely the degrees are the degrees of Trinity College so far as it is the University of Dublin; in fact, there is a difference.—Again, I do not want to offer an opinion as to whether Trinity College is distinct from the University of Dublin.

438. Is it not a fact that there are at the present time very important members of the University of Dublin who are not members of the Corporation of Trinity College?—The only members of the Corporation of Trinity College are the Provost, Fellows, and Scholars.

439. Are there not important members of Trinity College in so far as it is identical with the University of Dublin who are not members of the Corporation of Trinity College?—The large bulk of the professors are not.

440. Therefore, there is already the nucleus of a new University in the professors. If there were to be in the University an undenominational college, which, not being Trinity College, might be resorted to by Roman Catholics, and also perhaps a Cork College and a Belfast College, might not difficulties be removed in so far as there would be a number of people with a common curriculum and independent teaching to do the examining work? Is that an impossible solution?—I have not quite caught all the details, but if I understand it is simply this: I am asked why do I think it impossible that the University of Dublin might incorporate two or three additional colleges, and follow the model of Oxford and Cambridge; is that the question?

441. Yes.—My answer is that the success of the Oxford and Cambridge system depends ultimately on the fact that the various colleges of which the University is composed are animated by the same ideals of education, and that they desire to pursue the same objects in the same way. Therefore, I think it would be possible for, say, a college like Queen's College, Belfast, apart from the geographical difficulty, to be a constituent member if the University of Dublin without undue friction arising, because the educational ideal of the College is not widely different from our own or from those of Oxford and Cambridge Colleges. But if the denominational College which is to be set up, or which it is proposed should be set up to satisfy the claims of the Roman Catholics of Ireland, is really successful its ideals will be quite different. Friction will inevitably be introduced, and difficulty will arise at every point. We have tried that system of educational balance in Ireland ever since the establishment of the National Board, and it has proved a most hopeless and ghastly failure.

442. You do not think that the moderating effect of common work amongst colleagues would tend to smooth away the difficulties of which you speak?—I do not think the difficulties would be removed. I do not say that the difficulties would not be smoothed, but I certainly think they would be insuperable; they could not be got over altogether.

443. Mr. BUTCHER.—There are two plans which have been put forward for bringing Trinity College or the University of Dublin into fuller relation with the higher education of the country. One is the plan which we have been considering of having a second college within the University of Dublin, the other is the scheme for making the University of Dublin a federal University, comprising several colleges scattered over Ireland. I would like to ask you

a further question or two about the first scheme before proceeding to the second. In regard to the first scheme, I have seen it argued—in fact, we have it in several of these statements—that there should be a new autonomous college, similar to the Catholic College proposed by the Robertson Commission, within the University, alongside of Trinity College. What I would ask you is this: do you think that the same measure of freedom could be granted to a second College within the University of Dublin as seemed to be necessary in the case of a college in a federal university whose colleges were as far apart as Dublin, Belfast, Cork, and Galway? Or do you think the tie must be closer between two colleges in one city than between scattered colleges over the country?—Yes, I think it must.

444. If that is so, it would make a very important difference as regards the constitution of the University. The proposal of the Robertson Commission gave almost complete autonomy to the Colleges, and in the matter of examination for graduation, you remember, it was proposed that they should each conduct their own examinations, but that certain external examiners should be appointed by the University. But this is what I have observed—that it is assumed by several persons in the written communications sent in to us that the new College within Trinity College would be autonomous in precisely the same sense as it was proposed to make these other Colleges within the re-constituted Royal University autonomous. Father Finlay says* that such a College must satisfy certain well defined conditions. "It must be such a College as the Royal Commission of 1901 recommended for Catholics in the Royal University." He mentions several points as regards equipment, endowment, and so forth; then he adds: "And, above all, it ought to be autonomous; while a member of the University of Dublin, it should be free to shape its own destinies;" and "Catholics," he goes on to say, "should have the power and the responsibility of making it what they conceive a Catholic University College ought to be." Now, does that view agree with what you conceive to be the general demand of those who favour such a second College?—I think that nothing short of that would satisfy those for whom this College is sought, and to give as much as that would be impossible without wrecking the University of Dublin.

445. One of the objections you take to this new College, I understand, is that you would have in the governing body the same lines of religious cleavage that you have in the Royal University of Ireland, on the National Board, on the Intermediate Board, and throughout the educational system of Ireland. Is not that one of your very strong objections?—It is.

446. And you would lay emphasis on the fact that it is one of the most disastrous influences on Irish education?—I call it the scandal of Irish education; it has been the very worst.

447. Can you imagine any other principle under which you might constitute a governing body, than that of equality, first of all, between the Colleges, and then the basis of denominational difference; can you imagine any other way of making a University governing body?—No; there must be representatives from the two Colleges, and, therefore, you at once bring in the denominational difference on the University Court.

448. And they would have to be equal, I suppose?—They would have to be equal.

449. Passing to the other plan of having a University of Dublin with federal Colleges scattered through the country, I do not think you have said anything directly about that, though I imagine your general principles would be unfavourable to it?—It has not been very much in the air lately. It was talked about some years ago, but it seems to me to be rather a sham.

450. It is, of course, roughly speaking, Gladstone's scheme of 1873?—Yes.

451. Do you consider that anything in the way of recent experience helps to commend that scheme?—I do not think that anybody desires it. No, I do not think so; as far as I can see, it has not been asked for of recent years.

452. It was part of the Dunraven scheme, you know, so far as that was made articulate at all?—That was so very shadowy.

453. And it was understood to be part of Mr. Wyndham's scheme. It, therefore, requires some discussion now?—It was never formulated in detail.

454. Not in detail, no?—I think it has very grave difficulties attaching to it. Again, I fear there will be the great difficulty of friction on the University Court.

455. And do you think you could have a Federal University consisting of Colleges so unequal in importance, one College being an old University with a 300 years' life, and another the Queen's College in Galway?—It would be an extremely unfair thing to call such a new institution the University of Dublin, and give the Degrees of the University of Dublin under its auspices.

456. Could you have a Federal University composed of elements so heterogeneous?—I think it would be very difficult.

457. Hitherto we have been familiar with Federal Universities, the Colleges of which have themselves developed into Universities. Is there any instance in academic history of an old University being resolved into a number of Federal Colleges?—I do not know of any.

I do not either, but it is a point of curious interest.

458. Dr. DOUGLAS HYDE.—Do you not think, supposing a second college were added to the University of Dublin, that that college would have completely different ideals from the ideals which prevail in Trinity College at present?—I think it would.

459. Do you not think it would represent a completely different trend of mind and tone of thought; that it would represent rather the old inhabitants of this country, who have never found a place in Trinity College?—I suppose it might be put in that way.

460. And do you not think, also, that it would make it its first business to attempt to increase the wealth of this country by the application to our industries of the various chairs that it would be within its power to establish?—I have already said that I think it would tend to be a congeries of professional schools.

461. Do you not think that this country has been under a great disability owing to Trinity College being so very devoid of these chairs, which should make for the wealth of the country, so to speak? Would you not naturally expect that in a new college in Dublin University there would be a school, let us say, of fermentation, considering that we are a great brewing country; and a school of chemistry, as applied to dyeing, considering we are a great spinning country? And do you not think that a school of agriculture would be of the first importance in a country like this?—In regard to some of these matters Trinity College has already made provision. For instance, there is a professor of applied chemistry. But in regard to the others, there is no provision for them in the University of Dublin; there has been no provision in the past in this University any more than in the other older universities. But the tendency in Trinity College now is to consider the desirability of appointing chairs of the kind to which you refer; and opinions differ as to whether that is a wise policy for the University or not. We have established a school of agriculture.

462. Would not the University of Dublin be immensely strengthened by this second college, which would be equipped from the outset with all these chairs that popular feeling seems to ask for; would not that be some compensatory advantage to Trinity College in the way of increasing its prestige to a certain extent, and increasing its usefulness?—I do not think there would be any gain in prestige by its being associated with a quite new and untried institution. A hundred years hence, possibly, there might be some gain.

463. In the scheme of dual colleges there would be university lectures, I presume, in law and in engineering, etc., which students from each college would attend equally. Do you not think there would be some compensatory advantage in the students of the two colleges coming together in these University lectures? I only wish to point out that there would be some compensatory advantages?—It would be a very good thing if the young men of Ireland could be brought together to pursue a common life—attending lectures in common, attending laboratories in common, having their sports

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* See Appendix to the First Report (Cd. 3176), 1906, page 124.

DUBLIN.

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in common. All these things would be good, and for the benefit of the country; but I hold that they are impracticable, because of the religious difficulty.

464. Do you not think that a second College inside the University of Dublin would tend to make it more practicable than any other scheme which you can possibly devise for students to come together in common University lectures on Law, Engineering, and so forth, especially if the Colleges are fairly contiguous? Supposing a second College were established close at hand, the students would be fairly contiguous and would mix a great deal?—The question assumes a great deal. It assumes that a number of University lectures would be given in common. Who is going to appoint the University Professors of a common University course? You immediately have the whole question of whether he is to be a Roman Catholic or a Protestant. If you were going to appoint a Professor of Brewing to-morrow, the first question asked would be, "Who had it last? If a Protestant, then it must be a Roman Catholic this time."

465. Dr. Coffey.—You spoke of two ideals—the liberal ideal and the ultramontane ideal—in education, and you identified the liberal ideal with the system in Trinity College, and the ultramontane ideal as that which the Catholic Bishops look for?—Yes.

466. Trinity College is mainly worked by members of the Church of Ireland?—For the most part, yes.

467. Seeing that the Church of Ireland is just as denominational as the Roman Catholic Church in reference to primary education and secondary education, and that this University of Dublin is mainly in the hands of members of the Church of Ireland, who are fully satisfied with it, is not the "liberal" system just as denominational a system in practice as a Catholic system might be?—No, I do not think it is a denominational system in practice at all. Nobody who has been in Trinity College for the last twenty years would dream of calling it denominational.

468. It is the Act of Parliament which justifies it as undenominational?—I called it liberal.

469. And "liberal" in practice means "denominational"; it means Church of Ireland and Protestant?—I could not admit that at all. Every prize, post, emolument and dignity is open to all comers.

470. It has come down from a time when the University was officially Protestant or Church of Ireland, and the University has remained largely with the Church of Ireland. In other branches of education that Church holds strictly by the denominational system. Therefore, as a practical matter Trinity College must be denominational in its tendency?—I think you would be justified if the principles of the Church of Ireland were inculcated upon all students who come here.

471. At that famous meeting in the College in 1892, at which Judge Webb and Lord Justice FitzGibbon were present, it was admitted very fully that it was Protestant in its atmosphere?—I admit to the fullest extent that it is Protestant in its atmosphere if you mean by Protestant non-Roman; I do admit that fully.

472. Those who are excluded from coming to Trinity College are such a very large portion of the Irish people that whatever system of education is given to them, it should be done, is it not so, on a scale proportionate to their numbers and the prestige which they have as the old Celtic race of Ireland, and also to the abilities they have manifested whenever occasion offered? That being the case, whatever may be the scale on which the University problem is settled, it must be a very much bigger matter than as a congeries of professional schools. I hope you have not excluded in that description the establishment of a residential college?—You will permit me to go back to the beginning of your question; there are some points to which I take exception. I do hold that if any provision is made for University education for Roman Catholics—here I speak merely for myself and not for my colleagues—it should be done on a handsome and liberal scale. I do not admit that we should work on a scale ascertained by counting heads. Three-fourths of the Irish people probably are Roman Catholics, but it is absurd to say that three-fourths of the university-going population of Ireland are

Roman Catholics. The grievance has been enormously exaggerated when heads have been counted. The number of Irish Roman Catholics who are debarred by their religious scruples from entering Trinity College is comparatively small. The overwhelming majority of Irish Roman Catholics are poor peasants who will not be directly affected by the creation of a new university or college. One of the greatest needs of Ireland is that the labour of these people shall be expended upon the land which costly legislation has secured for them. To do anything which would divert the Irish peasantry from farming, or give the impression that manual labour is not as honourable as that of a clerk, would be a national crime. Therefore University education should not be provided with such a lavish hand as to attract the unfortunate sons of labourers to a University.

473. As regards the whole, the disability might perhaps be overstated?—I think it is not an overstatement to say that the large majority of the Irish Roman Catholics are poor peasants.

474. If you wish to proceed I will come to that point afterwards?—I hope that whatever provision is made for Irish Roman Catholics will be on a large and liberal scale; if the thing is done at all it ought to be done handsomely. If you ask for figures, I would say that the cost of a modern battleship would be quite sufficient.

475. What about the question of a residential college?—I think a residential college is extremely desirable, and I by no means wish to exclude that, because a university which does not provide teaching lectures as well as examinations is only half equipped.

476. Do you think that in its organisation the college or university to be established for Catholics ought to approach the type which we have in Trinity College?—It is not for me to say. I think if the money is handed over to the Roman Catholics to do exactly what they like with, it is not for me to say what they should have. The tale of previous legislation is that Roman Catholics have been given money for the things for which they did not ask and which they did not want, because other people thought them good for them.

477. You seemed to think that the University should be a congeries of professional schools?—I do not profess to say what it ought to be, but I predict that that is what it will be—a university of a modern type, including arts and science teaching, but largely depending for its reputation and its students upon its professional schools.

478. You referred to Arabic, and said that that might be excluded?—I thought it would be probable. It was only a prophecy, and perhaps it was foolish to prophesy.

479. As to the difference in the circumstances of the average member of the Church of Ireland and of the Catholic in Trinity College, those who seek the education of the Divinity School pay no fees?—I do not quite catch the point of the question.

480. In the case of the Divinity School you apparently have an offer made to meet the circumstances of people who are poor: they are not charged fees in the Divinity School?—Yes.

481. If that is a true way of representing it, you have the University providing for people whose circumstances are not so very different in that respect from the circumstances of the Catholic people?—I do not think that is the reason. The reason that no fees are charged is historical, and it arises out of the fact that the Divinity teaching was at the very beginning so fundamental a part of the instruction given here that it was regarded as the normal thing. But I think the position I suggest about fees is simply this. People ought to be prepared to pay for University education either in brains or in money, as I said before the Robertson Commission, and I should hope if a University for Roman Catholics were established it would be endowed in such a way as to enable the fees to be low, because I think the majority of the people who would seek to enter its doors would not be able to pay large fees. Dr. Tarleton reminds me that law students pay no fees either.

482. They pay fees to the Benchers?—They do, to the Benchers of King's Inns.

483. Then one point in connection with the number of Catholics who are available for a higher type of

University education. You are aware of the numbers of students who take exhibitions in the middle and senior grades of the Intermediate?—Yes.

484. In those grades, which may be taken as the test grades, the Catholics outnumber the Protestants?—Certainly.

485. Judging by the ability they show there and by the stage which they have reached in secondary education, you have a very large number of people available for higher education in Ireland?—There are a good many things mixed up in that. I should not like to commit myself to the proposition that everybody who passed the senior grade—

486. I said exhibitioners?—Very well; that every exhibitioner was therefore a person who ought to go to the University. I do not think that success in secondary education involves as a matter of course that that person will be benefited by going to a University, any more than that success in the higher standards of the primary school means that a boy should necessarily go on to the Intermediate.

487. That introduces one of the conditions into which it is very difficult to inquire?—I only mean that the inference is not obvious.

488. So far as numbers go, they are suggestive at any rate. Then in reference to the difficulty of adjusting the different standards of education in a common University, you pointed out the difficulties which would arise in connection with books, lectures, and all that. In the case of the Royal University, at present the Queen's College, Belfast, and the University College, Dublin, send up students in all the subjects—

CHAIRMAN.—Should you not rather put questions to the witness than state facts to him? I rather suggest that you are stating your own views and facts; the object should be rather to elicit the views of the witness.

489. Dr. COFFEY.—Certainly. Does any difficulty arise in reference to the books and lectures in these courses which are provided by the examining body of the Royal University for the students of Queen's College, Belfast, and University College?—I do not know.

490. There is one other point in reference to the difficulty which you think would arise in connection with physics and biology. Do you know of the existence of the school of biology in the University of Louvain, which includes some very eminent biologists?—I know there is a great University there, but I do not know about it in detail.

491. LORD CHIEF BARON.—There is just one point in reference to the probable number of Roman Catholic students who would enter a University. Do you not think it would be for the advantage of the country that the students who were about to enter the Roman Catholic Church should be students of the Roman Catholic College?—Oh, indeed, I do.

492. There seems to be an intention on the part of the Bishops, evidenced in the papers here, to cause the students of Maynooth to enter the new college. That would be a desirable matter, and it would bring in a large class, would it not?—It would. If you ask me, I think it would be very desirable that they should get a university education in addition to their own seminary education. But I recall that the evidence given on that subject by the Bishops before the Robertson Commission is most conflicting, some Bishops holding that it was desirable that theological students should be educated with lay students, and other Bishops holding that it was not.

493. There is another class of student that it would be very desirable to bring in—I mean persons who contemplate being teachers in intermediate schools?—Yes.

494. It would be desirable that they should be brought in?—Yes.

495. So that there would be many more than those coming from the farming class?—There would be a substantial minority, who would be practically of the same class of people as those who come to Trinity College.

496. Mr. KELLEHER.—I would like to ask one question in reference to the proposal to have a second college in Dublin. I would like to ask the Bursar whether there is any University fund which would make it desirable for any college to affiliate itself to the University?—(Dr. Tarleton).—Well, the only funds I know of that would be at all described as University funds would be the fees paid for degrees,

and I suppose they would be held to be University funds; but there is really no difference between the College and the University at present; they are merely different aspects of the same institution, like the convex and concave surfaces of a circle.

497. CHAIRMAN.—Before I take you to the statement which you have put in, there is just one general question I should like to ask. Suppose we advised the retention of Trinity College substantially as it is at present—I mean, of course, introducing minor modifications—have you thought out what would be, in your own opinion, the best general scheme for all the residual university institutions—whether you would keep them all together in one University, or what would you do?—(Dean Bernard).—That is exactly the sort of question which I have no authority to answer.

498. I quite understand that, but at the same time as you have thought so much about the subject, I should like to have your opinion if you have formed any?—You mean the residual institutions would include the colleges at Belfast and Galway?

499. Yes, and even Maynooth?—Even Maynooth, yes. Well, what I should personally, speaking only for myself, wish to see would be a Roman Catholic University having its headquarters in Dublin, with Maynooth College and Cork College; and I should like to see the Queen's College, Belfast, turned into a University if there was any strong feeling on the part of the Belfast people for it.

500. Then your scheme would be the introduction of two Universities—one at Belfast, the other a federal University?—That would be it.

501. Dr. DOUGLAS HYDE.—It is the fact, is it not, that some of the University buildings and College buildings were built by the Irish Parliament, or assisted by a grant of money from the Irish Parliament?—In the case, I think, of the Library that was so?—(Dr. Tarleton).—Yes, I think that was the case with several of them, but they are all College buildings.

502. Are not several of them University buildings?—I do not think so; they are all entirely under the Bursar—all the College buildings.

503. CHAIRMAN.—You have been good enough, Dr. Tarleton, to give us a statement, which is printed at page 65 of the Appendix to our First Report, and in that you have stated both the evils which you think exist, and also the way in which you propose to remedy those evils. You say:—"The evils which I have enumerated I propose to remedy in the following way:—By increasing largely the number of subjects by means of which a Fellowship can be obtained. By doubling the number of Fellowships open to competition each year. By making every Fellowship when first obtained temporary, or, in accordance with the nomenclature used in my scheme, provisional. By greatly diminishing the number of Tutors having pupils under their care, and greatly increasing the number of Tutor Professors. By giving permanent Fellowships to those Provisional Fellows only who are elected to Professorships, Assistant Professorships, or Tutorships with pupils, before the expiration of their Provisional Fellowships." That, I think, is the outline of the scheme you propose?—(Dr. Tarleton).—That is so, as far as regards the Tutorial and Fellowship systems; and then there is also, of course, another part of my scheme which deals with the Governing Body.

504. We shall be glad to hear anything you wish to say to us in reference to these proposals, beyond what you have written in the statement which has been printed. I suppose you are of opinion that the present system of electing to Fellowships is a considerable waste of intellectual energy, are you not?—No; I think the present Fellowship system, with the slight alterations I have mentioned in my scheme, is an admirable system.

505. It has been put before us that the number of attempts to obtain a Fellowship, on the part of those who are ultimately successful, is about five on an average. Does not that mean that a man who for five years is under the necessity of getting himself ready to answer questions at an examination, instead of applying himself to independent research, or preparing for some other profession, is to a great extent wasting his intellectual energy?—I have endeavoured to deal with that by doubling the number of Fellowships. If you have two vacancies every year, and two men elected to a Fellowship instead of one, the effect upon the competition will be simply enormous; you will not have anything like the amount of competition that you have now.

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506. Would it not, in your opinion, be necessary to elect the men to some extent on their merits, independent of their power to answer questions at an examination?—No, I think that if you once began to do that you would destroy the whole Fellowship system as it at present exists. That is of course a very big question. I took it for granted in preparing my scheme that the Fellowship system would be retained, and that it had great merits, and my object in the earlier part of the scheme was to show a way in which I believed that its defects could be remedied, and a way whereby the system could be placed upon a more secure footing than is at present the case. Of course it may be disputed that the Fellowship system has any merits at all, and it might possibly be thought better to do away with the system of competitive examinations altogether, but I think that that is a very great question. The merits, as they are, in my opinion, are briefly hinted at in my scheme, but I hardly thought it necessary to go into them in any great detail. In the first place, I think it would be very difficult to substitute any other system which would be so useful for bringing forward Irish young men and enabling them to start on a successful career as the Fellowship system. Any young man who is well educated, and who has sufficient ability, may get a Fellowship by open competition, and then he is fairly started, at any rate, upon a successful career. If you had the Professorial system—I mean electing simply to Professorships on the ground of attainments, and on the ground of the things that the men had done in science or in literature, the result would be that there would not be that opening for young Irishmen of ability at all, and I think that the majority of the class of young Irishmen that I have now described would leave the country altogether. A few would, no doubt, remain, and try for success in the professions, but a great many that we keep now would go. Also, the effect upon University life in Ireland would, I think, not be what I should like; it would be found, I think, that the majority of our Professors would have to be got from England or some foreign country. Very few Irishmen of ability would devote themselves to the academic life at all, or if they did they would not remain in Ireland to do so, but would go elsewhere.

507. Must there not, on the present system, be a number of men who have spent a lot of time seeking for Fellowships, and who have ultimately gone elsewhere, after having lost four or five years of their time?—Not necessarily lost their time; many of these men succeed in getting Professorships elsewhere, and perhaps get on better than if they had obtained Fellowships here. For instance, one of our most eminent men, Sir Robert Ball, is now a leading Professor at Cambridge, and another instance is that of Mr. Townsend, who is now a Professor at Oxford, and who read for Fellowship here. Both these men, if the Fellowship system had not been in existence, would very likely have gone to India, or done something wholly different from what they did do, and it was the prospect of getting a Fellowship here that kept them here, and although they did not ultimately get a Fellowship, it was owing to a variety of what I may call accidental circumstances, and they have had very successful careers elsewhere. I think the Fellowship system is a very admirable system, and I should be very sorry to see it destroyed, and in my scheme I have taken the hypothesis that it is worth keeping; the whole point of my paper was to make it better and more useful than it is at present. I think the Fellowship system as it exists at present generally gives us men of great ability, fitted to rise to the highest positions in the literary and scientific world, but I think that owing to the way in which we work them now, their time is greatly wasted after they have got their Fellowships, and they have a lot of petty interruptions and trivial duties which take up a great deal of their time and do not leave them sufficient leisure and opportunity to bring themselves up to the top of the tree in the subjects which they have taken up, and it is against that system that my scheme is chiefly directed.

508. Those are the observations that you would make upon the first part of your paper?—Yes.

509. Then with regard to the Governing Body, what have you further to say upon that point?—With regard to the Governing Body, the obvious fault of the Governing Body is the advanced age of the men who form it, and the fact that changes in

the feeling or sentiment in the junior part of the staff is not reflected with sufficient rapidity in the Governing Body, and the scheme that I have suggested would, I think, to a great extent, meet those objections. I think it would be a mistake to do away with Senior Fellows altogether, because I think if you want to get really first-rate men, men of first-rate ability, to seek for Fellowship, you must make the post which they are ultimately to get worth something. My ideal would be that men of the same type and of the same calibre should compete for Fellowships as those who afterwards become Attorney-Generals and Judges, and leaders in the various professions. Now, I do not think you would get men of that type unless you held out a prospect of some sort of prize, some sort of career which is fairly good. You have, of course, in that return of our accounts which was put before you, complete particulars of all the incomes here, and you see that they are not so very excessive. The highest income amongst the Senior Fellows is not half that of a Judge, and I think, therefore, that Senior Fellowships ought to be preserved, and that it is highly desirable that there should be a large element of the Governing Body composed of men whose interests are entirely bound up in the place, who have spent a long time in it, and who know all about the work, and therefore I propose, in my scheme, to keep a good many of the Senior Fellows on the Governing Body. But, in addition to that, I have proposed that four new elected members should be put on, two to be elected by the Fellows and two by the Professors. You will have observed that in my scheme the Fellows include not only the permanent Fellows, but also the provisional Fellows, and if the scheme was in full working order there would be twenty of these provisional Fellows, so that their voting power would be very large, and the men who would be elected as representatives of the Fellows would, to a great extent, be elected by the provisional Fellows. Therefore any change in the sentiments or general character of the people who get Fellowships would be almost immediately brought to bear upon the Governing Body. This, I think, is an important feature of my scheme.

510. Then you would not give one representative to the provisional Fellows and another to the complete Fellows, would you?—Well, that is a mere detail. I should not object to that in the least—not in the slightest degree. I think that is a very small thing, but there are a great many details in my scheme which could, of course, be worked out afterwards, and which possibly might result in its being greatly improved. It is only the main features that I am now pressing—that a man should not be elected to a permanent Fellowship until he has shown that he is really fit for the highest departments of academic life, and that the number of men engaged in tutorial work, in mere-keeping of accounts, and managing the affairs of the institution, should not be nearly so large as it is at present, which would save, as I think, a great deal of valuable time. Those are the two main features of my scheme.

511. You divide your tutors into those who do the strictly tutorial work—the teaching—and those who do administrative and other work?—Not exactly. Teaching and administrative work are both done by a Tutor having pupils. The word "tutor" is an ambiguous word: it may mean that the man's income comes partly out of the tutorial fund, and these are called tutor professors; but it also may mean not only that the income of the man comes out of the tutorial fund, but also that the man has the charge of pupils.

512. LORD CHIEF BARON.—There is a vast amount of detail in this which, if the principle were once settled, could be worked out by another body than the present Commission—say by the Governing Body of the College?—Certainly.

513. It should first be arranged what the Governing Body of the College should be, and perhaps whether the system of Fellowship should continue or not, and then everything else is mere matter of detail, which would be more properly worked out by the Governing Body?—Quite so, but I went into detail of great minuteness, chiefly to satisfy myself that the thing was possible at all.

514. We are much obliged to you for doing that, but I have been considering the possibility of our going into all these details, and it seems to me that if once, with your assistance, we were able to decide upon the Governing Body, and perhaps the Fellowship

system, some other body would be necessary in order to work out those details fully, and that body would very likely, I should think, be the Governing Body?—The financial details could, of course, be left to be subsequently dealt with. The document now before you was not originally drawn up for this Commission at all, and was prepared chiefly in order to satisfy my mind that the thing was possible, because it struck me that many of the plans proposed and schemes put forward were quite impossible, and inconsistent in their details.

515. Dr. JACKSON.—I should like to put one or two questions to you. I observe that you say that the Fellowship system is principally useful for bringing young men on in their career: do you mean in an academic career or in any career generally?—Well, if you take the plan I have sketched out, it would bring them on in any career, because a good many of these provisional Fellows would not devote themselves ultimately to an academic career, but would go to the Bar, or into the medical profession, or any other profession that they elected to follow; but they would get enough to live upon in Dublin while they were starting in their profession. I think that would be a most valuable thing to do.

516. I recognise that there would be that advantage in the scheme of widening the examination which you propose: but I should like to ask whether, as a matter of fact, during the last twenty years, the effect of the competition for the Fellowship, or rather the effect of the successful competition for Fellowship, has been to advance men in a career away from Trinity College, or mainly to start them in Trinity College. In other words, have the successful competitors for Fellowship mainly remained in Trinity College, or have they presently gone off to other things, and abandoned the academic career?—Oh, the vast majority of them have remained, because the Fellowship as it exists at present is a permanent thing; it is for life, and very few have given it up. There have been a few who have done so—the late Dr. Webb, who was a Fellow, and a few more, including my friend on my left, Dean Bernard. There have been a few, but the great majority have remained.

517. Am I right in thinking that the papers set for Fellowship resemble the highest papers set for the very best undergraduates?—When you say the very best undergraduates, do you mean here or in any other University?

518. In your University.—Well, they are certainly more advanced in mathematics and physics. Of classics I am not so qualified to speak, but I think they chiefly differ in classics in that they cover a very much wider field; a man is expected to know classical literature very thoroughly for Fellowship.

519. But if he has been studying the developments of classical literature, would he have any opportunity, in the examination, of showing his knowledge? Has he, for instance, the opportunity of putting in a dissertation showing that he has done original work?—No, there is no opportunity of that kind afforded him.

520. Do you not think it might be desirable, at the present time, to give young men an opportunity of putting in original work, which possibly might not be perfect, but which, notwithstanding, would show that they had the power of advancing their subjects?—That might possibly be a great improvement. The only difficulty I see about it would be the difficulty of making sure that it was their own work. When you allow men to send in theses, and things of that kind, it is not always very easy to be certain that the work was really written by the man himself, and that he did not get somebody else to write it for him.

521. I asked the question because in the English Universities that system is growing, and tending to oust examinations.—Well, I am not at all opposed to that; I think that is a thing that ought to be considered.

522. And do you not sometimes desire, if your statutes would permit of it, to elect to your corporation men who have not qualified by examination at all—men whom you might want for the service of the college, or perhaps distinguished professors whom you might be glad to associate with yourselves by making them Fellows?—That, no doubt, seems desirable, but there are great difficulties in the way. You see the difficulty would be in reference to the standing of these

men as Fellows; it would be no advantage to him to take an eminent professor and make him a Fellow, because you could not, without injustice to the other Fellows, put him anywhere except in such a position as would make him junior to the whole body of Fellows.

523. Of course, from my point of view, it would seem quite natural that the last elected Fellow should be at the bottom of the list.—Yes, but if he is perhaps twenty years older than the last elected Fellow, with many years scientific reputation behind him, it would not be any advantage to him to be made a Fellow and be at the bottom of the list, whereas if you were to put him at the top it would be doing an injustice to all the other men. That is one difficulty, but I am afraid there are a great many other difficulties in the way of what you suggest.

524. Sir T. RALEIGH.—We have the idea at Oxford, I think, that professors rather enjoy being Junior Fellows?—I fancy the Oxford system is quite different. Of course in the Royal University a Fellow merely means a man who gets a certain fixed income; it is always the same. If that were the case here the difficulty would not then arise.

525. Dr. JACKSON.—I think I noticed in your evidence given this morning that you regarded the obtaining a place on the Governing Body principally as a prize.—Oh, no; I did not say that; I said that I thought it was desirable that men who got Fellowships should have something to look forward to in the way of a good income; whether they are on the Governing Body or not is another question. They might be Senior Fellows without being on the Governing Body.

526. That is what I was going to ask you about.—In my scheme I do not put all the Senior Fellows on the Governing Body.

527. LORD CHIEF BARON.—Five only, I think?—Yes.

528. Dr. JACKSON.—I was wondering whether the prizes which, according to your scheme, should be retained for the Seniors could not be separated from responsibility. It seems to me that in a great society like yours it must sometimes happen that you want, for the great administrative posts, someone who is no more than a Junior Fellow?—Well, you see, in the case of the most troublesome offices there would be great difficulties supposing a Junior Fellow was eligible—enormous difficulties would arise in this way: If you appointed a Junior Fellow, say, bursar, he must give his whole time to it, he could not possibly do anything else, and if he was bursar for five years he would be quite unfit to return to professorial work; you must either make him bursar for life or else put him into a position which would unfit him for doing anything at the end of the five years; he could not go back to being a professor; the subjects belonging to his professorship, if he had been a professor, would have progressed in the meanwhile, and he would not have been able to keep pace with that progress, and he would therefore be quite unfit to be a professor.

529. I quite recognise that: but do I gather from your remarks that the office of bursar is a terminal office held for a few years only?—One year.

530. But is he not generally re-elected? Yes, generally speaking he holds the office for four or five years.

531. I should have thought that you might find it desirable, when you had got a good bursar, to keep him for a much longer period. Now, I should like to ask you a question about the responsibility of the Junior Fellows. Am I right in gathering that the Junior Fellows have no share in the government of the college?—Not at present; they have no share in it now.

532. Your proposal is that they should be represented on the Governing Body?—Certainly. Perhaps I am wrong in saying that they have no share, because they have representatives on the Council, and the Council is a very important part of the Governing Body.

533. CHAIRMAN.—They elect four, do they not, to the Council?—They elect four to the Council. The Council has as much power as regards studies as the Board has, and has one power more than the Board, viz., the power to nominate to a Professorship; and although the Board has the power to refuse to agree to the Council's nomination, it is like the power of the King to veto an Act of Parliament, and is in practice never exercised.

534. Dr. JACKSON.—When you legislate—when you apply for a King's Letter—by whom is the application made?—By the Provost and Senior Fellows.

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LL.D., Sc.D.,
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535. The Junior Fellows have no share in that application?—No, I think not officially; they might express their opinion, but they have no share officially.

536. Do you not think it would be good for the corporate life of the college if, in a matter so important as legislation, the Junior Fellows took part?—Well, I think the Junior Fellows should always be consulted.

537. But do you not think (it is a matter of sentiment, perhaps, but sentiment is sometimes a good thing) that there would be something to be gained by making the Junior Fellows take part in an application for legislation?—I have proposed in my scheme that two representative Junior Fellows should be put on the Governing Body.

538. But I am suggesting something very much more radical.—I do not quite understand what you mean, do you mean that the whole of the Junior Fellows should be on the Governing Body.

539. No; I am thinking, of course, of another college, which has historically a close attachment to yours—Trinity College, Cambridge—where we have an executive body composed partly of *ex-officio* members, partly of members elected, to do the weekly business of the house, but where also every Fellow has a share in every application for new legislation, and I must say that I think that this has its advantages in bringing the Juniors into harmony with the whole society, and making it one.

540. CHAIRMAN.—Are you right there, Dr. Tarleton? The reservation of the power of making laws seems to be "*Cum assensu et consensu eorundem Praepositi, Sociorum, et Scholarium*,"* but the distinction between Senior and Junior Fellows was subsequent?—You mean under the Charter.

541. Under the Charter the King's Letter is issued, but I mean to say, that I cannot conceive that the distinction between Senior and Junior Fellows can overcome that?—I can only speak as a general rule, the Junior Fellows would take very little interest in a King's Letter, which generally refers to matters which have been quite arranged beforehand, and on which the Board makes an application. If they want a King's Letter in general the Board makes an application. When the last King's letter of any importance was applied for, the Junior Fellows were consulted, and the Junior Fellows expressed their feeling.

542. Dr. JACKSON.—Informally?—Informally, yes; I never heard any suggestion before that they had any legal right.

543. CHAIRMAN.—Is not that distinction between Senior and Junior Fellows much later than the time of Queen Elizabeth, or rather Charles I.?—Well, I think in all the documents the Provost and Senior Fellows are spoken of as the representatives of the College.

544. Dr. BUTCHER.—"Scholars" includes the Junior Fellows as well as the actual scholars.

545. Dr. JACKSON.—I think that by tradition the scholars have been regarded as not yet of age. I believe that that is the theory.—I am not sufficiently learned in the law to tell you what the law is; I can only tell you the practice in general with respect to an application for a King's Letter. A King's Letter overriding the Charter might, and probably would, require the consent of the Junior Fellows as well as that of the Senior.

546. One other matter I should like to ask you a question about. I see in your scheme for an enlarged Board, you speak of two professors elected by those professors who are not Fellows. Those representative professors also would, I presume, according to your wording, be professors who are not Fellows?—Oh, certainly.

547. Would you not find a certain disadvantage in introducing into the inner corporation persons who were not Fellows—that is to say, not members of the society in the strict sense?—I do not see that there would be any disadvantage. I cannot see it.

548. Then I will ask about a detail. You say that "any member of the Board, except the Provost, who is absent from a meeting of the Board, shall pay the sum of £2 to a substitute."† Do you think that a substitute can advantageously take the place of somebody else on what is presumably important business? I am asking the question because we used to have a system of substitution at Trinity College, Cambridge, and I used to think then that nothing was so absurd as for one man to begin a discussion, another to continue it, and a third to vote upon it, and yet I have seen that done.—Well, I think it would be better that the man himself should do it, but at the same time

I think it is necessary to have some provision of that sort, in order to ensure punctual attendance. It is the rule at present, on the Board of Trinity College, that if a Senior Fellow is not present at a meeting of the Board, he has to pay a substitute. The substitute is the senior of the Junior Fellows; the Provost calls him to the Board and the Senior Fellow who is absent pays him. It is a great method of ensuring regular attendance, and I think it is very important to have some such provision, because, although, of course, some men are extremely conscientious and scrupulous about their duties, and never fail to attend unless they are physically incapable of doing so, yet, there are other men who are not constituted in that way, and who would just stay away whenever they fancied doing so, and if they had to pay a substitute it would have a very stimulating effect in preventing them from staying away unless for sufficient reasons.

549. Mr. BUTCHER.—Do you contemplate keeping the Council—the Academic Council—if you have your reconstituted Governing Body?—Yes, I have contemplated it; I do not propose to do away with the Academic Council.

550. And have you thought of reconstituting, or reorganising in some way, the Faculties through Boards of Studies; have you considered that question?—I cannot say that I have given very much consideration to it myself, but I have heard it brought forward by others, and I do not see any objection to it, so far as I am concerned. If the professors in the various schools thought it desirable, I do not see any objection to it whatever, but I think you must have one central Governing Body that has the control of the finances.

551. Dr. DOUGLAS HYDE.—I see you do not mention anything about the Senate at all. The Senate has the power of vetoing degrees; is that all?—That is all, and of course, if there is new legislation in anything affecting degrees, the consent of the Senate must always be obtained.

552. If it is proposed, for instance, to give a degree in a new subject?—There must always be the consent of the Senate.

553. Do you think the powers of the Senate ought to be enlarged in any way?—Well, I do not think there is much advantage in giving larger powers to the Senate, so far as I am able to judge.

554. Does the Senate ever veto degrees in practice?—I think once or twice it has threatened to veto a degree, and the degree has consequently been withdrawn.

555. Just one other question. Why do you think that by extending the subjects of examination for the Fellowship you would make it a less severe mental strain upon the person going in for it?—I do not think it will make a less mental strain, but, I think, that by increasing the number of Fellowships you will lessen the mental strain.

556. Then, what was the idea of enlarging the number of subjects?—To make more men fit for professorships, because you see at present there are a great number of professorships, some highly scientific—for instance, the Professorship of Chemistry—that a Fellow is hardly ever qualified to take.

557. Dr. COFFEY.—Have you thought of the probable options of candidates in coming forward for Fellowships in those subjects you have put down here—in how many subjects might they come forward?—I could not answer that; the thing is, to a certain extent, tentative, and might have to be altered in its details, if it were found not to work well, as regards the number of the subjects and the weight assigned to each; it would be easy to alter those details if once the main provision was adopted.

558. Would candidates be influenced by the number of marks assigned to subjects?—I think so. It is very much more difficult to score in mathematics and classics than in any other subjects—at least, that is our experience.

559. Would such a scheme of marks, as you have suggested here, obtain for you Fellows of distinction in biological science and in chemistry?—I think so. Of course a man might gain great distinction in chemistry alone, but I do not think such a man ought to become a Fellow. The type of man I should like to see would be a man of magnificent attainments in, say, chemistry, and who knew also a great deal about physics, and something of mathematics, so that he might be able to score something in all those subjects—taking very high marks in chemistry, some in physics, and some in mathematics. Such a man would have a very good chance of becoming a Fellow.

* *Chartae et Statuta Collegii Sacrosanctae et Individuae Trinitatis Reginae Elizabethae Juxta Dublin.* (Dublinii: Sumptibus Academicis excudebat M. H. Gill, 1844), Vol. I, page 15.

† Appendix to First Report (Cd. 3176), 1906, page 67.

That was my idea, and similarly in modern languages. I should like a man who took up modern languages to know also something about classics, although he might not be able to get very high marks in the latter.

560. You think on that system you would have a fair proportion of scientific men in those experimental and natural sciences among your Fellows?—I think so.

(Dr. Tarleton withdrew.)

561. CHAIRMAN.—Mr. Dean, you have been good enough to furnish us with a statement, which is to be found, I think, at page 42 of the book* before you. In that statement you go over several subjects of great interest, and in the first, or rather in the second, of your paragraphs you deal with what you consider the essential conditions of reform, and you state them thus:—“(1) That the Board in future shall not be appointed on grounds of seniority alone, but that it shall be an *elective* body. (2) That it shall be *representative* of the various faculties. (3) That, while retaining the ultimate control and apportionment of the revenues, it shall be assisted in its duties by syndicates of the several faculties, whose decisions in regard to their respective departments shall be subject to veto, but not to amendment, by the Board. (4) That the post of Registrar be held by a paid official, not a member of the Board.” Now, taking the last condition first, I suppose you think the post of Registrar is not one which requires a very highly educated person to fill with ability?—(Dean Bernard).—No; my view was that the business of the Registrar could be better done by a clerk at £200 a year than it can be done at present by a highly educated man, with no business training. The Registrar is responsible for the immense mass of correspondence which is incidental to a great College like this, and he has also to keep the minutes; and it is not a good plan, in my opinion, to appoint a man well advanced in life to such a position as that unless he has had previous experience to fit him for the work—experience in keeping minutes and in conducting a large correspondence.

562. You would keep a permanent secretary?—A permanent secretary, yes.

563. Then, I do not quite understand why you suggest that the recommendations of the syndicates of the various faculties should not be subject to amendment: you seem to put the Board rather in the position of the House of Lords on a money Bill?—That is a matter of detail, which perhaps I ought to have gone into more fully; but my idea was that if these syndicates were appointed without some such provision as that, what would happen would be this—that a recommendation sent up by the syndicate would possibly be considered by the central body with imperfect data and materials, and amended in a more or less unsatisfactory way; and I hold that such recommendations should be sent back to the syndicate from which they emanated; and that such syndicate should be asked to amend them.

564. You would not trust the central body to do that?—Well, our experience is that a central body is not altogether satisfactory in a matter of that sort. But, of course, after all, that is a matter merely of detail.

565. Yes, but I was rather struck with the condition you wished to impose upon the central body?—What I should wish to bring out is that it is essential that the central body should have the power of giving its approval in regard to these matters.

566. Do you think it would be advisable to have separate Boards of Studies or one Board of Studies?—All that I wish for is this—that before anything is done finally, the persons who are presumably experts in the particular matter in question should be consulted, and their decision not overruled without some good reason for so overruling it.

567. It would not be enough to make it a condition precedent that the Governing Body should have consulted the Board of Studies?—Well, if you reformed the Governing Body I think it might be sufficient.

568. Then you propose to reform the Governing Body?—I do.

569. Do you propose that it should be entirely *elective*?—Not necessarily; I think there might be some *ex officio* representatives upon it; but what I wish to see altered is the present system by which a man succeeds to the Body simply because he lived longer than his colleagues. I could amplify my reasons for that if you wished.

570. No, I think it is hardly in dispute. My question is directed rather to ascertaining from you in what way you would propose to reform the Governing Body, and on that point I should be glad to hear what you have to say?—I think the distinction between Senior and Junior Fellows is one which is hardly worth retaining in the future.

571. It is not a real distinction?—Not a real distinction at all. I should like to see a Governing Body which should be elected by the members of the Corporation.

572. LORD CHIEF BARON.—The Fellows, you mean, do you not?—I should have said the Fellows. In fact, what I desire to see at Trinity College, Dublin, is the same kind of government, in many of its details, as that which I understand prevails at Trinity College, Cambridge, to which Professor Jackson referred just now.

573. You would abolish mere seniority?—I think the principle of succession by seniority is beginning to work badly. It worked pretty well many years ago, but then the conditions were quite different, and the succession was much more rapid.

574. DR. JACKSON.—Was it not in consequence of fewer men being in Orders that the change came about?—Largely. All the Fellows except two or three had to be in Holy Orders in old times, and there were many valuable livings in the gift or patronage of the College, which enabled these Fellows to retire early in life. During the last forty years only four Fellows have taken Holy Orders.

575. CHAIRMAN.—You would abolish that system of seniority for that reason?—Yes; and another reason why it seems to me undesirable to continue the system by which a body of men, who gain their position as the Senior Fellows do, are entrusted with the control of all the departments of University life is the specialisation of studies. The increasing specialisation of studies and the growth of professional schools has made it more and more difficult for any single body of men, no matter how capable or impartial, to control all the departments of University life. It is essential that if these various departments are to be carried on with due efficiency, the power over these departments should be entrusted to syndicates, which may be presumed to have special knowledge to fit them for that work.

576. Have you made up your mind what number the Governing Body should consist of?—I have not come to any final conclusion about that. I thought that was rather a matter of detail; but my impression is that it should be about nine.

577. The whole of them elected except the Provost?—The whole of them elected except the Provost.

578. The Provost you would make an *ex-officio* member?—Certainly.

579. And he would be Chairman?—He would be Chairman.

580. Then with regard to election to Fellowships, you have made some suggestions. You say that there should be—“(1) A superior age limit for election to Fellowship; (2) an age limit for retirement therefrom; (3) election on the result of published work, without examination; (4) election of Professors as such to Fellowships; (5) appointment of readers for a limited period”; and you say that those proposals have your sympathy, and you concur with them. Are not the Readerships very much analogous to the Provisional Fellowships, which Dr. Tarleton spoke of?—Yes; but I do not agree with Dr. Tarleton's view, that the present Fellowship system ought to be continued in the form we see it now. I admit the great advantages of the system, whereby men are elected upon the results of examinations only, and, especially in a country like Ireland, subject as it is to such strong political and religious feeling, it is a great thing that everybody should see that these elections are thoroughly impartial. You secure that by this system of examination, and there is this further advantage about the present system of electing to Fellowships—that as a man cannot be expected to win his Fellowship because of efficiency in a single subject, he is obliged to take up some kindred line of study in addition to his main subject, and thus becomes a man of more general culture. The old Trinity tradition is that a man should be an all-round man, and that has proved in the past very beneficial in enabling the life of the Society to be widened to some extent, and in enabling men to take interest in the work of their colleagues.

DUBLIN.

Oct. 17 1906.

The Very Rev. John H. Bernard, D.D., D.C.L., Dean of St. Patrick's, Archbishop King's Lecturer in Divinity.

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581. But is there not also a great disadvantage in keeping men upon tenter-hooks for five years?—Yes, and I think the disadvantages outweigh the advantages. The course is so long, and the competition so keen, that men rarely succeed until the third or fourth attempt, although there have been cases of success at the first or second trial; but I should think the average period would be three or four years.

582. We have been told that the average number of attempts made by successful candidates for Fellowship was five?—I should not have thought it was so high, but at any rate, many men do not now get their Fellowship until they have reached thirty years of age, and their freshness has gone before they enter upon their life's work. And then there is this further disadvantage—that they are elected for life, and that, if they live long enough, they will succeed as of right to a seat on the Board, without any regard to their services to the college or to the reputation gained by them. The consequence of that is, human nature being what it is, that a certain number of men are content to treat their Fellowship as a prize rather than as a profession.

583. What do you say to this scheme? Supposing you first made all men who had obtained a certain eminence in Moderatorships, and had obtained a certain number of marks, eligible for Fellowships—supposing you made it a *sine qua non* that they should first have attained that line, and that, as between them, the choice should be determined by their merits, as ascertained by dissertations prepared for the purpose, or dissertations published in any learned journal, would such a scheme as that work?—Such a scheme would be not dissimilar to the one I have myself thought out; it only differs from it in detail. What I have thought has been this—that the present studentships might be utilised as provisional Fellowships, with this difference: the student at present gets £100 a year for five years, and no duties; I would give him £150 a year and put certain duties upon him, either in the way of teaching, or in the way of research, or in the way of assisting our Professors; and I would watch him during those five years to see if he was a good teacher, and to see how he got on generally; and out of the students so elected I would choose one every year—I think one would be quite enough each year—who would be elected by the Governing Body on the reports which they received from the various Syndicates or Faculties as to, first, the need that they had for an additional teacher, or an additional investigator, in that particular department, and, secondly, on their report as to the proficiency of the young man.

584. On his merits generally?—On his merits generally. One year it might be desirable to elect a classical scholar, another year a biologist, another year a philosopher; and before the Board determined what they would do, they ought to get reports from the different Faculties, which would lay before them the needs of the several schools, and also the reputation in which the existing students were held by those competent to judge.

585. Can a man obtain a studentship in any subject—for instance, if he is a pure chemist, or a pure biologist, can he obtain one?—No.

586. Therefore a man may be of the utmost eminence in a particular line, and yet not be eligible to become a Fellow?—That is the weak spot, if that system of mine stood alone, but I would also give the Board power, instead of electing one of the new scholars, these young men, to elect a professor.

587. With a Fellowship attached?—Yes.

588. Then you would have Professor-Fellowships?—I would not make any distinction once a man was elected.

589. Would there not be this difficulty: supposing you elected a man because he was a professor, and he ceased to be a professor, he would still remain a Fellow?—He would not be elected unless he was a Life Professor, or a man whose services would be retained.

590. Supposing he is a Life Professor, but resigns his professorship, must he resign his Fellowship also?—That I have not thought about. I think if he resigned his professorship he should resign his Fellowship, too.

591. That would make the Fellowship a condition of the professorship?—Yes, possibly; I see there is a difficulty there of which I had not thought.

592. Then would you propose to elect any Fellows as Research Fellows?—Oh, yes, that would come under what I say about the tutorial system. I do not think the present plan is at all a good one, by which every Fellow succeeds as of right to the office of tutor, and has to deliver lectures, whether such lectures are good or not.

593. At the present time the whole of the tutorial work is done by tutors?—Yes, and I would let much of the tutorial work be done by the provisional Fellows.

594. You have made some observations upon the question of women undergraduates, and you have said that the provisions for the admission of women to undergraduate lectures are, in your opinion, unsatisfactory. Would you like to add anything on that subject?—This is a subject which has come a good deal under my notice as Warden of the principal Women's College, and as having been connected with Women's Colleges for twenty-five years. For many years a considerable agitation went on upon this subject of the provision by Trinity College for women undergraduates, and some of those who took a chief part in it were closely connected with Alexandra College, but it was never contemplated by them that when women were admitted to Trinity College they would be admitted exactly on the same terms as men, sitting on the same benches as the men undergraduates, that there should be no age limit, that girls of sixteen and seventeen should be walking about the courts, and that there should be no residential privileges of a suitable kind provided for them. There is now a very competent lady Registrar, who gives the girls advice as to what lectures to attend, and who to some extent is responsible for them; but there is no hostel or residence, there is no social life provided for them of the kind which the men undergraduates enjoy, and many persons—myself for one—think it extremely undesirable that girls of sixteen and seventeen should be permitted to go to a men's college and sit with them side by side on the same benches as they do here. I certainly would not allow my own daughter to do it. Another consequence of admitting women is this: Alexandra College has taken a prominent part in the opening of Dublin University to women, and we rejoice that they should possess that privilege, and we have done our best to persuade our own girls to enter. We now find that when they do so it is to our direct disadvantage; they leave us at sixteen or seventeen, instead of remaining until twenty, and so we not only lose the prestige of having them, but we suffer because we lose their fees. What we had hoped, and had often contemplated, was that certain lecturers at the Alexandra College should be recognised as lecturers by Trinity College, and that, in the case of freshmen, students' pass lectures at the Alexandra College should count for Trinity College. We were told some time ago that certain lecturers at Alexandra College would be recognised, but that we must pay for these ourselves, which did not seem to me to be a concession that Alexandra College was likely to benefit by.

595. The Provost told us yesterday that he thought there would be great difficulty in recognising any teachers outside the college?—I admit the difficulty, but there is a further matter in connection with that which is perhaps worth mentioning. When women were admitted to Trinity in the first instance, a Syllabus of Regulations was issued by the authority of the Board, and one of those regulations was that if there was a class of women, eight in number, who desired to be lectured to outside Trinity College, the Board would provide a lecturer provided they got the consent of the Tutors' Committee, or of some other committee, I am not certain which it was. Well, of course, the Council of Alexandra College thought that was very satisfactory, and we made application accordingly for our eight girls, but we were told that the committee would not give its consent. That matter has never been taken up; the regulation has always been a dead letter, and I do not think, in fact, that it was practicable. I quite see the difficulty that the Board had in carrying that out, but we at Alexandra College feel that there ought to be some recognition of the work we have done in aid of the higher education of women for the past forty years, and that it is a very poor return, after that forty years of work, that we should ourselves not only suffer financially very serious loss, but should also lose the prestige of continuing the education of these girls when they leave school.

596. Your proposal would be to recognise the provision by Alexandra College of certain teachers?—Yes, only of certain teachers.

597. That is the substance of the reform you would wish, I suppose?—That is the substance of it.

598. I suppose with regard to the care of the girls who do attend Trinity College, you are satisfied with the existing arrangements?—Well, I am not, but they are not quite easy to alter, and there is room, of course, for difference of opinion. I do not think that women should be admitted to a University like this without any restrictions, and without any questions being asked. I think it would be very desirable that there should be an age limit; I think also it is very desirable that it should be insisted upon that they should live either with their parents or in a recognised hostel. I think that to allow them to live in lodgings, with their brothers, or with others, as the case may be, in Dublin, is very unsatisfactory.

599. But subject to those conditions you would be satisfied that women should be admitted?—Oh, yes, and I rejoice that women are admitted to University privileges. Of course when I speak of lecturers for women being provided, I mean that the fees of those lecturers should be paid by Trinity College. Obviously it is not at all a reasonable bargain if Trinity College say, "We will take sixteen guineas a year, but you at Alexandra College may, if you like, lecture at your own charges."

600. But supposing that they did not take the sixteen guineas?—Oh, we should only, of course, ask for a small fraction of the fees paid by the students.

601. Sir ARTHUR RÜCKER.—Do you mean that Trinity College should have no share in the teaching of the students?—No, I say that we at Alexandra College would be perfectly willing to undertake the supervision of lectures in certain subjects—those subjects probably which the majority of girls desire; we think it more satisfactory that those lectures should be delivered at Alexandra College than here in Trinity College rooms; but if we did that we should expect that Trinity College should refund to Alexandra College a suitable portion of the fees which they received from women undergraduates.

602. You think that they should return to you what they themselves would have expended if they had given those lectures?—Yes.

603. CHAIRMAN.—The next head you deal with in your paper is in regard to Ordinary Examinations. You speak in the first place of the examinations being too numerous, and not sufficiently strict, and you object to a curious kind of system which appears to exist called "*post-mortem* examinations," which I have never heard of before in that sense.

604. LORD CHIEF BARON.—I think it is supplemental examinations?—Worse than that. The number of examinations is, I venture to think, too large, and I should hope that in future, attendances upon at least one or two courses of lectures would be required of all students. That would enable us to dispense with one or two examinations. The number of examinations is too large, also, not only in the interests of the students, but also in the interests of the Fellows; a very large amount of their time is taken up in conducting these examinations—a most wearying and difficult task—and the examiners devote themselves to their work with the greatest possible impartiality and care, but it takes a great deal out of them, and takes up time which might be more usefully employed. The marks would be better if there were fewer examinations and a higher standard set; I think you should insist upon at least forty per cent, in any subject.

605. CHAIRMAN.—Have you any idea what is the standard now?—I have not myself taken part in these Term Examinations for some time, but in my time it was about thirty per cent.

606. That certainly does seem little?—There are also cases which happen often, in which a candidate has failed in some important subject—passed in the others, but failed in an important subject—and whereas in the old days he thereby lost the examination, very often now representations are made to the authorities as to the great hardship of this young man losing the whole year because he has failed in one subject, and accordingly a special examination is provided for him, say, a month or six weeks later. Well, I need not say that that tends to lower the whole standard, because if that system continues it will get to be known that a man can get through his examination even though he has failed in an important subject.

607. LORD CHIEF BARON.—That is quite new, is it not? It was not so in my time?—Nor in my time either. The system is defended, I should say, on this ground—that cases of great hardship will arise if the rigid letter of the law is insisted upon, and the tutors form the habit of representing to the authorities the great hardship that will result if the man is ploughed. My answer to that is, that you must always have hard cases in any system that may be instituted.

608. CHAIRMAN.—I suppose the tendency is for each tutor to try in this way to assist his own pupils?—The tutor will go to the Senior lecturer and say, "Well, it is very hard, you have let such and such a man through; you have given him a *post-mortem*, and you ought to have given this other one a *post-mortem*." I think the system would be better if there were shorter courses, not so great a variety of subjects, and a very much higher standard insisted upon.

609. With reference to "Celtic Languages," I think you are in favour of the extension of teaching in that subject?—I have really said, I think, in that paragraph all that I want to say about that subject; I think it is desirable that greater facility should be given than is now the case in an Irish University for the study of Irish Literature and the Irish Language.

610. The only remaining head of your paper is "Recent Proposals and Reforms." That is a large subject, and we should like to hear what you have to say about it?—I think I have gone over all the ground, with the exception of paragraph 4, about the scheme that has recently been put forward by a certain number of Fellows and professors for widening the constitution of Trinity College by providing two or three seats on the Governing Body for Roman Catholics, as such.

611. That you object to?—I object to that for many reasons. In the first place, I think that proposal has already been rejected by the Roman Catholic authorities, who are the only people entitled to speak on behalf of the Roman Catholic Church, and then, I think also that there is a legal objection. I am not a lawyer, but it seems to be inconsistent with the Act of Parliament. Thirdly, I would lay stress upon this—that although the temporary character of the proposal has been insisted upon by those who brought it forward, it seems to me to require a very small acquaintance with public affairs to know that privileges of that kind, after twenty-five years, could not be withdrawn. You may withdraw a penalty, but not a privilege.

612. LORD CHIEF BARON.—I have only one question to ask you, and that is in reference to the Governing Body. There are certain offices usually held by the Senior Fellows. I want to ask you whether there are any of those offices—such, for instance, as that of Bursar or Senior Lecturer—which you think ought to be held by a member of the new Governing Body?—The Bursar ought to be a member of the new Governing Body.

613. And what about the Senior Lecturer?—I think he ought also, but I am not altogether in favour of the continuance of the office of Senior Lecturer in its present form.

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After a short adjournment.

614. Sir THOMAS RALEIGH.—Just one or two questions on the subject of women's education. You have spoken of the Alexandra College, and there are other places where women are receiving University education?—There are, but I do not know much about them. There is St. Mary's College, in, I think, Merriown-square, which is chiefly under the Roman Catholics, and there is also a college in Belfast, of the Presbyterians.

615. The number of your University students ap-

pears to be so small that I wondered whether there was any possibility of combination between the different places devoted to women's education?—I do not think it would be very easy; I think there would be difficulties about it. Belfast is too far away to admit of any co-operation, and I think there would other difficulties in connection with the question of possible co-operation between Alexandra College, which is exclusively denominational in one direction, and St. Mary's College, which is denominational in another.

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616. But if the teachers of women students were to be recognised, they must be recognised under some general rules, I suppose?—Clearly, I think.

617. And what you would have is the recognition of the Institution?—We do not ask that. I think the Council of Alexandra College felt that there would be considerable difficulty in granting a recognition of the Institution as such, because it would bring in questions of affiliation, and so on, and all that was asked was that certain teachers should be recognised.

618. That could be only done under a general rule by which women lecturers possessing certain qualifications and actually engaged in teaching should be recognised?—Yes.

619. Sir ARTHUR RÜCKER.—May I interpose here that at the University of London the rule is that the teacher can only be recognised at a public teaching institution, an institution which is not carried on for the pecuniary benefit of the proprietors. Do you not think that is a very desirable thing?—Yes, very desirable; I had not thought of that.

620. In your proposals as regards the Fellowships you suggested that the Professors might possibly be elected; at the same time, possibly, one of the Students might be elected, and you might have Professor and Student competing for the one appointment, or practically competing for it?—They would not go up for an examination in common, but both would, of course, be candidates.

621. Do you think that would be a desirable state of things—would it not be awkward to have a Professor possibly superseded by one of his students being elected over his head?—I thought it would rather work out in this way—that it would be a generally understood thing that all the students were applicants for Fellowship every year, and that the Board might elect any one of them that it pleased, or the Board might elect none of them. I did not contemplate a formal candidature on the part of the students, but I do not think there would be any need of formal application, because it would be very well known.

622. That would be rather my point—that in a relatively small Corporation like this it would be rather a blow to a Professor to have a student elected over his head in his own subject: would not that tend to diminish his authority with the students?—In his own subject, yes, it might; that is a matter which would have to be considered by the electing body, I should think.

623. Do you think that one a year is sufficient?—Yes, I think if you had more than one a year you might get into financial difficulties.

624. CHAIRMAN.—You do not think it would be better to have certain Professorships attached to Fellowships?—I have not thought about the relative advantages of that alternative, and perhaps I ought not to answer hastily.

625. That certain Professorships should be principal ones, to occupy the whole time of the Professor, and that it might be advisable to associate those with Fellowships?—Yes; that might get over the difficulty.

626. Sir ARTHUR RÜCKER.—To come to another point, you expressed your desire that all candidates for degrees should have attended one or two Courses of Lectures. Do many of what I may call your external candidates for degrees come from a distance?—I could not tell you the exact proportions, but a much smaller number come from England, for example, than used to when I was an undergraduate.

627. But in Ireland?—A considerable number come from the country.

628. Mr. BUTCHER.—The returns show that forty per cent. come from County Dublin, and twenty per cent. from Ulster.

629. Sir ARTHUR RÜCKER.—Then in the case of a man from the country, you would bring him up for three months?—Yes; I think the system by which a man is able to get a degree without attending any lectures, and by the result of an examination alone, is not desirable.

630. I am not now defending either course; but taking the ordinary arguments in favour of external degrees, that would practically diminish the opportunities for getting a degree of poor students, who cannot come up to Trinity for any length of time?—No doubt we should lose a few, but the value of the degree would be increased all round.

631. And you are prepared to face the consequences of that?—I personally am. I have, of course, no right at all to speak for the Fellows in this matter.

632. It is your opinion, I suppose, that if Trinity College is to be continued as an independent University, it should be undenominational?—That its constitution should be practically as it is now, yes.

633. But would you say, as it is now, that you would be prepared to admit schools of other denominations?—Certainly.

634. You would?—Certainly.

635. Do you think that arrangement would be satisfactory to them unless there were on the Governing Body of the College persons who, though not necessarily put on as representatives of the denominations, belonged to them?—I do not think it would ever be satisfactory to the Roman Catholics. They have never desired or asked for a scheme of that sort. I know that at one time a certain section of the Presbyterians desired closer alliance—I know that as a matter of fact—but the majority of the Presbyterians thought they were sufficiently provided for in Belfast.

636. I understand you do not approve of the plan put forward by the Junior Fellows?—I rather gather that from what you have put forward this morning—but do you see any way of getting over the transitional period from the state of things which exists at the present time, when the members of the College are chiefly members of the Episcopal Church?—No. With regard to the Divinity Schools, I do not think that is ever likely to get beyond the region of theory. In the case of the Roman Catholics, I am pretty sure it would not; and in the case of the Presbyterians, I do not think it is likely that there would be a Divinity College in Dublin, much as I should like to see it, because they seem to have sufficient provision in Belfast, and also in Derry, and the majority do not want it. So that I think that this proposition, made with the utmost sincerity by the authorities of Trinity College, is not likely to be accepted by anybody, except, possibly, the Methodists.

637. Dr. JACKSON.—With regard to what has been said about the difficulties arising from the choice of Professors to be Fellows, would it not be possible to combine what I may call the Oxford method, by which Professorships are attached to Fellowships in particular colleges, and the Cambridge method, by which each college is empowered and encouraged to elect one or more Professors to Fellowships; and, further, might it not be possible for the electing Board in one case to announce that they have elected So-and-So, Professor, to be a Fellow; and in the other case to announce that on such a date they would proceed to the election of a Student to be a Fellow? Would not that meet altogether the suggested possibility that there might be a rivalry between the Professor and the Student?—Yes; I think that some such method might get over the difficulty.

638. Might I ask you, under your Student scheme, which is like one that I have been thinking of for a very long time for my own University, what would the qualification be? He would, of course, undergo an examination?—Students are elected, of course, on the results of the examinations at present.

639. Oh, yes, I see.—A "student" with us means a person who has got the most distinguished degree in mathematics and some kindred subject, speaking roughly, or in classics and so on.

640. Then, practically, the studentship is given by examination, and these probationers would be merely Students chosen in that way?—Yes. I can put the thing more shortly: the students, two of whom are elected every year, are the most distinguished of the graduates in honours.

641. I see. And if you were to make this a part of a scheme of reform, would you be content to give these studentships simply on performance, or would you require as a condition that the man should declare for academic work of a probationary sort?—Yes. At present the student receives £100 a year, which is merely a prize; he can take that away with him to the Bar or abroad. I would give him £150, but I would not allow him to go away; I would require him to remain and pursue research, either under a member of his faculty or otherwise.

642. Possibly with some limitation of amount, in order that he might not be narrowing himself?—Certainly.

643. I think that is all I want to ask you on that point. As regards your scheme for a Governing Body, I recognise that there is an institution which is called almost indifferently "Trinity College" and "The University of Dublin." Might it not be desirable to have two substantial Governing Bodies, the one for

the University aspect, the other for the College aspect. Is there not a rather obvious distinction between the work of the University and the work of the College, and if you were reforming your Governing Body would it not be desirable to make two Governing Bodies, one to have the Collegiate functions, the other the strictly University functions?—If a further College were to be introduced into the University, I recognise that a Governing Body for the University as distinct from the College would be necessary, but if Trinity College is to be left in its present condition, as a single College in the University of Dublin, I do not think anything practical would be gained by establishing a separate Board—a separate Governing Body. We have at present the Board and the Council—the Board of Trinity College, and the University Council—and although the University Council has discharged certain useful functions in the past, we have found the dual machinery extremely cumbersome.

644. CHAIRMAN.—The Scotch University, which is somewhat in the same position, I think, has only one system of government—not a dual system?—I think so.

645. Dr. JACKSON.—What I was thinking of is that the Professors are, strictly speaking, outside the College, and I value exceedingly the corporate individuality of a College, and should like to see the Professors represented without their being intruded upon the Collegiate Society.—Yes.

646. Mr. BUTCHER.—I think there is only one point upon which I should like to ask you a question. It is on the question of making residence compulsory for graduation, and I notice that you say no student should be permitted to take a Degree who has not attended at least one full Course of Lectures. Would you go further, and say that in no case shall the passing of examinations be taken as a substitute for residence and attendance at Lectures?—I do not think that in any case the passing of examinations can compensate for the loss of the advantages which are gained by attendance upon Lectures, but I am afraid it would not be practicable to require more than one term of Lectures from a great number of our men. I think a great number of our men could not afford to come up from the North of Ireland—men such as Sir Arthur Rücker asked me about.

647. Into residence?—Into residence.

648. I notice that in all twenty to twenty-two (it varies in different years) took their Degrees without residence. That is something like 12 per cent, which is considerable, though in actual numbers not so important. On the other hand, of course, to establish that number in the College would be a very great gain, if it were feasible?—I should like to establish the principle first, and the establishment of it would not involve any violent reform, because the number who at present take their Degree without having previously attended any Lectures is so small. The change would not be violent, if what I propose were introduced.

649. Dr. DOUGLAS HYDE.—The first thing I wish to notice in what you have said is with reference to the Catechetical Lectures and the College Chapel. You say that you think the College Chapel might be placed in the hands of the Regius Professor of Divinity. Might I ask who appoints the Regius Professor of Divinity; is it the Council?—All the Divinity Professors are appointed by the Board; the Council has no voice whatever in the Divinity School.

650. What control has the Provost over the Chapel?—He is the immediate ordinary; that is to say, he has the order of the services under his control, and although that has worked very well, because we have had up to very recently a clergyman as Provost, and at present we have a Provost who is a staunch member of the Church, yet there is nothing in the least inherent in the position of Provost which would make him suitable for that particular duty.

651. CHAIRMAN.—I do not think we need go into the question of the Divinity School?—No; I think to pursue that would be to touch upon a distinct question.

652. Dr. DOUGLAS HYDE.—On the question of women graduates, is there any age limit at present for women undergraduates?—No, I think not.

653. Are there any rooms set apart in Trinity for them?—Oh, yes; I think there are rooms near the gate—a reading room, cloakroom, and waiting room.

654. Is the provision made sufficient to satisfy their wants, in the way of a kind of Club where they can meet together and enjoy the advantages of College life

in the way in which we do?—No, I do not think so, and I do not think it is at all desirable to have anything of that sort within the walls of a men's College.

655. You would wish that an age limit should be established?—Yes.

656. What age limit?—Eighteen.

657. When a lady gets one of these prizes that Sir John Nutting gave in the Intermediate, would she, if under eighteen years of age, be deprived of the privilege of taking it up?—Yes; but I think it is extremely undesirable to encourage Middle Grade Exhibitioners, whether men or women. I think Trinity College has made a great mistake in attempting to attract boys who were Middle Grade Exhibitioners.

658. You would not allow ladies to enter?—Yes.

659. But Sir John Nutting's prizes would always go to boys?—The whole matter might be raised.

660. The girls who come here mostly qualify for teaching, do they not, later on?—I think so.

661. About eighty per cent. probably?—A large proportion.

662. In the case of a girl who goes through the Courses, and gets a Pass Degree, is that sufficient preparation, do you consider, to qualify her for teaching when she goes out?—I think that would not give her all the necessary preparation for teaching; it would not give her detailed instruction in all the subjects she would have to teach if she were a governess, but I do not think that could be expected.

663. Do you think she would be better taught in the Alexandra College, and that she would get more Lectures there than here fitted to qualify her for being a teacher later on?—That is rather difficult to answer. I think if we had a free hand at Alexandra College we could make arrangements which would be better for them.

664. Would you like any further provision to be made for their residence inside the College or not?—I should like a hostel to be established in the neighbourhood of Trinity College, somewhere in the suburbs, where the women students could reside, and it would seem to me the most natural thing in the world that the authorities of Alexandra College should be asked to supervise that. We have suggested that, and pressed it upon the Board before, but they have not fallen in with it.

665. Do you think the Alexandra College itself would be a proper hostel for them?—Yes; we have a Residence house at Alexandra College, but it is not large enough to accommodate, in addition to our students, all the students of this College.

666. Supposing, then, that you had such a hostel established in some suburb, what control would you give to the Alexandra College over that hostel?—The supreme control would of course be in the University, if the hostel were established by the University. Perhaps I should distinguish. I cannot say who should have the control of such a hostel until I know who pays for it, and who takes the financial risk. We are perfectly willing to take a great deal of financial risk if we are given some control. I think we would probably be able to work the thing without losing money over it.

667. LORD CHIEF BARON.—By "we" you mean Alexandra College?—Yes.

668. Dr. DOUGLAS HYDE.—Then about lectures in the Alexandra College—there are at least two of the Lecturers in the School Trinity men; does Trinity College accept their lectures as a test?—Yes; the last correspondence that passed between the Board of Trinity College and the Alexandra College authorities on that subject was concluded by a letter from Trinity College, in which it was said that those lectures would be recognised, but that Alexandra College would have to pay. In other words, Trinity College was willing to recognise lectures given by another institution, for which that other institution paid, and thereby Trinity College would be saved the cost of providing lectures of its own. We pay our Lecturers now to lecture to our own students, but it does not seem a reasonable proposition to ask us to take in a number of other students of another institution, and lecture them free of charge.

669. Mr. BUTCHER.—And they still would have to pay their whole tutorial fees to Trinity College?—Yes.

670. Dr. JACKSON.—They would not get very much in return for their fees?—No.

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671. Dr. DOUGLAS HYDE.—In Newnham and Girton I understand that only ladies who are going in for honours are allowed to reside in the hostel?—I could not answer that; I do not know.

672. I am asking you whether you would think that girls going in for Pass degrees, and also those going in for honours, should be together in the same hostel?—Yes, I do.

673. Dr. JACKSON.—Newnham and Girton I think are mainly honours Colleges, but at the same time I do not think that there is a strict rule such as is suggested.

674. Dr. DOUGLAS HYDE.—Yet Miss Clough once answered, when she was asked why she did not allow pass students to reside with her, that "She did not want to see the place turned into a bear garden." That was the rather forcible way she put it. Does Trinity College exercise any supervision over non-resident students—I mean amongst the boys?—No; they are supposed to come to College Chapel on Sunday mornings if they reside within a certain distance, and are members of the Church of Ireland.

675. The attendance at service is abrogated now?—Oh, is that so? I thought that applied only to the week-day services.

676. The students who come to Trinity College and who do not get rooms lead a city life, not a University life at all?—I would not put it so strongly as that, because many a young man living outside gets a good deal of College life; he attends the meetings of the Debating Societies, joins in the work of the Clubs, plays cricket and football, and so on.

677. But would you think it a good plan if hostels for boys were provided?—Yes; I have always been anxious that that should be done with regard to the Divinity students, with whom I have been concerned very much for many years. I think it is absolutely important to have some kind of hostel where they can live and be under some kind of common discipline.

678. Do you happen to know if the University has made any attempt at that?—I know that the College discouraged the proposal as regards the Divinity students.

679. Would you like to see this provision extended to other students also?—I should not object to this provision—that the men should live in licensed lodgings; I think it is very undesirable that men should live exactly where they like.

680. The next point you come to, I think, is the Irish Professorship, but before going to that I would ask why you think shorter courses and a higher standard would be desirable. I have always thought that one great drawback of examinations in Trinity was that they allowed so much scope for cramming, and if we had shorter courses it would lead to still more cramming and memorising, would it not?—That is not my experience of examinations. I think if you can get a standard of 80 per cent. on any course, if it is only spelling and simple arithmetic, you have exacted a pretty good test; it is the standard, and not the course, that matters for exact knowledge. I think you would discourage cramming far more if you shortened the course and raised the standard than by lengthening the course and relaxing the standard.

681. You would not wish to confine the course too much, I suppose?—I do not want to confine it too much, but there are too many subjects now.

682. I would so far agree, but I would not shorten the course in Classics, I think?—I should have said diminish the number of subjects.

Ah; that is different. I agree with you there entirely.

683. Dr. JACKSON.—Could you tell us what subjects the ordinary undergraduate passman takes in his time?—There have been a good many changes lately, but if I go wrong perhaps I may be corrected by Mr. Kelleher, who is more familiar with this matter now than I am. They take Classics, Latin—

684. Is this an account of one examination at the end of each term, or are the subjects mixed in the examination at the end of each term?—Our examinations are held, curiously enough, in the beginning of the term, on the result of the instruction given in the last term, and they include Languages, Science (which embraces Mathematics), Mechanics, Hydrostatics, Astronomy in the later years; they also include as a rule some book on Logic, Psychology, or Ethics, some History, and always some English Composition. I have mixed the subjects a good deal, because some of the subjects I have mentioned should be taken as alternatives, but there is a very wide range, and I

think I am right in saying that Astronomy is now required from all students. The Astronomy is not Physical or Mathematical, but what I may call Tutorial Astronomy.

685. Dr. DOUGLAS HYDE.—The next thing you touch upon is the question of the establishment of a Moderatorship in Irish, and the entire separation of the Professorship of Irish from the Divinity School. The Professorship of Irish is an adjunct to the Divinity School, is it not?—That question has been often debated, and I am not sure of the rights of it. It was generally accepted twenty years ago that it was an adjunct of the Divinity School, but that was denied, and in consequence of that we have removed all mention of it from the Divinity School Syllabus, and put the recommendation about Irish into another page of the Calendar. But I think the separation might be more complete than it is; the courses ought not, I think, to touch upon theological subjects at all.

686. All the valuable prizes, such as they are, in the Irish School are given, are they not, by the Irish Society, which is a society founded in the year 1818 with the intention of giving Scriptural education to Irish Roman Catholics through the medium of their own language. I notice they give all the prizes?—Well, I do not think they give the Bedell Scholarships or the Kyle Prizes. The Kyle Prize was given as a bequest.

687. I took this extract from one of the recent Reports dealing with the question. This is a Report of the Irish Society, and it says: "We desire again to state our thankful approbation of the foundation of a Professorship in the University for the cultivation of the Irish Language, and in further aid of the same object we approve of the allocation of £1,000 as a commencement to the establishment of Exhibitions for young men studying the Irish Language." It is out of that £1,000, is it not, that the Bedell Scholarship is paid?—I think not; I am pretty certain it is not, because we have put it into the endowments that specially belong to the Divinity School. I would not like to make any confident statement about it, but my impression is that those prizes are not now given by the Irish Society.

688. Up to a recent date they were?—The passage you quoted seemed to indicate that they had only been recently established, but they have been established for very many years.

689. I saw the Secretary of the Irish Society the day before yesterday, and he told me he was drawing the cheques for them, so it looks as if my impression is correct?—Yes, it does, certainly. I think, perhaps, that question ought to be addressed to some official of the College.

690. I was only desirous for information, because so few people seem to know anything about it. Do you happen to know whether anything has been done for Irish History at all in the University?—Yes; some Irish books have been put into the History Course, and it has been pointed out that the Professor is very anxious that Irish History should be properly taught, but there has been a difficulty in getting books.

691. Did you notice a statement in which the Professor said that he was the first man inside this College who ever gave a lecture on Irish History?—I noticed that.

692. Do you not think that is a state of things which ought not to continue if this University is to continue to call itself a National University?—Of course I do not know what a "National University" means—it is a phrase I have always avoided—but I do think that it is desirable that the principal University in Ireland should teach Irish History.

693. I tore out of the Calendar this morning the Moderatorship Course in History and Political Science, and I find the General Outline of Ancient Greek and Roman History; the General Outline of Mediaeval and Modern European History; Special Periods of Ancient and Modern History, and so on. Amongst the books prescribed are the *Memoirs of Sully*; *Vast's Louis XIV.*; *Ranke's History of England*; *Gardiner's Thirty Years' War*; *Perkins' Richelieu*; *Bain's Charles XII.*; *Sargent's "Colbert"*; *Hassall's Mazarin*; the *Memoirs of Cardinal de Retz*; the *Memoirs of Saint-Simon*; *Coxe's Memoirs of the Duke of Marlborough*; *Lavisse's "Histoire de France"*; *Bain's Scandinavia*; *Ramhaud's History of Russia*, and about as many more with which I will not fatigue the Commission; but the only mention of Irish History is this (and I think it is very suggestive):—"Parts of *Gardiner's History of Eng-*

land relating to Foreign and Irish Affairs." Irish and foreign affairs are bracketed?—I do not quite gather what your question is.

694. You said there was Irish History taught in the curriculum, and what I have read from is the curriculum of Moderatorships, and there is there no trace of it?—If you will refer to the Honours Course in the Freshman Years you will see that books on Irish History are prescribed there; they are not in the Moderatorship Course, as you say, but they are prescribed in the Honours Course in the Freshman Years and in the Sophister Years. On page 72 of the Appendix the Professor of History has this statement on the subject: "In every one of the recently instituted Honour Courses I included as much Irish History as was possible in the circumstances. But it is not easy to find good text-books. Anyone who has even attempted to study the history of Ireland speedily becomes aware that the greater portion thereof lies in the Record Offices of the United Kingdom, France, and Spain."*

695. Would you not think that Irish History deserves a place amongst that immense mass of heterogeneous reading which I read to you just now?—As I have said, it is prescribed in the Freshman Years; in the Moderatorship Course, as in the case of other Honour Courses, you are supposed to have read books of previous years as well as those specially prescribed in the Course.

696. What, then, is being done for the Irish Language in the University outside of what the Professor of Irish does—and I think his text-book is chiefly the Scriptures, is it not?—I am not sure what his text-books are now; I know that was the case some time ago. The Professor of Celtic gives occasional lectures—that is, Dr. Atkinson.

697. Is there any possible way of finding out how many attended those lectures?—The Senior Lecturer would give you that.

698. I might have asked Dr. Traill yesterday, but he was so busy with the larger questions that I did not like to go into this. I notice that Dr. Salmon said before the Robertson Commission: "It must be honestly confessed that it is only as a dead language that we have cultivated Irish."† That is in the third volume of the Evidence before that Commission?—That would look as if there were no teaching of Modern Irish at all, but as a matter of fact men are being taught to speak Irish by the Professor of Irish.

699. Does he teach Ancient Irish?—He does not; the two departments are kept distinct.

700. How often does he lecture? I do not know, but my impression is that it is very seldom—not more than one or two courses in the year?—Oh, yes; there are more than that, but I do not think the number who go is very large.

701. Is not the present Professor of Irish an officer of the Society that was founded in 1818—the Irish Society?—He tells me he is not; I asked him the question. I know it is a point often raised, but I do not know the answer to it.

702. I think it is true of every Professor who ever filled that Chair—O'Mahony, De Vere Coneys, Foley, and Goodman?—He is not appointed by the Irish Society, but by the Board of Trustees.

703. Two of those Trustees out of three are the Trustees of the Irish Society?—But there are a number of *ex-officio* members, the Provost and two others.

704. Do you know that Lord Ardilaun, Lord Plunket, and Dr. Salmon himself were with the men who made the appointment?—I do not remember distinctly, but my recollection is that the Trustees were about six in number, and that two were representatives of the Irish Society, and two more were *ex-officio* members. If I am not mistaken the Board of Trustees was constituted in a way something like that.

705. Dr. Salmon himself was a member?—As Provost.

706. As Provost, yes; but also as a member of the Irish Society?—It was not in that capacity he acted, but in his capacity as Provost.

707. They had the two Trustees of the Irish Society and a vice-chairman of it, and a Bishop. However, I waive that point; I only want to bring out the fact that no real study of Irish and Celtic Literature *per se* has been attempted; it was only an adjunct to the Irish Society, and remains the same to this day?—I should not agree in that interpretation of the facts; I think there is a real, but some-

what inadequate, study of Modern Irish; it is real as far as it goes, and many men are now learning to speak Irish.

708. It would be very interesting to get the Charter under which this Chair was established. With regard to the great collection of Irish manuscripts which are in the Library, you have studied them very closely, especially those of the ancient Irish that are written in Latin: are there facilities for making use of these manuscripts in the Library?—Yes. We have taken means to do so. A catalogue was provided at the expense of the University, a very elaborate catalogue.

709. The catalogue—I have seen it—is shockingly bad. It was drawn up by somebody who did not know the smallest rudiments of Irish. The letters S and R are confused, and every name was very badly printed?—I cannot say about that, I am not an Irish scholar.

710. CHAIRMAN.—The object, I may point out, of this enquiry is to get facts from the witness and not to put forward views of your own.

711. Dr. DOUGLAS HYDE.—I was only asking the witness's views on Irish education, and referring to the style of the catalogue of Irish manuscripts in the College Library. Has anything been done to facilitate the exchange and loan of manuscripts and rare books, as is frequently done by German Universities?—I don't think they are prepared to exchange such rare and private books. They can only be lent under strict conditions, under a bond. We do not lend books as they do, for instance, at Cambridge.

712. Dr. JACKSON.—At Cambridge we lend valuable books under a bond on condition that they are deposited in some public library to our satisfaction; and we sometimes send such books to places abroad through the Foreign Office.—Well, that is practically what we do. I did not know the restrictions were so exact in Cambridge.

713. We allow members of the University to borrow ordinary books.—Yes, I understood that.

714. Dr. DOUGLAS HYDE.—Supposing someone in Cork wished to use an Irish manuscript which was in Trinity College, could he borrow it under a bond?—Certainly. A short time ago we had a case in which the present Provost of King's College, Cambridge, borrowed a manuscript under bond, and we would give the same freedom to any scholar or student.

715. Dr. JACKSON.—The book to be deposited in a library?—Yes.

716. Dr. DOUGLAS HYDE.—I may say that in our Irish School of Learning, under Dr. Kuno Meyer and Professor Strachan, we have had every facility in Trinity College. We have been well treated, and every facility has been given to our students.

717. Dr. COFFEY.—I notice that you say in your statement that the number of University examinations is too great. Do you mean the term examinations also?—I mean the examinations which students have to pass in order to get through the academic year.

718. One month in each of the three terms is taken up with examinations, is it not?—I think there is far too much time taken up.

719. You say the number of examinations should be reduced?—Yes, it would give time for a larger amount of work. At present the Junior Freshmen have four examinations, at Hilary, Trinity, Michaelmas, and the Supplemental examination. We might have a lesser number.

720. The number of examinations should be cut down, and the time added to the lecturing period?—If the number were reduced the time for studies would be greater.

721. Does your suggestion of obligatory attendance at one course of lectures refer to one term's lectures? Is it not a small amount of teaching in the whole undergraduate course?—It is very small, no doubt, but it is better than nothing. Some go without any.

722. With respect to the election of Professors as such to Fellowships, you mean those who are altogether devoted to a subject?—Yes, the principal Professors.

723. Supposing the Irish Professorship separated from the Divinity School, would you have that Professor eligible for election as Fellow?—The Irish Professorship at present is not at all of that importance. It is not like Greek or Mathematics. There is not such a number of students. The number of those who attend the lectures in Irish is not comparable with the number who attend the lectures in other subjects.

DUBLIN.

Oct. 17, 1906.

The Very Rev.
John H.
Bernard, D.D.,
D.C.L., Dean of
St. Patrick's,
Archbishop
King's
Lecturer in
Divinity.

* Appendix to First Report (Cd. 8176), 1906, page 72

† Appendix to Third Report of Royal Commission on University Education in Ireland (Cd. 1229), page 371, col. 2.

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724. You have a great treasury of books and manuscripts relating to ancient Ireland. Does it not seem desirable that there should be one Fellow who should be in charge of that subject and of instruction in Irish?—There is a difficulty in making a restricted Professorship of that kind a Fellowship. It might not be easy afterwards to get a man fully qualified. At present we have an excellent Professor, an Irish scholar, but would as good a one follow?

725. Would it conduce to the dignity and status of Irish in the College if the Professor of Irish were a Fellow?—I think it would.

726. Mr. KELLEHER.—I wish to ask you one or two questions about the relationship between Alexandra College and the Dublin University. Your statement is that as things stand, the pioneer of higher education for women in Ireland is being injured by the determination of Trinity College to reserve all the tutorial fees of women undergraduates for the tutors. Does that imply a claim to some of the tutors' fees? In so far as I can make out, the action of Trinity College itself was the inspiration of that claim. They saw that the Alexandra College was the pioneer in Ireland of Education for Women. The result of the movement there and in Trinity College was that the University degrees were thrown open to women. Does it seem an inevitable consequence of this movement that Trinity College is under a debt of gratitude to the pioneers of this movement. Is it not the pioneers who are under a debt of gratitude, not those who have granted the terms?—There is no legal claim whatever to the erection of Alexandra College to a place as a College of the University. Nor is there a moral claim. It was never understood, never hinted by anybody in Trinity College, when the movement was being pursued and pressed. If Alexandra College were to come in the case would be affected in more ways than one. But it was never intended that a result of the movement for the admission of women to degrees should be that Alexandra College should be deprived of its best students. The action of the Senate, in opening the degrees to women, by means of a King's Letter, was taken on that understanding. It was distinctly stated in support of the proposal, and I took some part in the matter myself, that it was to be hoped that when the Letter was got, Alexandra College would not be less utilised.

727. You supported it on that condition?—I spoke at the Senate which considered the subject, and I voted for the King's Letter, which was agreed to by the members of the Board who were present.

728. I understand that Alexandra College and other Colleges were led to believe that the degrees would be thrown open to them in the same way as the degrees of the Royal University. It does not seem to follow that Alexandra College should be treated differently from the other Colleges?—Except that the majority of the students were expected to come to Alexandra College.

729. Would not the admission of Alexandra College to Dublin University raise the question of religious atmosphere and of special privileges to one denomination and that kind of thing?—All that was asked was what had previously been offered. They had agitated now for three years, and Trinity College could not carry out its own conditions.

730. Does the fact that Alexandra College was the pioneer of the movement establish a right to any special facilities?—It does establish a moral claim for an institution which had been in existence before even Girton and Newnham. It certainly has a moral claim to every facility for its women-students. But there is another difficulty at present. It is this. The financial interests of Alexandra College are opposed to the financial interests of Trinity College. We want our girls to get a University degree, and, personally, as a Trinity man, I want them to come into Trinity and get a degree here. But if the present system goes on, Alexandra College, of which I am the Warden, will be hard hit by the removal of its best and most promising students. Whatever we do in the way of a change there will be a direct conflict of interest. It might not be for the financial interest of Trinity College to force Alexandra College into the position of recommending their girls to stay away, which they might be obliged to do.

731. If you give special advantages to Alexandra College and not to other Colleges, would that not raise an outcry on the part of every one of the schools?—No, I do not think there would be any claim except from St. Mary's. Most of these other places are schools, not colleges. Alexandra is a college and not a school. I would like, if possible, if there is an opportunity that some of the members of the Commission would go and see Alexandra College. Its Authorities would be greatly gratified, and the Commissioners would see the nature of the provision and equipment for women students.

732. I suppose you will grant that it is not a matter of simplicity for Trinity College to recognise Alexandra College for degrees. There would be difficulties with other institutions, and the discussions about atmospheres which one hears?—I cannot say. None of these objections has been put forward. It seems to me that they are reasons discovered after the fact.

733. The Board represent one body of the College, and the tutors represent, to some extent, the opinion of the younger men, and this question has been considered by the tutors differently. I only wish to make the point that it is not a matter of the greatest simplicity?—I have never suggested it was a simple matter. It is really very complicated. It might have been different if a proper method had been adopted at the beginning. That opportunity has now been lost. It would have been easy to make an arrangement that would have been beneficial to both parties.

734. Would not a vested interest have been established, and would it not have been another difficulty in the settlement of the University question?—I do not think so. Affiliation was not asked for.

735. Are girls admitted without inquiry to membership of Trinity College?—They are admitted without an age limit or testimonials, so far as I know.

736. I thought there was a special provision?—No, I cannot say there is. Girls are admitted exactly in the same way as the men.

737. I think there is some special arrangement, that inquiry is made by the tutors?—I have no knowledge of it. We have no knowledge of it in Alexandra College.

738. In paragraph four in your statement, you are opposed to the scheme by certain Fellows for the widening of the constitution of Trinity College so as to make it a national institution, and you give objections to that scheme. You say it is inconsistent with Fawcett's Act.* That would not be an insuperable objection?—I did not assume that to be the question. What I do say is, that once conceded, such privileges can never be recalled.

739. Is this not a matter in which certain privileges are automatically recalled?—I don't see that.

740. There is a representation of 25 per cent. to be on that body. Out of the twelve representatives three are to be appointed. One of these is to be elected by the graduates, I think, after a time. Does that not seem to be a privilege granted to the graduates after twenty-five years' time, to elect one of these three members of the Governing Body. In that case you have privileges conceded, and if they cannot be withdrawn you are left in a horrible dilemma?—I think the whole scheme is a horrible dilemma. It is quite unworkable. It is too complicated. Then these privileges could not be withdrawn. I don't think the bearings of such a scheme have been duly considered. They appear to mean to transfer the election automatically of these people from one body to another. When it came to the point there would be an uproar in the Roman Catholic papers in Ireland about the iniquity of making such a change.

741. Your opposition is based on the assumption that the change would not smooth away the difficulties that exist in this country?—I don't assume it would clear away the difficulties.

742. The object, of course, is to remove the difficulties that exist?—No doubt it is.

743. If it was accepted in a friendly way as a solution and these people came into Trinity College to work for the common good, do you not think that no further trouble would arise after twenty-five years?—Enormous trouble must necessarily arise out of a

* (36 Vict., cap. 21), University of Dublin Tests Act, 1873.

scheme so complicated. It has already been stated by Father Delany that one quarter of the representation would not be a sufficient concession to the Roman Catholic representatives. Then difficulties would arise as to the nature and extent of the concessions. Further, those who promote the scheme seem to be blind to the sources from which Trinity College is fed. Let us remember that eighty per cent. of the undergraduates of Trinity College are Church of Ireland members. They represent the Church that has stood for all that has formed around Trinity College. Are we to alienate their sympathy in the hope of conciliating those who are hostile to it? It is the most foolish of proposals.

744. There is no guarantee that the concession would satisfy the Roman Catholic authorities. But suppose the Roman Catholic Bishops accepted this scheme for the widening of Trinity College. Would your objections then hold good against the scheme, against the whole of it?—I never like to answer hypothetical questions. It has been already repudiated by the Roman Catholic Authorities.

745. We have no official knowledge of that?—

746. LORD CHIEF BARON.—Oh, yes, we have?—Yes, you have.

MR. KELLEHER.—We have had general statements signed by people as individuals, those that have been published, but they have no authority to speak for the Roman Catholics as a body.

CHAIRMAN.—Don't you think you have done enough to persuade the Dean he is wrong. He has given us his views, and has given them very fully. I suggest that you confine the examination to eliciting the mind of the witness rather than giving evidence of your own.

LORD CHIEF BARON.—This scheme was published most irregularly. Even if the Catholic Bishops knew this scheme in outline they did so because it was published in that way. They could not have it before them when they sent in their paper. It is a hopeless thing for us to discuss what satisfaction this thing will give or whether it would be accepted by the Roman Catholic Bishops or not.

MR. KELLEHER.—I wanted to find out what the attitude of Dean Bernard would be if the Roman Catholic Bishops accepted this scheme.

CHAIRMAN.—That question is too hypothetical to be of any practical value. When we have had the Bishops' views the Dean will come back if necessary and submit himself for further examination. I don't wish to stop you, Mr. Kelleher, but I think you carry hypothetical questions too far for the attainment of a useful purpose.

MR. KELLEHER.—The only thing I wanted to do was to get the Dean's opinion upon the scheme which has been put forward as a probable solution of the University Education question in Ireland. I was anxious to discover his reasons for objecting to it. I wanted to see if we might arrive at the difficulties of such a solution.

CHAIRMAN.—You may go on with your examination.

747. MR. KELLEHER.—You suggest that a Roman Catholic University, which you say would be a states-

manlike solution of this question, would differ, to a considerable extent, from Trinity College?—It probably would.

748. Do you mean that it would be available for the Professions rather than be a home of learning such as Trinity?—Rather the professional side. I think I told you that.

CHAIRMAN.—Really, there is not much to be gained by merely repeating a question already answered.

749. MR. KELLEHER.—I wanted to ask whether the wealthy and clever men would, in the Dean's opinion, go to Trinity College or attend the Catholic College?—Some representatives of the Roman Catholics would come here as in the past and they would always be very welcome, and their situation is one we should like to consider. The bulk of them, I do not think, would come here. They would, as they do now, go to some other institution.

750. The wealthy and clever men, many of them, will go to this second University. Would that not be an undesirable result from the point of view of the social life of the country?—They would go wherever they wished, I, for one, would not impose any restriction. People would do whatever they thought best with their sons. I would not bring any pressure; it they like to come here well and good. If they chose to go to the new University well and good.

751. Those clever and wealthy men would be attracted away from this College and would be apart from its traditions. Would that not mean eventually a general degradation of social life in Ireland as compared with other countries. Would not the country be stronger if we had one institution for all?—I don't object to competition. The new institution would attract a good many young men who now get no University education at all. That would be a much better thing for our social life.

752. Suppose there was a College in Dublin for Catholics, or a second University, would not that lead to a terrible amount of friction and be injurious to Trinity College?—There would be a certain amount of competition with Trinity College for pupils. But that has already begun.

753. If this College or University were established men who have always come to Trinity College would be prevented from coming?—I don't think they would.

754. One reason given would be that there was as good an institution within a few miles of the city?—Even with that possibility I do not believe we would lose anybody. We must make up our minds to face competition.

755. Suppose you had a deliberate boycott?—We are already under the ban of the Roman Catholic Hierarchy.

756. The ban under the new situation would be more severe. The ban has a great effect?—I agree it would be more difficult for sons of Roman Catholic parents to come to Trinity College if they had a new University, say in Stephen's-green. But we must be prepared to face that. We must look to the benefit to the whole country not to the interests of Trinity College alone.

The witness withdrew.

EDWARD P. CULVERWELL, Esq., M.A., Junior Fellow of Trinity College, Dublin; Professor of Education; Registrar, School of Education; representing the Signatories to the Joint Statements, II. and III., printed on pages 23-24 of the Appendix to the First Report (Cd. 3176), 1906, called in and examined.

757. CHAIRMAN.—You have been kind enough to furnish us with a statement, which is printed in our Appendix, page 44*?—Yes.

758. Will you be good enough to divide your observations under the several heads of your statement?—I was not aware that it was upon that statement I was to be examined; I understood I was appearing as a representative only.

759. It is upon the Joint Statement,† at page 24, submitted by twelve Junior Fellows, one retired Junior Fellow, and eight Professors in the College, that you wish to speak now?—I do appear as representative of the signatories to that statement, but I am also the representative of the signatories to Statement II.,‡ and I wish to speak first on it.

760. You are one of the signatories to the statement, which is headed, a "Scheme for Widening the Constitution of Trinity College, Dublin"?—I am; it is Statement III.†

* Appendix to First Report (Cd. 3176), 1906, page 44.

† Ibidem, pages 23-24.

‡ Ibidem, page 23.

** Page 434.

761. We have heard a good deal of evidence on the subject already?—Well, I have prepared a statement, which I intended to read, but if I come to any matters which you have heard already, perhaps it would be better to stop me, if you think you have heard enough already upon it.

762. You have prepared a written statement, which you propose to read?—I have; but I am quite in your hands; I will read only such portions of it as you wish to hear.

763. Perhaps you had better read it?—Very well. I should say, before I begin, that I received yesterday morning from your Secretary, Mr. Daly, a copy of the Statement of a Committee of Irish Laymen,** on which he said the Commissioners might desire to question me. If so, I think I had better be examined on it when I deal with Statement III.,† because the protest I now represent deals with "proposals which have been made," i.e., in July when the Protest was signed,

DUBLIN.

Oct. 17, 1906.

The Very Rev. John H. Bernard, D.D., D.C.L., Dean of St. Patrick's, Archbishop King's Lecturer in Divinity.

Edward P. Culverwell, Esq., M.A., Junior Fellow of Trinity College, Dublin; Professor of Education; Registrar, School of Education.

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and the statement of the Catholic laymen does not make a proposal, nor, if its conditions be termed a proposal, are they among those which had been made in July. Now, you have already heard two witnesses from Trinity College, Dublin; one, as I understand, representing Fellows, and another, representing Professors, who object to a second college; and it might, perhaps, be considered unnecessary for a third witness to appear. But it is evident that we who signed Statement II.* are in a somewhat different position, as nearly all of us have fully committed ourselves to Statement III.† and it might perhaps be expected that we should take a more favourable view of the proposal to admit a second college than the remainder of the staff, which certainly contains among its members a proportion who do not support Statement III.‡; and perhaps the fact that we in our protest against a second college omitted all reasons might also suggest the same conclusion. It appears, therefore, all the more necessary that we should be heard separately, so that it may be quite clear that whatever other differences there may be between us and some of our other colleagues (I say "some," for it is well known that the general approval of Statement III.‡ was not confined to its signatories) it is well that it should be made quite clear that, in regard to the proposal to which we object, we are no less absolutely convinced of its impracticability, and no less absolutely determined to prevent it by every legitimate means, than our colleagues are. Why, then, did we not sign the protest in the form in which they signed it? I cannot, of course, undertake to give individual reasons, but I think I may say that many of us were actuated by a desire to avoid anything which could give rise to a hostile feeling, or tend to perpetuate old differences. We felt that our scheme was an entirely new departure—that, in making the proposals we did, we practically admitted that the proposals made before might have been made in a more acceptable form; and, therefore, we did not wish to keep on reminding those with whom we wished to establish amicable relations, of the past differences between them and us, nor to enter into an argumentative discussion, such as is attached to our protest in Statement I.§ And, in particular, explanations might have been required, had we adopted the paragraph referring to Fawcett's Act, at the very moment that we were apparently violating it. Yet I may say that I think we are simply trying to secure the object Fawcett's Act failed to secure—to carry out its spirit, as far as it is possible to do so. Had we been compelled to enter into such a discussion, it is, of course, impossible to say exactly what form it would have taken; but as there is no difference between us and our colleagues in the strength of our opposition to the "proposals which have been made to," etc., so I think there is but little difference in our reasons. Of course I do not know what has been urged by the representatives of Statement I.§ who have just been heard, and, therefore, I cannot adopt it as expressing our views; but I think I am perfectly safe in saying that those whom I represent adopt without reservation the objections put forward by Mr. Gwynn in his admirable statement. And I would ask your particular attention to this, because even prejudice itself could scarcely believe that those of us who have signed Statement III.‡ are actuated by a desire to exclude Catholics from the benefits of the University. This point comes more naturally under Statement III.‡, and I will not discuss it further. I allude to it now solely to show that our objections are based on the fact, that anxious though we are to extend University education to Catholics, we believe the proposals which have been made would be unworkable; that they would not effect a reasonable solution of the University question in Ireland; and that, if forced upon us, we, who have proved that we earnestly desire to work with our Catholic fellow-countrymen on harmonious terms, could not, and should not, feel that the proposed college would offer us an opportunity of doing so with any prospect of success. We believe the result would be disastrous to the education of Catholic and Protestant alike; and that you would have injured, perhaps would have ruined, an institution which is doing work of the highest character for a large number of Protestants, and a smaller, but still an appreciable, number of Catholics, without gaining any compensating advantage.

Summarising, then, Mr. Gwynn's objections, I should say that as Irishmen, we considered that the pro-

posals in question would be generally injurious, because we believe that they would tend to create active hostility in the most formative years of life, and that as working members of the Trinity College staff we should contemplate them with dismay. For the only condition which would make a second college tolerable would be that, given reasonable security for faith and morals, there would on all other matters be a readiness to discuss calmly any points of difference which might arise, and also that a full measure of influence would be secured for the laity. Even the most sanguine of those who may have entertained any such hope must now feel that it has been rudely shaken. I do not wish to press the point as to the reception the scheme in Statement III.‡ met with in certain quarters. I feel that it is quite possible that it arose in part from an absolute misunderstanding of our position, and I do sincerely hope that it may be due to misapprehension, and that the merits of our proposal may be discussed in a reasonable spirit. If that happy consummation should be reached—if the absolute *bona fides* of our proposal be recognised—then the position will be entirely changed; but until that phase is reached, is it possible to ask us to associate with ourselves, as a college in Dublin University, an institution to be established at the suggestion of a Hierarchy which does not even discuss the merits of the question with their own laity? Before I deal further with this point, I desire to acknowledge in the most unreserved way the courteous tone of the Roman Catholic Hierarchy in the statement of their Standing Committee, and in especial the way they have spoken of our treatment of the Catholic students who come to us. But moderate and self-restrained as its language is, the claim it advances goes far beyond anything which can be admitted. As the guardians of faith and morals, we are all ready to acknowledge that they have, according to the accepted principles of the Roman Church, a definite right to speak on faith and morals. But in this pronouncement they go far beyond that. Ignoring the laity, they yet claim to be their mouthpiece—or rather they assume, as a matter too obvious for argument, that they are their mouthpiece—and what renders the assumption so remarkable is that the Catholic laity are not called into consultation at all—they are simply ignored. It is, therefore, quite plain that there can be no effective security by which the Governing Body of the proposed college can be secured against pressure from the Hierarchy. If not officially represented, outside pressure may be quite as effective as direction from inside. This will hardly be seriously contested, if in granting the college against which we protest, Parliament should take into consideration the need for coming to terms with the Hierarchy; and on what other grounds could they impose on us a second college? For all the evidence tends to show that a second college would decrease our efficiency. In the first place, I do not suppose that any advocate of the second college scheme anticipates that it would at first be possible to put the government of the University on any other basis than that of the hateful system of religious balance, so unsparingly condemned by the late Royal Commission, and by public opinion in Ireland generally. Such a system must evidently decrease efficiency. But now comes the question: is the college to be autonomous, or is it to be a college such as the Lord Chief Baron contemplated, which would work along with the present college, with common University professors, and in which a large portion of the education would be in common? If the latter, it is evident that a serious difficulty would arise with regard to the professors in reference to that part of the course which was common to the two colleges. The Report of the late Royal Commission justifies us in the apprehension that serious difficulties must arise with regard to the relations between the two colleges. I was going to refer to a statement in the Appendix to the third volume of the Report of the former Commission, but perhaps I need not do so.

764. CHAIRMAN.—We have been referred to the whole of that Report, and have read it?—Yes. I was going to refer to the part which deals with the experience of Wales. This is the passage** :—"The experience of the Welsh University shows that the federal system is workable, where the constituent colleges are homogeneous in character and united by a strong underlying unity of sentiment, and where their number prevents the line of cleavage in University policy becoming one of college against college. These conditions are fulfilled in Wales: none of them

* Appendix to First Report (Cd. 3176), 1906, page 23.

† Ibidem, pages 23-24.

‡ Ibidem, pages 22-23.

** Royal Commission on University Education in Ireland: Appendix to Third Report (Cd. 1229), 1902, p. 586.

would be present in an Irish undenominational University." (Nor, therefore, in Dublin University.) "If, however, one of the three Welsh colleges were withdrawn, I doubt if it would be possible to prevent the line of cleavage becoming one of college against college. If this be so, where the colleges exactly resemble each other in every respect, and differ only in that they supply the needs of different districts, how would it be possible to avoid it, if Roman Catholic teachers and students were concentrated in one college of collegiate group and Protestant teachers and students in another?"* Again, from a slightly different point of view, Professor Gonner, of University College, Liverpool (now the University of Liverpool), speaks of the practical difficulties of harmonious co-operation. "The next point," he says, "is as follows, and it is rather more serious; that you get opinion crystallised in the colleges before the various teachers of a subject have an opportunity of meeting, consequently you find three bodies of men"—(in our case two)—"meeting with opinions formed already, opinions which they have formed by discussions in the various centres, and I am sure, as the Commission will recognise, that it is very much more difficult then to obtain a harmonious agreement than if the various members were in constant contact from the commencement. Another practical difficulty is the difficulty which sometimes occurs from Professors in different centres taking different views of their subjects, and not being able to harmonise them by friendly contact. I can speak quite freely about that, because, as it happens, I have never had the slightest difficulty with my colleagues at Manchester. But I have seen difficulties of that kind, which, of course, do not add to the efficiency of the University. The third difficulty is, I think, a very serious one—that the teaching really follows the examination, and that the examination does not grow out of the teaching—that you are approximating in the Victoria University to an examining University. In our case, I think, the approximation is as little as possible. Our connection with Manchester has been very close, and we have tried to prevent the examination, as it were, dominating the teaching too much. But if you attempt a federal scheme in which the colleges are a considerable distance apart geographically, you are almost sure to have a very close approximation to an examining University, and the teaching merely adapting itself to the requirements of the examiners. These, I think, are the main difficulties which we have found. I think they are, on the whole, very substantial. The one I feel the strongest, I ought to say, is the last—that is the very serious difficulty that you do not have, as it were, automatic and natural development of examinations from the teaching courses which I think is desirable in the very highest education."† Nor can it be answered that as these difficulties arise from separation in locality they will not arise in Dublin, for the *raison d'être* of the separation into two different colleges is the assumption that the point of view is so different that it would be impossible to work together in one college. Nor is there, I think, any witness who has had experience of the so-called federal universities who has not testified that if a college is capable of independent existence, it is "cribbed, cabined, and confined" by its associations with others in a federal University.

The objection of expense will be best dealt with under Statement III.; but there is another point which cannot be too clearly put before the Commission, viz., the entire disparity between our position and that of Oxford and Cambridge. There, the addition of one college to many will introduce but minor modifications—the effect would be altogether negligible, in comparison with the revolution which would necessarily result if a second college were placed beside Trinity College in Dublin University. I am not here referring to the kind of objection Dr. Reichel deals with, nor to the powerful arguments adduced by Mr. Gwynn. What I want to point out is that there is really no existing analogy for what is proposed. If I might illustrate my point by an example from another phase of life, I would say that those who argue that, because Oxford and Cambridge get on very well with many colleges, therefore we ought to be ready to accept one other college in Dublin University, are really no more reasonable than he who should argue that because the wives in a harem accept the

advent of a new one without protest, therefore the wife of an English gentleman ought in like manner be ready to let him turn Mormon. The fact is that there is no parity whatever between Dublin and the other Universities. Oxford and Cambridge, on the one hand, and Dublin on the other, are all unities. They have all developed organically, but they have developed along different lines, and you cannot reason from one to the other. Of course I do not argue that, because Dublin is unlike the other Universities, therefore you cannot put a second University into it. That would be to take my point unfairly. All I say is that the analogy of Oxford and Cambridge gives you no help. You must discuss the question *ab initio*. You must not let your minds be misled by a false analogy into thinking that to be feasible which is in reality impracticable. For indeed the union between Trinity College and Dublin University has grown so close in the long course of history that even the analogy of the husband and wife hardly meets the case. They may be divorced: they may even marry again. But separate Trinity College and the University of Dublin, and you may indeed retain the names, but that is all. The reality, that which we now know by the title of Trinity College, Dublin, or of Dublin University, will have ceased to exist, and can never be reconstructed.

Now, let me for a moment suppose that all these difficulties were got over, that the two colleges got on extremely well together, that the courses were recognised as equally good, and that the degrees of those who attended the new college carried equal weight with those obtained from Trinity College. And here let me parenthetically point out that if they did not, the whole scheme would fail; and a new claim would be made to secure "equality." Now, observe what will almost certainly happen. The college is to be free of tests—it is to be a residential college; it is to be open to Protestants, who are to be eligible for all its prizes. Evidently, therefore, Protestants would go there, for it may be taken for granted that there will be certain differences. One set of needs will be better met in one college than in the other, and thus one group of Protestants will incline more to the new than to the old college. For instance, they certainly would if its fees were lower than ours; or, what would come to the same thing, if the rate of personal expenditure averaged less; and in one respect—the great supply of celibate teachers—Roman Catholic education must always be cheaper than ours. Or, again, if it developed along lines less professional than ours, lines more in touch with productive agencies than ours, Protestants would certainly avail themselves of it. Even at present, it is stated that about ten per cent. of the students at the University College in Stephen's Green are Protestants. In such a case, what would be the position of the college in regard to mixed education? Bishop O'Dwyer tells us that the students in his proposed Roman Catholic College in the Royal University would be "overwhelmingly Catholic," and that, therefore, the question of mixed education would not arise. But what if they were not overwhelmingly Catholic, as is especially likely in a college in Dublin University? Surely we should expect a larger proportion of Protestants than in an Agricultural College; yet the Bishops made a very remarkable pronouncement on such colleges only last Wednesday. I find the following in the *Irish Times*:—

"Maynooth, Wednesday, October 10th.

"The Roman Catholic Archbishops and Bishops met again to-day in Maynooth College. His Eminence Cardinal Logue presided. The following resolution was unanimously adopted:—

"As it has come to our knowledge that mixed residential colleges have been established by the Department of Agriculture and Technical Instruction, we have to direct the attention of the faithful to the following declaration of the Bishops published on the 16th of May, 1899:—

"We desire to impress upon the local bodies concerned the primary importance in the establishment and direction of Technical Schools and Colleges of avoiding anything to which Catholics would object on religious grounds, whether in the teaching or in other departments of such schools and colleges.

* See Appendix III, Report of the 1901 Commission, page 536.

† Appendix II, Report of the 1901 Commission, page 76.

DUBLIN.

Oct. 17, 1906.

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"It has been the duty of the Bishops to repeatedly warn their people against the institution of mixed residence for Catholics and Protestants. The principle already so successfully maintained for many years in the working of training colleges in Great Britain, and applied within recent times with the best results in the case of similar institutions in Ireland, should be followed in this also if residential institutions are to be set up.

"In addition to this, a Decree of the last Synod of Maynooth, which has been already sanctioned by the Holy See, enacts as follows:—

"Since it appears to us that interest in technical subjects and in agriculture is highly useful, and indeed necessary for our people, we consider it permissible for Catholic youth to frequent schools attended by non-Catholics where this instruction, as distinct from a general training or education, is given. We, however, distinctly forbid Catholics to reside with non-Catholics in such schools, unless on special grounds the Bishop of the place judge otherwise in particular cases."

It would seem to follow as a necessary corollary, as well from Bishop O'Dwyer's declaration as from the pronouncement published on Thursday, that if a fair number of Protestants went to the second college, the Bishops would be bound to endeavour to empty it of Catholics; and then the whole University question would be raised again. Thus the success of the colleges would almost ensure their failure. Disastrous as such a result would be to the country generally, it would affect us to a much closer degree. University work cannot be carried on in an atmosphere of strife and recrimination; and in such schemes as have been proposed there can be no finality, no security for the absence of party strife. Whatever scheme the Commission may see its way to recommend, or the Government to support, we think that we are entitled to insist that Trinity College shall not be called on to take into partnership any denominational college. And as representing that section of Trinity College opinion which is the most anxious to meet Catholic claims, I am here to say that to this form of the claim we will offer the most strenuous opposition.

765. CHAIRMAN.—This was the paper upon the first statement. Have you prepared one on the second? —No, I have not. I am simply prepared to speak upon it as you may question me.

766. I did not ask you any question upon the first statement, but I wish to ask one or two on the second statement. Your scheme is a scheme of mixed education, is it not?—It is.

767. The Roman Catholic Hierarchy have pronounced upon this scheme, have they not?—They have in one sense, and in another sense they have not. They have denounced it under certain conditions, but not under other conditions.

768. I would refer you to the conclusion of the document they published in Dublin on the 5th July, 1906. You will find it at page 82 of the Report.* There they say: "The Standing Committee of the Catholic Bishops feel that they are safe in stating that the Catholics of Ireland would be prepared to accept any of the following solutions:— (1) A University for Catholics; (2) a new College in the University of Dublin; (3) a new College in the Royal University; but that on no account would they accept any scheme of mixed education in Trinity College, Dublin." Having regard to that statement, is there any probability, looking at that attitude of the Hierarchy, that a scheme like yours would work?—With regard to that, it appears to me there are two questions that have to be considered. In the first place, I take it, this statement was prepared by the Bishops before they were aware at all of the nature of the scheme we would put forward. I don't know what would be their views on the question if it were discussed by them. I wish to point out that the words "in Trinity College," as used when the Bishop's document was drawn up have no relation whatever to the Trinity College with its new Governing Body under the scheme that we have outlined. No doubt the name is the same, but the proposal we have outlined is an absolutely revolutionary one, and would, as Mr. Gray says in his evidence, not only modify but destroy the constitution of Trinity College.

769. Can there be any doubt that what the Hierarchy object to is mixed education?

LORD CHIEF BARON.—Didn't you publish this scheme in one of the papers?—Yes, that was after it was sent in to the Commission, and only after this document of the Bishops had been sent in. We published it for the reason that in the same way opinions had been published about the change in the Governing Body. It certainly was not published before the other.

770. CHAIRMAN.—Meeting in solemn conclave, it must be taken that the Catholic Hierarchy object to any form of mixed education, even in the Agricultural Colleges. Is it not the case that your scheme, or any scheme, cannot possibly succeed without the approval of the Roman Catholic Hierarchy of Ireland?—Do you mean that it is not worth while to discuss and go into a scheme which, so far as we are aware, has not been examined and on which no pronouncement has been made by the Catholic Bishops? I should have thought it worth while to seriously consider whether this or any other serious scheme has any possible chance, and I don't think the time of the Commission would be lost in doing so.

771. I don't say it might not be worth while to consider it. But is it likely to succeed? Secondly, this scheme is one of mixed education, and any scheme of mixed education does not receive their approval?—I cannot agree; I think some kind of mixed education must be contemplated by them. In the Bishops' Statement, page 82, we read: "It is quite a different thing when we come to speak of Dublin University. Students of different religions and of various social and political views may fraternise with advantage in the same University." Therefore they certainly do not object to mixed education completely. That is mixed education. They don't mean to insist that the students must be separated altogether.

772. LORD CHIEF BARON.—They certainly don't. You are quite right in that?—Yes, mixed education has never been unreservedly condemned, and I should certainly hope that after such a scheme as ours has been considered by the Bishops as a body—a scheme supported by a very powerful and representative body like ours—the result would be a very different document from their statement* (p. 82) drawn up before they knew what we were prepared to offer. For Statement III.† is not to be regarded as the mere act of those whose names are attached to it. It differs in an important respect from all the subsequent statements sent to the Commission, inasmuch as it was not due to the action of a number of gentlemen who united together because they happened to be of the same opinion. It is in a sense the act of the staff of the University, because it arose in the first place from a meeting of the whole staff, summoned by the Provost, on July 4th, to consider the question of the attitude the University should take in regard to this Commission; and at that meeting the following resolution was passed without any dissentient voice at all:—"That a committee be appointed to draw up a statement of what Trinity College is prepared to accept, and to offer to make it acceptable to their Roman Catholic fellow-countrymen, and that they report to an adjourned meeting, to be held on the 18th inst, to meet at 11 o'clock." The committee, after a very practical discussion, was appointed to represent, as far as possible, all shades of opinion in the College. There was not one proposed on the committee who was not elected, there was no desire to exclude any member of the staff. Anyone who thought he could give valuable assistance was placed upon it. That committee met from day to day, and the first question was how they were to find out what would be acceptable to our Roman Catholic fellow-countrymen. That was a question which gave us a great deal to think about. It was quite evident that it would have been useless, I think really useless, to have gone to the Hierarchy, considering the history of the past. We could not leave out of sight the past history of this question and the part taken by the Bishops on it. And there was the history of the offers made by the Board of Trinity College of a chapel and so on. I confess I think that if those offers had been made in a different way it would have been more reasonable to ask the Hierarchy to accept them. I think the Hierarchy would naturally consider that to come into Trinity College and to put up a Roman Catholic Chapel there would be to come into hostile ground, and I do not think that it was to be expected that they should do so without any security against hostile treatment. If they were to be asked to enter that hostile ground, as it might be

* Appendix to First Report (Cd. 3176), 1906, page 82.

† Appendix to First Report (Cd. 3176), 1906, pages 23-24.

considered, I think they ought to be assured that there would be some power there which would be in a position to see that their fair demands were met. It was in considering the matter from that point of view that I was led long ago to think that the answer to the problem was that a certain measure of security should be given by representation of Catholic interests, by some device such as the plan now put forward for the representation of their interests on the Governing Body. Now, I think if we could have approached any Roman Catholic body, putting the past altogether behind us, we might have had a chance of success, but with the history of the question behind us it was absolutely useless to expect to come to an agreement with the Roman Catholic Hierarchy, or even to come to such preliminary ground as to be able even to understand each other at all. I think there was that in the past history which rendered it far from certain that if we approached them we should even have been able to convince them we were really doing so from the earnest wish not to shelve the question, but to help in solving the question. Therefore we said to ourselves, we must go to the Catholic laity. They are a force which is increasing in importance every day. The Lord Chief Baron, I am sure, will agree with me in recognising the immensely increased weight which the Roman Catholic laity has in Ireland now. I remember the time—I am old enough, and I am sure he remembers it—when the members of the professions among Roman Catholics were very few, only one or two perhaps in a place like Merriion-square, and very few in influential positions such as so many now occupy. We thought we should deal with the laity, the Roman Catholic laity, and deal with members of that laity who were known not to be careless of their obligations to their Church, Catholics who were known to have proved their loyalty to their religion. On these lines we felt that something could be done, and that, with the *bona-fides* of Trinity College and of influential and reputable Roman Catholics, men of the professional and commercial class, it was quite possible to make headway. I hope the Commission will not consider that it is absolutely impossible that with the position defined in this way, the Roman Catholic Hierarchy will be ready to discuss the question, whether it is possible to accept the scheme, provided effective safeguards for faith and morals are included in it.

773. CHAIRMAN.—This scheme has been published some time, some weeks. Has the Hierarchy shown any sign or inclination of approval?—It would seem to me quite unreasonable to expect that they would.

774. In point of fact, they have not?—In point of fact, no.

775. If we go back to the time of the Queen's Colleges when they were established, the laity were quite willing to send their sons to them?—Since that time an immense change has taken place in Ireland.

776. Is there actually anything to show that the power of the laity as against the Hierarchy has increased?—I should not like to adopt the words "the laity against the Hierarchy." I think I would say the laity with the Hierarchy. I think the power of the laity with the Hierarchy is very different from the power the laity had before.

777. So lately as Fawcett's Act,* when all the offices of Trinity College were thrown open, many of the laity would have been glad to fill these offices?—I think that seems to point exactly to the reasons why a scheme such as we have drawn up might succeed. Fawcett's Act was passed in—

778. LORD CHIEF BARON.—In 1873?—Yes, Fawcett's Act passed in 1873. Immediately after the passing of Fawcett's Act the whole of Dublin University and Trinity College was officered by exactly the same people and the teaching was exactly the same.

779. CHAIRMAN.—It continued for a time. Were not the Roman Catholic laity inclined to send their sons to Trinity?—I think the laity were always inclined to send their sons to Trinity.

780. Has not the real obstacle come from the Hierarchy. Is not the position of the Hierarchy now precisely in accordance with that taken up since the foundation of the Queen's Colleges?—A good deal has happened since that. It is understood that they have extended their permission to students to go to Trinity College. It is not forbidden. It is a place, they say, to go to with care. It is not prohibited. The numbers of Catholic students who have been coming here have been increasing very steadily. The number last year was not far from double what it was some time ago. I should be very sorry to think

that this Commission would assume that it is impossible that an arrangement might be come to with the Bishops, at least until the Bishops have been heard at the Commission and the question is asked them where our scheme is deficient, and if so, where the deficiency is, so that we might see if we could amend it, and I don't think it should be assumed that they oppose it until it is shown that the laity are not strongly in favour of it. It would seem to me to be premature altogether. This document has never been officially discussed by the Bishops. I am quite sure they have never had a meeting upon it. Certainly, not only has there been no meeting, but they have never made a pronouncement upon it. It is quite open for them to do so. One construction only should not be put upon their silence. It is quite open to the other construction. It is quite possible for them to meet and make a pronouncement and say "We cannot accept this." They have not met and said so.

781. MR. KELLEHER.—With reference to the scheme which you have submitted and which you have referred to here, I would like to bring under your notice some objections offered to the scheme by one of the witnesses whose evidence is contained in these papers—a statement from Dean Bernard containing objections to the proposed scheme. Dean Bernard gives as his objections to the scheme that has been proposed, that it is inconsistent with Fawcett's Act, and that it is absurd to suppose that the privileges of the character suggested, when once conceded, can ever be recalled. Have you anything to say in answer to these objections. They are matters which you have already considered, and I would like to have here from you your statements on the subject?—As to the suggestion that it is inconsistent with Fawcett's Act, I think that in one particular it is perhaps inconsistent with Fawcett's Act, inasmuch as the appointment of the dual professors, I take it, practically involves the question of a test, but it seems to me with regard to the dual professors, that it is the one point of University life in which it is impossible that Fawcett's Act* can really apply. Observe,—you may take from anywhere in the world a professor of mathematics. You ask simply how much he knows. You do not ask him what the bent of his opinions is when you put him down to teach mathematics. You can take him from one end of the world and put him into a position at the other end in any University. But it is entirely different when you go to such subjects as ethics, philosophy, and perhaps history. It is perfectly obvious that you could not take a professor who has been brought up in the Buddhist philosophy and put him down to teach philosophy here. Philosophy is so closely connected with life that it is impossible that it should not touch either directly or indirectly on another matter also most closely connected with life, and that is religion. And, therefore, practically, Fawcett's Act is necessarily violated in reference to philosophy, because, whether you have an explicit test or not on taking office, you must have an implicit test in reference to philosophy, and I should point out that in that, the only portion of our scheme in which Fawcett's Act* is technically violated, Dean Bernard himself gives up his objection. He says, that it would be "quite consistent with the spirit of Fawcett's Act, although, perhaps, inconsistent with its letter," "to appoint Roman Catholic professors of history and philosophy whose lectures Roman Catholic students might have no scruple in attending." Therefore, so far, Dean Bernard's objection has no force whatever. As to the rest, there is nothing whatever in the scheme which violates Fawcett's Act, because it is an essential condition of the scheme that no test whatever shall be applied for qualification on the governing body, and there is no suggestion whatever that it shall be applied to any professor, except the dual professors. Therefore, I would say, that Fawcett's Act is practically not violated, that in fact we are only carrying out Fawcett's Act. I would like to point out that the Act is not effective yet, because, still every existing member of the Board was there as an Episcopalian under a test. It has not yet been worked off. All the members of the Board are denominational in that sense.

782. LORD CHIEF BARON.—Let me interpose for a moment. Is not the essence of this scheme that people are to be selected and put on the governing body, being Catholics?—So far as the essence of the scheme goes, I think there is not a technical violation. It is not a technical violation, because there is no test implied. There is absolutely no test proposed as a

DUBLIN.

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* (36 Vict., cap. 21), University of Dublin Tests Act, 1873.

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Oct 17, 1906.

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qualification for membership of the Governing Body or any office. But, I say it is not a practical violation either, because the object of Fawcett's Act, as I take it, was this—that Dublin University should become free to Catholics and others. Now, Fawcett's Act did not change the University at once. It was hoped that in the course of a long time it would change the University, and that was the intention of Fawcett's Act, but it has become evident that the intention of Fawcett's Act cannot be carried out by a gradual process of organic change. And Catholic representation on the Governing Body is, therefore, entirely with a view to give immediate effect to what Fawcett's Act was designed to do, to secure that a real and effective guarantee should be given to that part of Fawcett's Act which says, that the University is to be a place of *religion and learning*. We feel that, so far as Roman Catholics were concerned, if the University was to be a place of religion and learning, it was to be a place in which there would be a security that the religious faith of Catholics would not be interfered with, and that, until the Catholics got in in sufficient numbers, as under our scheme we hoped they soon would, on the governing body, it was necessary, in order to carry out the principle of Fawcett's Act, that a certain number of people should be put on as, if you like, Roman Catholic. But we do not think at all that that is a violation of the spirit of Fawcett's Act. It was a temporary expedient.

783. Mr. KELLEHER.—But, as to the objection that this privilege of electing twenty-five per cent. of the governing body for twenty-five years cannot be withdrawn at the end of twenty-five years?—It would seem to me quite clear that the privilege could be withdrawn, although it is quite possible that it might be wiser, instead of naming a definite twenty-five years, to let one be withdrawn after twenty years, and so on, reducing the number gradually. But, if you consider the effect of the scheme, it would be that within quite a short time, there would be a much larger representation than twenty-five per cent. If the Cecilia-street Medical School were brought in, there would be, at once, a large number of Roman Catholic professors brought in, and they would have a representation on the Governing body. And, if the scheme worked at all, and if a large number of Roman Catholic students came in, it is perfectly clear that the present staff would not be able to supply instructors, and, therefore it would be necessary to seek instructors from outside, and it would seem to me perfectly natural, and in fact, inevitable, that they should be sought in large measure from those who are doing the existing work in Ireland among Roman Catholics. That, therefore, would bring in a large Roman Catholic University representation; and the scheme of the moderators would do the same. Therefore, it would seem to me quite clear that, if this scheme were accepted, in a very short time the whole character of Trinity College would be changed, both in regard to the students and in regard to the professoriat, and that representation of Roman Catholics on the Governing body would be recognised as ample, and that any need for the retention of the twenty-five per cent. would seem to be non-existent, and that it would disappear entirely.*

784. Dr. JACKSON.—Might I ask one question. I fail to understand what the size of the Governing Body would be—I do not mean the electoral bodies, but the Governing Body elected by them. Would you give me an opinion as to what its size would be?—Well, we had a complicated scheme here. We had proposed here that the Governing Body would be twenty members, with the Provost, but that proposal we only put forward in a tentative way, not as a thing essential to the scheme.

785. I had failed to understand whether this Governing Body would be 100 or eight or nine, and I was anxious to be clear upon it.—The larger body was merely for the purpose of electing these.

786. Mr. KELLEHER.—An objection made in Dean Bernard's statement is that there is no guarantee that this scheme would satisfy the Roman Catholic Ecclesiastical Authorities. And, he adds, "With the Bishops it is necessary to reckon." I would like to hear what you have to say on that matter?—Continuing what I was saying before, it appears to me that it is quite true that some

time ago, at the time the Queen's Colleges were founded, the only body that had to be reckoned with in regard to the higher education of Catholics was the Roman Catholic Hierarchy. That the position has now changed I think is clear to anyone who has an intimate acquaintance with Ireland. I do not say that the change has been effective as yet; I do not for a moment say that there is at present any force of opinion in Ireland which would make a scheme an immediate success if the Roman Catholic Hierarchy were resolved on opposing it, but I do believe that there is such an amount of loyal Roman Catholic opinion amongst the University-going classes in Ireland that the Roman Catholic Hierarchy are likely to feel that it is impossible to neglect their views. And I am convinced that, if Parliament were to proceed to legislate on this question without taking account of the views of the University-going classes of Irish Roman Catholic laymen, they would be reckoning without their host altogether. And, therefore I still have hopes—very sincere hopes—that it will be found, after their own laymen have been heard on it, that the scheme which we have put forward is one which the Roman Catholic Ecclesiastics may see that, all things considered, it is wise for them to support—I do not say in all its details. We have not put this forward as a cast-iron scheme. We are ready to hear and meet as far as possible any objections that may be made; anything that shows that faith and morals are not secure under this scheme. And, when it is seen that the scheme would offer a much more effective education to Roman Catholics than, I think, any other scheme that can be put forward, when it is seen that this scheme would actually, if carried out, so transform Trinity College and the University of Dublin that it could no longer be looked upon as a Protestant place of learning, that it would be national in the sense that it would represent every phase of national thought; for instance, if a new Governing Body were to be formed under the scheme here, it is perfectly evident that the whole question of the relation of the University to Irish studies and languages would be changed altogether. That was a matter that we did not think it necessary to put forward here in detail, because we conceived that that was a matter for the Governing Body. And I would like it to be most clearly understood that, in putting forward this scheme, we recognised to the full that if it were taken advantage of, it meant that Trinity College was to be no longer either Protestant or Unionist; that Trinity College was to be a place which would represent all shades of thought in Ireland. I do not at all agree with the suggestion that the union of the youth in a single college of this kind would lead to anything colourless in religion or in politics or in thought. Youth is not colourless. It is old age perhaps that is colourless. But youth is vivid and real, and the contrasts bring out their qualities, as they cannot be brought out when all those of one way of thinking are housed in one institution together. I think if this scheme be carried out, the result would be, not to reduce the sentiments, the religious sentiments, of any youth who was attending it. We have plenty of evidence. I have got a letter from Oxford here, and the same evidence was given in the old Commission, showing that, although doubtless there may be cases in which a person who is colourless may become careless or Agnostic, or something like that—such cases may happen occasionally—the usual result is to make Catholic students study the doctrines of their own Church more. The result with youth always is that contrast intensifies the perception of their own side. In youth, too, when perhaps you do not see other people's side as strongly as in old age, you feel their human side far more than at any other time. And most men will agree that the friendships formed in college are the most lasting friendships in life. They are the only friendships which in the adult mind will stand any strain—the strain of politics, the strain of difference in religion. The friendships of college can stand any strain; anyone, I am sure, can recall instances of that to themselves. And I don't think it is possible to consider that this mixture of youth will lead to any colourless feeling, but we should go on all together, respecting each other. And for the Protestant the point is an essential one. I have only spoken hitherto of the Roman Catholic point of view; but I would now like to speak of the Protestant point of view.

* Note by witness—I desire to point out that there is a fallacy in the question. It could not be a question of *withdrawing* a privilege, for the privilege ceases automatically. Its cessation would only be avoided by positive legislation extending it, so that the real argument is much stronger than in my answer.—E. P. C.

It is impossible that the Protestant can look forward with any other feelings but those of the gravest apprehension to a separation of the University-going classes in Ireland into two distinct camps. Everyone will, I think, admit that we are a valuable element in the country. Everyone will also admit that the trend of affairs, whatever political party be in power, is to delegate authority more and more to the bulk of the people. And under these circumstances I can see no hope, or very little, for the well-being of the country as a place where Protestants and Roman Catholics are to work in harmony unless the education of the best young men of the country is carried on in common. What have we to look for otherwise? We are separated into two different camps by history and traditions, and the only way in which we can hope to have a really secure footing in our native country is if, by contact in some shape or other, the two opposite forms of thought can learn to respect each other, and harmonise with each other, and to work with each other. And, therefore, some such scheme as this, which I believe would work harmoniously, seems to me the most important thing that statesmen could do. And I would ask of the Commission that they should at all events take every step to secure expressions of opinion which may tend towards showing its practicability, so that at all events by no loss of patience or inquiry will it be possible that a scheme which perhaps would have succeeded shall be put out of court.

787. CHAIRMAN.—I can assure you, at any rate, that we intend to do our best.

788. LORD CHIEF BARON.—I entirely re-echo what you say as to the anxiety to bring together the two classes of youth, the Protestant youth and the Roman Catholic youth. And, supposing the idea of an alteration in Trinity College is not possible in consequence of the opposition of the Hierarchy, would not it be right to consider the next scheme by which these two classes of youth may be brought together? If you have the two separate colleges, with University classes (probably the Honour classes in the great majority of subjects being University classes), the youth brought together in that way, then beginning to know each other, will join in their games together, the University students of both colleges will have their boat against some other University, either in England or on the Continent. In that way would not you hope that they would so approach one another that ultimately we would have them going all together? That is one of my reasons for wishing so very much that, if they cannot be brought up together in the one school, that they shall be brought together in the same University?—(*Witness*).—Might I say now what indeed I meant to say before—to assure you how grateful I and all those whom I represent were to your lordship for the kind way you spoke of Trinity College at the recent Royal Commission. I would like now to explain how it seems to me that the solution to which we have put our names offers a guarantee for harmonious co-operation which the two-college scheme does not. And it is this. You will observe that under our scheme the entire institution must proceed on its way usefully or the entire institution must fail. If the new college is a success—the single college that we propose, with its joint Governing Body—it will be a success for all its students. If for want of harmony or from conflict it fails, all the students are equally damaged. The community of interests is secured, as it seems to me, under our scheme, but it is not secured under the other scheme. It would appear to me to be analogous to this. Supposing there is a proposal to put up a railway line here (*indicating*). There is a line here already existing between these two points. The proposal is made to put up another line between these two points. If this be made by what I may call a competing company, the result will be that the interests of the shareholders in this company and in the other company will both be imperilled. The interests of the population, no doubt, may be served, but that is another point. But if these were to be under a single management, with no separation of interests, it is then quite clear that neither the shareholders of this can suffer by any failure nor those in this. That is a rough illustration which I daresay would prove fallacious in some particulars, but I put it to explain my point. The difficulty that we feel with reference to the second

college is this. If a second college be granted in answer to the claim which is now made by the Hierarchy, and with the relations of, I must say, distrust—not unnatural distrust, I do not want to emphasise it, which does exist; they suggest in their statement, and I cannot blame them for doing so, that the advances which were made were due to our fear that a worse thing would happen to us; I do not think that they can be blamed for doing so. We have never met each other; our history, the history of the relations between Trinity College and the Roman Catholic Hierarchy has not been one of friendship, it has been one of dealing at arm's length; and we fear, and I think we cannot help fearing, that, if a second college is put up, we cannot hope that, dealing at arm's length, as I believe we should be, as we have always done in the past, it would be possible to work the two harmoniously. It is out of the question to say that the interests of the two colleges would be the same. It is perfectly clear that they would not. The interests of each college would be to show that it was doing better work than the other. This was given in the statement here, and I need not repeat it. I think Bishop O'Dwyer himself stated something of the kind. And therefore it seems to me that in giving a second college here, which has not been strongly pressed for by them, you would have no guarantee or security whatever that the working would be harmonious. How would you manage with the University, in the first place? The University will, I take it, have to be done on the half-and-half principle, will it not? I cannot see any other. It seems to me that it would be recognised as a question too often of college against college, and that, with the warning that we have in Wales, it is too much to hope that, where the interests are not identical, two colleges started under such inauspicious circumstances would get on harmoniously together.

789. CHAIRMAN.—That is very much the view you have already presented in your written paper, I think?—Yes.

790. LORD CHIEF BARON.—I think you are speaking now more of the pecuniary interests?—No.

791. Do you think that the interests of Trinity College would be more injured by the competition of a second college affiliated to the University of Dublin than it would be by some college affiliated to the Royal University—that is, as recommended by the Robertson Commission?—Do you mean the pecuniary interests or the educational?

792. Take them separately, because I think in part you were referring to the pecuniary interest necessarily incident to competition. But take them separately?—I would like to say that the financial interests have not been in my mind up to the present. As regards the educational interests, it would seem to me that the educational interests of Trinity College would be much more injured by a college inside Trinity College.

793. CHAIRMAN.—A college within the University of Dublin?—Yes. The work of those who felt that they could not work in a single college with us would be much more injurious to us from an educational point of view than would be a college in the Royal. I am specially excluding such a college as is adumbrated in the recent statement of the Committee of Catholic Laymen; a college that will fulfil those conditions, I take it, is a college that would work with us a great deal more than the other, but which would have no advantages as compared with our solution, because we should always have distrust and unquiet if the second college did not get on harmoniously with us. We should be diverted from our academic work into what I may call the political work of adjusting matters with the second college; and with a second college in the Royal University we would be quite free from that. And I think, therefore, that the college in the Royal University, educationally, would be a very much better solution for Trinity College. As to the financial question, it seems to me difficult to give an expression of opinion on that unless one knew, for instance, what the financial arrangements would be; but I think, until there were some further particulars, I could hardly venture an opinion on the financial aspect.

794. That would depend on the number of students that the college might draw off?—On the fees, on the style of education, and so many circumstances.

The Witness withdrew.

The Commission adjourned until the following morning.

DUBLIN.

Oct. 17, 1906.

Edward P. Culverwell, Esq., M.A., Junior Fellow of Trinity College, Dublin; Professor of Education Registrar, School of Education.

THIRD DAY.

THURSDAY, OCTOBER 18TH, 1906.

AT 10.30 O'CLOCK, A.M.,

At Trinity College, Dublin.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman); The Right Hon. C. PAILES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland; Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.SC., LL.D., F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.; and J. D. DALY, Esq., M.A., Secretary.

JOHN JOLY, Esq., M.A., Sc.D., F.R.S., Professor of Geology and Mineralogy in the University of Dublin; representing the signatories to Joint Statements IV., V., VI., printed on pages 25-35 of the Appendix to the First Report (Cd. 3176), 1906; called in and examined.

DUBLIN.

Oct. 18, 1906.

John Joly, Esq., M.A., Sc.D., F.R.S., Professor of Geology and Mineralogy in the University of Dublin.

796. CHAIRMAN.—You come before us, I understand, in support of what we call "Statement IV.," that is the Statement submitted by Members of the Professoriate of the University of Dublin*?—Yes.

797. And in that you discuss what I may call grievances, and then you conclude with suggestions of remedies?—Yes.

798. I will take you to that part at once, if you will allow me. You propose the election to a principal professorship to carry with it membership of the Corporation of the College—in other words, the principal Chairs to be embodied in the Corporation?—Yes.

799. Would it not be desirable, if that were carried into effect, to divide the Professorial Fellowships from the others?—I think that what we had in view was a system which should, as far as possible, abolish the existing distinctions between Professors and Fellows. I think that anything which militated against abolishing these distinctions would not work as well and as smoothly as a system in which the Professors and the Fellows held their positions in the College as members of the Corporation upon quite equal terms.

800. Would you make all Professors Fellows?—No; it is not proposed to embody all the Chairs in the Corporation. There are certain Professors in Trinity College and the University of Dublin who may be called whole-time Professors, that is, they give their entire time to their duties, they have no other occupation, and they receive no other salary except in connection with their Chairs. These Chairs are comparatively few in number; at the present time there are only eleven. Of course, it might be a variable quantity in a small way, but at the present time there are only eleven. But there are a considerable number of Chairs which come under quite a different designation, Chairs which are held by professional gentlemen, who come in and lecture once or perhaps twice a week. One gentleman lives even in London and only comes over for a few lectures in the year.

801. Your scheme would apply only to what you call the whole-time Professors?—Yes.

802. I think we have a list of some of the principal Professors—Mathematics, Natural Philosophy, Experimental Philosophy, Chemistry, Geology and Mineralogy which, I believe, is your Chair?—Yes.

803. Botany, Biology, Pathology, Greek, Latin, French and German, Philosophy, Political Science—are those the principal Professorships?—Some of those are already held by Fellows, there is no need to make any alteration in their case; they have been for a long time held by Fellows. We Professors occupy the Chairs which are of comparatively recent foundation, which have never been held by Fellows, and are not now held by Fellows, for I suppose it is found that the Fellows entering into their Fellowships by examination which are, on the one hand, Mathematical, and on the other, Classical, are not suitable to fill those positions.

804. It has been suggested to us that considerable difficulty would arise with regard to the precedence of these Fellows. In the first place, would you give a Fellowship to a Professor as such? As I understand, at any rate, the occupant of the Chair would become a Fellow?—Yes, according to Scheme V.†

805. He would be a Fellow, according to your scheme, only during the tenure of his Professorship—he would not be a Fellow for life?—May I say that we had in view when we drafted that report of the Professors a certain scheme which will be considered later.

806. I will come to the question of the tenure presently. It is obvious that the tenure of a Professor is not necessarily co-extensive with life. I want to know whether you propose that each Professor-Fellowship should be held only during the occupation of the Chair?—I think that that is intended.

807. Would it not be necessary to make a separate class or category of such Fellowships, so that they should not interfere with the precedence and order of the other Fellowships?—I think I will have to say a few words in explanation, because I think, perhaps, we have not made ourselves sufficiently clear. In asking to be made members of the Corporation we do not ask that the *existing* Professors should be made Fellows. I do not think that we Professors would at all wish for that. It would be conferring upon us an honour which we never really deserved, and I do not think we wish for it; we therefore ask merely to be given membership of the Corporation *qua* Professors.

808. That means a vote on the Senate, does it?—No. It means that we would have a claim to advise the Governing Body, and in that way our opinions on matters of Science and as specialists would enter into the consideration of the Governing Body.

809. At the present time the Corporation consists of the Provost, Fellows, and Scholars, does it not?—That is so.

810. And you would add to that another class of members of the Corporation?—That is so.

811. Namely, Professors?—That is so.

812. Passing from that, your next proposition is "the several faculties of the University—Arts, Science, Divinity, Law, Medicine and Engineering—to be organised and embodied as established parts of the constitution of the College and University with certain rights to advise the Central Governing Body on matters of expenditure, of curriculum, and of development. We think that these organised Faculties should replace the existing Academic Council." That is very analogous to what in some other Universities we call Boards of Studies, is it not?—Yes.

813. You require that the Governing Body should not act in respect of any of the Faculties without previous consultation with the Board of Studies?—That is so.

814. That is the general outline?—That is the idea.

* Appendix to First Report (Cd. 3176), 1903, page 25.

† Ibidem, page 27 *et seq.*

815. You then say, "The tenure of the principal Chairs to be made *ad vitam aut culpam*." I suppose that means *ad mortem*?—It means dependent on good behaviour.

816. You say, "The tenure of the principal Chairs to be made *ad vitam aut culpam* after a probationary period of three or five years, the interests of the University to be protected by powers of dismissal vested in the Board and Faculties (subject to right of appeal to the Visitors), should neglect of duties, etc., be proved against a Professor." Ought not that to be extended so as to include not only neglect of duties, which, I suppose, is "*culpa*," but also becoming incapacitated from performing his duties?—I think so.

817. According to the scheme, if I rightly understand it, you propose that the dismissal shall require the consent both of the Board and of the Faculties. Now, I suggest whether it would not be better to give the power of dismissal to the Board, after considering the opinion of Faculties, of the Boards of Studies. I think that is the position in the University of London?—Yes, I think that would probably prove a satisfactory arrangement.

818. Which would not require the absolute consent of the Boards of Studies, but would give them an opportunity of being heard before anything was done?—Subject to right of appeal.

819. Subject to right of appeal to the Visitors?—Yes.

820. With regard to the adjustment of existing salaries, which is your next point, I do not think that is a question which can be profitably discussed. The next proposition is also a financial one: "Pensions of reasonable amount to be attached to the principal Chairs." That is obviously a desirable thing, but it is a thing which, like many other good things, has to be paid for. Would not the sum which you indicate as being likely to be required, that is to say, £8 10s. per annum per centum, be a very heavy charge on the College?—Of course, it would depend on the amount of the pension. We do not specify what we consider a just pension. But I may say that in one of the petitions to the Board, which we have referred to in the beginning of the Memorandum, we suggested what we thought would be a modest pension, and the total cost was calculated by Dr. Howell, who is an expert, taking into account all the conditions of the problem, such as the number of the existing principal Chairs, the Chairs that we are speaking about, the age at election, and the proposed age of retirement. Taking all these particulars into account, I have before me a calculation which gives the entire cost.

821. Allowing a retiring pension of how much?—Allowing a retiring pension of £350 per annum.

822. At sixty-five years of age?—At sixty-five years of age.

823. Or compulsory retirement?—Or compulsory retirement.

824. What is the total amount per annum?—The total amount for each professor for the pension is an annual premium of £20·7.

825. Practically £30?—Practically £30, paid into an insurance fund, as it were, from the date of the appointment of the professor.

826. To find the total annual charge that would have to be multiplied by the number of professors?—Yes.

827. Has that been worked out?—It has not been worked out, but the whole of the data are before me. It would not come to a large amount. There are eleven Chairs, so it would be a matter of about £330 a year paid into an insurance fund.

828. If the finances of the Corporation allowed of it it would obviously be a very great advantage, I should think. I should like to go back to the question of the tenure of the office. At the present time, as I understand it, it is entirely at the will of the Board?—We are re-elected every five or seven years.

829. Beyond that there is no certainty?—We have no legal claim, no.

830. Do you think that that in any way influences the number of applicants and the character of the applicants for University Chairs?—I do think it influences them.

831. Prejudicially?—Yes. There are specific cases in which gentlemen have refused to apply for Chairs on that ground.

831A. You propose in addition to this pension that there shall be a provision for illness?—Yes, for early retirement through illness or infirmity.

832. Has the cost of that been calculated?—That has been calculated, and is in addition to what I have already stated.

833. What does that amount to?—For a pension of £200 it would mean an annual premium of about £20.

834. Per Professor?—Yes.

CHAIRMAN.—That is £700 a year. Do you calculate that this sick pay, to use a club expression, should continue for an indefinite length of time or only for a certain period?

LORD CHIEF BARON.—It would commence with incapacity.

CHAIRMAN.—Oh, it is a retiring allowance in the event of a Professor being incapacitated through illness?

LORD CHIEF BARON.—Yes.

835. CHAIRMAN.—It is not an allowance during illness and temporary incapacity?—No. Perhaps it would save trouble if I said that there is a calculation here by Dr. Howell, to the effect that the total premium required would be £62 per annum per Professor. That would include everything that we suggest.

836. That comes to about £700 a year?—Yes.

837. LORD CHIEF BARON.—With regard to the tenure of office; as I understand, at present you hold office merely at the will of the Governing Body or for a fixed period for which you are appointed?—Yes.

838. The question of re-appointment rests entirely with them?—Yes.

839. Of course, you are of opinion that in the interests of the College it would be very advisable that Professors should be appointed for some period of time, irrespective of the will of the Governing Body?—Yes, I think so.

840. And have an assured tenure?—Yes.

841. Have you known, in your experience, instances in which a gentleman who would have been a very valuable addition to the College has refused a Professorship on account of the uncertainty of tenure?—I can name at least one case, and I know of other cases on hearsay.

842. I can, myself, say, in reference to some temporary quasi-judicial offices that have been created within modern times, that there have been cases of most experienced gentlemen refusing to abandon their profession for the purpose of accepting positions with such a tenure as that. What would you say to this tenure; I am reading from the Report of the Robertson Commission, p. 41.* The Professors "would be appointed by the Governing Body, subject to the approval of the Crown." I pass over that, for I do not suggest that in the case of Trinity College. "Each of these officers would hold under King's Letter. They would hold office for life or for a term of years, or until grave moral misconduct, proved to the satisfaction of the Visitors." That is involved in *ad vitam aut culpam*?—Yes.

843. Would you approve of a tenure of that description?—As I understand it, it comes to much the same as we are asking for.

CHAIRMAN.—Except that it does not provide for incapacity; it does not deal with questions of retirement or incapacity.

844. LORD CHIEF BARON.—But it is a fixed term—for life would be out of the question in the case of a Professor—but it would be a term of years calculated according to the age of the Professor?—Yes.

845. Then he would have a certainty of tenure unless grave moral misconduct was proved to the satisfaction of the Visitors. Would that, and the right to retire in the event of incapacity, satisfy your body of Professors?—I think I may say it would. I think it is what they had in mind when they drafted this Statement.† Of course it would be understood that a pension would be received in such a case on retirement.

846. Of course?—Then it comes to the same as we have before us.

847. "No Professor should be deprived of office"—this is in relation to the grave moral misconduct—"except with the concurrence of all the Visitors." Of course that would give you greater certainty of tenure?—Yes.

DUBLIN.

Oct. 18, 1906.

John Joly,
Esq., M.A.,
Sc.D., F.R.S.,
Professor of
Geology and
Mineralogy in
the University
of Dublin.

* Final Report of Royal Commission on University Education in Ireland (Cd. 1483), 1908, page 41.

† Appendix to First Report (Cd. 3176), 1906, pages 25-27.

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848. "The duty of choosing books for use in the College so far as not prescribed in the course of studies settled by the authorities already specified, should be with each Professor in regard to his own class, subject only to the disciplinary powers of the Visitors." Would you approve of that?—I understand that that is the choice of books for the curriculum; that the Professor alone is to act as judge in choosing the books for the curriculum?

849. Subject to the disciplinary powers of the Visitors. It would give you more control over your own courses?—That is, I understand, how it is in the Universities of Germany; but I confess that I think it is advisable to have the supervision of the Faculties in cases of that kind.

850. Your proposal rather tends to give it to the Board subject to the advice of the Faculties?—In the present case the Council considers the question. The Council and the Board have to do with the consideration of matters connected with the curriculum. I do not think it would be advisable to give the Professors the absolute right, except subject to veto in some respect.

851. What is proposed here is subject to the disciplinary powers of the Visitors. Would you prefer the disciplinary powers of the Governing Body?—I would prefer that there was an expert body like the Faculty.

852. Then in regard to the expression "grave moral misconduct." Do you attach any importance to this. This being in the nature of a Christian College, would you consider that it was within the right and duty of a Professor to teach anything contrary to Christian doctrine?—No. I do not think a Professor should ever go out of his way, and leave the subjects which are committed to his charge, to make any attack or cast any aspersion upon the credibility of the Holy Scriptures. But I think that a Professor should be unhampered in his lectures, so long as he confines himself to the facts and the received theories of science.

853. Undoubtedly. But you do not think that a Professor ought to teach anything contrary to Christianity?—No; nothing in the nature of an attack upon Christianity.

854. You do not consider any of the facts of science are contrary to the doctrine of Christianity, do you?—That is a very difficult question to answer.

855. I want to be very clear upon this question, because it is a matter about which the Bishops of the Catholic Church are very particular. I would like to refer you to the terms upon which the Professors in the Queen's Colleges hold office. They are mentioned on p. 41 of the Robertson Report. Every Professor on entering into office signs the following declaration: "I, A. B., do hereby promise to the President and Council of Queen's College, that I will faithfully, and to the best of my ability, discharge the duties of Professor of . . . in said College, and I further promise and engage that in lecturing and examining, and in the performance of all other duties connected with my Chair, I will carefully abstain from teaching or advancing any doctrine or making any statement derogatory to the truths of revealed religion or injurious or disrespectful to the religious convictions of any portion of my class or audience." Would you have any objection to signing a declaration of that nature?—Not the slightest objection, certainly not, subject to what I have already stated. Some people imply by Christianity a wider scope of belief than others.

856. I mean Christianity in its wider sense?—It is a hard question to answer in its wider sense.

857. I did not at all intend to ask you about your own personal beliefs; you understood that?—Yes.

I did not at all intend that; I intended to confine my question to the view you took of the duties of a Professor.

858. CHAIRMAN.—Does it not strike you that "grave moral misconduct" is rather too narrow; might it not rather be "misconduct of a very serious description affecting the Professor's duty," which might not be grave moral misconduct. Supposing a man behaves with eccentricities of character, which make his class ridiculous; that would be a grave offence as a Professor, but it would not be a grave moral offence. Do you not think the term ought to be rather wider?—I think there is great difficulty in framing any brief definitions which will cover all possible cases that may arise.

859. I should be rather inclined to leave it as misconduct or incapacity. Ought you not to cover the idea also of incompetence? Do you not think the Governing Body ought to have power to dismiss a man, even if he has been appointed for life, in case of proved incompetence? One has known such cases to arise. Would you not agree to that?—Oh, yes.

LORD CHIEF BARON.—It is grave moral misconduct in the Robertson Report; I do not think incompetence comes in.

CHAIRMAN.—No; merely grave moral misconduct, which seems to me to exclude incompetence, which I think ought to be included; it also excludes certain grave offences as a Professor, which are not grave moral offences.

LORD CHIEF BARON.—I quite agree with that.

860. Sir T. RALEIGH.—Can you tell me how many whole-time Professors there are in Trinity College?—At the present time there are eleven; that is, gentlemen who give their entire time to their duties connected with the University. I don't mean to say they might not occasionally examine in an external University if called upon to do so; some of them might have an Examinership.

861. But they devote substantially the whole of their time?—Yes.

862. Dr. COFFEY.—That is, Professors who are not Fellows?—Yes.

863. Sir T. RALEIGH.—You propose that these eleven should be brought into the Governing Body?—I propose that they should have a right of electing to the Governing Body, and of sitting upon it in case they were elected. That is in Document V.

864. That they should be represented?—That they should join with the Fellows in electing members of the Governing Body, so that they could make their influence felt on the Governing Body.

865. How many do you propose they should elect?—That refers to the wider scheme of reform, which has been suggested?

866. Yes?—After full consideration it was thought better to deal with the Professors and Fellows as one body, and let them elect six members among themselves to the Governing Body, not defining any particular number to be elected from the Professors *qua* Professors, or any particular number from the Fellows, but leaving it to themselves and their common sense to decide who were the best men to go on the Governing Body.

867. Sir ARTHUR RÜCKER.—Supposing there are two classes of Professors and Fellows capable of electing to the Governing Body, do you attach any importance to giving the title of "Fellow" to all alike?—I do not. But I may just explain that in the future, according to the scheme of reform, it was proposed that there should be no difference between a Fellow and a Professor. They would both occasionally be appointed on published work. At the present time there is a sharp distinction between the modes of appointment. A Fellow is appointed on examination; a Professor on published work; but if, in future, Fellows were occasionally appointed on published work there would no longer be any meaning in making one a Professor and another a Fellow.

868. You mean there would be no substantial difference?—No.

869. A Fellow, who has been through the whole course, gets a retiring pension of £1,100 a year?—Yes.

870. You propose that Professors shall have a retiring pension of £350. Do you mean that they should be on the same financial basis also?—No; I have made myself badly understood again. The £350 is only to apply to the existing members of the Professoriate. It is in the nature of a personal appeal.

871. CHAIRMAN.—Only to the existing members?—Only to the existing members. It was not to indicate what the future pension should be. The future pension that would apply to Fellows and Fellow-Professors under the scheme of reform has not been defined or considered. It would probably be advisable to make it larger in amount; but we existing Professors would not benefit by it.

872. Sir ARTHUR RÜCKER.—This is merely a temporary arrangement that you are proposing now?—Yes. The £350 is a temporary arrangement applying to the men who hold particular Chairs.

873. You do contemplate in the future the pooling of the financial arrangements between the professors

and the Fellows?—Yes, that there should be no distinction.

874. CHAIRMAN.—I thought the scheme was a permanent one. The difficulty arises, does it not, that those who have already taken office upon terms without pension are asking to have a pension paid to them?—That applies to the existing professors. They are asking for something they have no legal claim to, only a moral, and, as we consider, just claim. But we took office, of course, without any promise of pension.

875. Sir ARTHUR RÜCKER.—I do not pretend to have thought the matter out, but do you think it an essential part of your scheme that there should be this financial unity between the two classes?—I do; I think it an important thing that there should be no distinction. The present differentiation between the two reacts in a very unfavourable way in the University.

876. Under the temporary scheme, as we now understand it to be, you say the Professors have no claim to this?—No legal claim.

877. I believe that in some other cases a system has been introduced under which the professors are asked to submit to a reduction in their salaries to the extent of about one-half of the actuarial value of the pension?—Yes.

878. I understood you to say that in your case the premiums would be about £60?—Yes.

879. Supposing the Professors were asked to submit to a reduction of £30 on their salaries, while the College provided the other £30, do you think that would be a fair arrangement?—I think it would be better than the existing arrangement, but considering that some Chairs are so badly paid it would be difficult for some of the Professors to agree to such a reduction.

880. It would have to depend on the Chair, no doubt?—Yes. I meant to point out that we suggest that the pension should be of like value in each case, because we do not consider that a gentleman who was receiving a large income was thereby entitled to a large pension. He is really in a better position to pay an insurance than a gentleman receiving a small income. Besides a great many of the larger incomes are in a great measure derived from fees of students, and this variable part would not enter into the calculation as to pension.

881. You said you thought the financial arrangements ought to be the same in both cases. As regards the two classes of Professors and Fellows, do you think any distinction ought to be made or is desirable between their duties and powers in respect of College matters and University matters?—No. I think there is great difficulty in this mixture of College and University in defining what is University and what is College.

882. Take, for instance, the question of residences. Are the Professors interested in the arrangements for residence in the same way as Fellows are?—At the present time questions connected with residence, as I understand, are the duties of certain Fellows only, and do not concern the other Fellows. For instance, a great many of the Fellow-Professors—the Professor of Greek, for example, or the Professor of Mathematics—do not concern themselves with the residence of the students any more than we Professors attached to the schools.

883. Do you think that should be arranged among the Governing Body themselves or among the Corporation?—I think it would be better to leave that question to the Governing Body.

884. Dr. JACKSON.—I am anxious to make out exactly how much is of the essence of your scheme. It seems to me that at present there are two Corporations; there is the Corporation consisting of the Provost, Fellows, and Scholars, and there is the Corporation consisting of the Provost, Fellows, and Professors, and I should like to ask your opinion on the scheme, which I will very briefly sketch. Suppose a new Governing Body, partly *ex-officio*, partly elected.—I think that is your scheme also, is it not—or, at any rate, a new Governing Body with elected members?—Our scheme does not provide for official members of the Governing Body except the Provost; but two would be co-opted.

885. I need not mention *ex-officio* members. You suggest a Governing Body of elected members?—Yes.

886. You assume also Boards of Studies?—Yes.

887. Who would be the advisers of the Governing Body?—Yes.

888. There is, at present, I think, an Academic Council?—Yes.

889. What sort of duties does the Academic Council perform?—Their duties are confined to questions of the curriculum; the books to be studied, and the duties assigned to particular Chairs might, I think, come before them, although I am not sure that that would not be more within the jurisdiction of the Board. As a member of the Council the duties which have come before me have invariably been connected with the actual subjects of study.

890. At the same time it is clear from your statement that it is a very important body, exercising exceedingly important functions?—Most important.

891. Those functions might be added to. There are other questions affecting the well-being of the Provost, Fellows, and Professors, which could be undertaken by that body?—Yes, I think so, with great advantage.

892. What I want to suggest is that the Academic Council might be so strengthened as that it should be a Governing Body of the Provost, Fellows, and Professors, and that at the same time certain matters of the House, certain domestic matters, might perfectly well be performed by the Provost, Fellows, and Scholars—the other Corporation—without loss to the Provost, Fellows and Professors?—It is difficult to express an opinion upon so weighty a matter on the spur of the moment, because I have not considered the details of such a scheme. But I may just make this remark, that I think the institution of something like the Faculties that we suggest would have distinct advantages over a body such as the existing Council.

893. Excuse me, I was assuming the Faculties as well?—I beg your pardon.

894. What I am asking you is whether a division between the functions of the Provost, Fellows and Professors, and the functions of the Provost, Fellows, and Scholars—who are practically negligible—is possible?—I think so.

895. I am assuming Boards of Studies as a matter of course.—*Prima facie*, and without entering into it fully, as I could not at the moment, it seems to me that such an arrangement would be possible and feasible.

896. Might I go a step further. Under such a scheme, I was thinking that the College might have a power of electing to Fellowships persons who were Professors on the score of their being Professors; would you see any objection to that?—I would have to give very careful consideration to such a weighty matter. But I confess I think a difficulty might arise if the choice of who was to be made a Fellow was not a matter in which a considerable number of the experts on the College staff could join. I mean that it would be to a large extent a matter of expert opinion whether or not a particular Professor was really of sufficient distinction or had won sufficient distinction for his University to entitle him to any honours that might be going. Therefore I am disposed to think that it should not be decided by any small number of people, but that it is a matter which should either come into existence of itself, as we suggest in the appointment of Professors, or that it should be in the hands of the Central Governing Body or a body of considerable influence.

897. I am assuming that if the College had to choose they would take the best possible advice that they could get. You will see why I am suggesting this. At present, on the examination system, certain subjects only are represented amongst the Fellows, and I should have thought it desirable that the Professors and Fellows should have an opportunity of associating with themselves distinguished representatives of other studies. I am supposing also that in the long run they would take to themselves as Fellows, all or nearly all those Professors who are doing full academic work and are not taking a small part of academic work in addition to professional duties. That would be an advantage, would it not?—I think it would be an advantage to elect the principal Professors into the position of Fellowships in the future, as I have said, but I am not perfectly clear yet—you must excuse me; do you suggest that the question of the election of Professors into Fellowships should be a matter referable to, or

DUBLIN.

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rest in the decision of, the existing Fellows or the future Fellows, who had joined the University by a Fellowship system as distinct from a Professorial system; who had joined the College by the examination system and not by a system based upon distinctions? What I am driving at is this. As I understand, you would in such a case put the discrimination as to the distinctions of a man perhaps of considerable originality into the hands of men who have not been elected on the score of originality. I do not know whether I have made myself clear?

898. I quite take your point. You see, I hold on the one part, that a Collegiate Society is a close Corporation, and that with them must rest the adoption of anyone from without; on the other part I hope that in the future this particular Corporation will not be filled simply by competitive examination, but that it will have power to elect distinguished men from without, in order to add to the great distinction which it already possesses. I suppose that, if the Fellows had this power of choosing from all the world, including their own Professors, they would be able to get sufficient expert advice to help them to make their choice. Probably they would take advice from the Professorial body. But if the integrity of the Collegiate Society is to be maintained, and I think it should be, I do not think that any external power ought to be able to force any outsider upon them. The scheme I am putting before you is far more radical than what you suggest.—I think I follow clearly. As I understand, our scheme proposes that Professors should at the time of their election, at the time they are chosen from the external world to come in and teach in the University,—that they should there and then become Fellows, it being assumed that they would not be chosen to occupy the important positions of the Chairs without being men of great distinction.

899. That is not my suggestion.—No; that is mine.

900. I beg your pardon.—I was just contrasting them. You, I think, take the view that you should have a body of Fellows elected for great distinction or for great success at examinations who have then acquired the power to elect into their ranks men who shall occupy Chairs in the University. If you are going to elect Fellows on distinctions who afterwards may or may not take Chairs in the University, what moral distinction is there between those men and the men who are elected to Chairs upon distinctions? I mean, why should not the Professor of Botany be elected as Fellow-Professor of Botany, as much as a Professor of Latin be elected as a Fellow-Professor.

901. I am supposing that Professorial-Fellows would be, on the one part, Fellows who became Professors, and, on the other part, Professors who became Fellows.—Yes.

902. Then I think your objection rests upon the assumption that one man is going to be in the future in a better financial position than the other. I myself am supposing that they might be on equal terms.—I really was not thinking of financial matters.

903. Generally, are you not taking it for granted that the Fellow of the House who has become a Professor as at present, would continue to be in a better position than the Professor who becomes a Fellow of the House? I am contemplating a system so far revised as that the two should be in the future on an equal footing.—I do not think there is really very much difference, so far, between what you suggest and what is in our scheme. We do propose that they should be on an exactly equal footing from the first.

904. CHAIRMAN.—That is in your next Statement*? —Yes. I was going to say, if it was a question of electing to the Chair of Botany, a gentleman would be chosen for the Chair of Botany who was a man of admitted distinction. Upon the occasion of his choice for the Chair of Botany, and along with the act of his election to the Chair of Botany, he becomes a Fellow of Trinity College, Dublin.

905. Dr. JACKSON.—Is that part of your scheme?—That is part of the scheme in Statement V.

906. There are really two schemes then, and hitherto we have been talking about the temporary one?—I am afraid so; I did not make myself clear. The Professor's Statement only applies to the existing men, and does not apply to the future necessarily.

Mr. BUTCHER.—I do not know whether it would be convenient not to follow up the question of the re-

lations of the Professors and the Fellows which arises on Statement V.?

CHAIRMAN.—I think it would be better to defer that until Mr. Gwynn is here.

907. Mr. BUTCHER.—I think, if I understand you rightly, that you would only allow whole time professors to be represented on the Governing Body?—That is so.

908. The others are to be outside, and have no part or lot in the administration of the College?—No.

909. Except on the Boards of Studies?—Yes.

910. The Faculties or Boards of Studies?—Yes, and as such they would impress their views and opinions upon the members of the Governing Body.

911. To go back to the pension scheme. do you propose in this scheme to allow a claim for pension for less than, say, ten years' service, or some particular time?—There was to be, in our scheme, a minimum period of service.

912. I do not see anything mentioned there. You say, in the case of the retiring allowance, "graduated according to the number of years of service"; there is no mention of a minimum period of service?—It was certainly intended, and there was such a period in our Statement to the Board.

913. You approve in principle of such a minimum? —Most certainly.

914. I notice as regards the pension, you say "that full pension be entered on at the age of sixty-five. That it be optional on the part of the Professor to retire at this age, or, subject to the approval of the Board and the Faculties, to continue in office till the age of seventy, when retirement is compulsory, unless by special decrees of Board and Faculties." Have you deliberately thought that the option to remain until seventy should be given to the Professor?—It is given subject to the approval of the Board and Faculties.

915. Yes, but one would rather suggest that the retirement should take place at sixty-five unless the Governing Body should determine otherwise?—I think that would be the better way of putting it. But I think we intended it more in this way, that a Professor who might feel tired and worn out at sixty-five would then have the option of retiring and getting his pension.

916. Would you not be inclined to give him the option in any case?—Yes, I think so.

917. The danger is, as I suppose you would recognise, that a Professor may be inclined to stay on until seventy when a great many men are not fit for their work, and if it is put in this optional form it may become a little invidious for the Board and Faculties to refuse it?—I think it might be better to put it the other way. I do not think we intended that there should be any prescriptive right at all.

918. Dr. DOUGLAS HYDE.—I understand that the present Corporation consists of the Provost, Fellows, and Scholars, and you would add eleven Professors?—Yes, that is so.

919. And what, then, would you have in common with the Scholars, for instance? As you both belong to the Corporation there must be some point upon which you meet?—The Scholars, of course, occupy a different position from the Fellows at the present time. There is in a sense not much in common between the Fellows and the Scholars, except that they are members of the Corporation.

920. What privilege as members of the Corporation have Scholars?—I do not know. They have no power of attaining a Senior Fellowship or anything of that kind. I am not aware that they possess any special powers that are not merely formal.

921. By adding Professors to the Corporation you would confer upon them something much more than is conferred upon the Scholars. In what way would you differentiate?—With great diffidence, I really do not think the position of the Scholars enters into the question very much. They are young men appointed for a period of time on a comparatively small distinction compared with the distinction of Fellowships or Professorships.

Dr. JACKSON.—I used the phrase "the Provost, Fellows, and Scholars," because it seemed a convenient one, and I believe it is the legal description. I have always supposed that it meant that the Provost and the Fellows were the grown men of the family, and that the Scholars were the sons who have not yet attained their majority; they are formally a part of the family—the College is always a family—but they

* Appendix to First Report (Cd. 3176), 1906, pages 27 *et seq.*

have not yet come of age, and therefore we ignore them. I think that is the right way to put it. But if the Professors were put upon the foundation it would be a new grade.

CHAIRMAN.—And you are anxious to find out what that grade gives them.

Dr. DOUGLAS HYDE.—Yes.

922. CHAIRMAN.—What would it give them? It would not make them members of the Council or of the Senate or of the Board; what would it do?—It would give them the right of sitting on the Governing Body, according to Scheme V.*

923. Then you must alter the Constitution to that extent?—That is so.

924. Dr. DOUGLAS HYDE.—Does not the Fellowship carry with it some emolument—£36 a year, or something like that?—Yes.

925. So that the Professors would be that much to the good?—It is not suggested that existing Professors who join the Corporation as by way of a temporary expedient until the new system, as defined in Statement V. comes into force, should reap any material advantage.

926. CHAIRMAN.—After all, this is only an interim scheme?—That is all.

927. Dr. DOUGLAS HYDE.—In regard to the tenure *ad vitam aut culpam*, would it be a fair question to ask whether any of the Faculties think the Board has treated any Professor in a way that the Faculties would not like to see him treated; in other words, do you think that you require really some such barrier between you and arbitrary conduct on the part of the Board or Governing Body?—I think we do, against injudicious acts on the part of the Board.

928. Does the Board or the Council ever practically interfere with the curriculum of studies that the Professor wants to give his class?—I do not know of any case.

929. In practice the Professors are really free to dictate what books they like to their classes for study?

—So far as recommending a text-book to a particular class of students is concerned, one can do that, but all the text-books on the examination courses have to go before the Council and be approved by the Council.

930. In other words, the Faculty submits the books, and the Council approves of them?—The Professors submit the books; we have no faculties at present; we have no organised faculties.

931. Does the Council ever interfere with the right of the Professors?—I think the Council invariably takes the view of the Professors as to what should be suitable books for the examinations—in nearly all cases, at any rate.

932. Dr. COFFEY.—Would the addition to the Corporation give you rooms in the College?—I do not think that that was contemplated, in fact, there are no material interests contemplated by the temporary scheme we are now considering—except the question of pension.

933. Would it automatically have that effect as a matter of fact?—I do not think it would follow. We did not look to it, and I do not think such a thing necessarily follows.

934. Am I right in supposing that the reason you suggest special financial arrangements in the way of pension for the present body of Professors is that it would be difficult to place them in the rotation of the Fellowship system if the present body of Professors were co-opted at once among the Fellows?—I think so. It would be very difficult to do so. (*To the Chairman*)—Here is one document which, perhaps, I might be allowed to show you. We do not wish it to be printed in the Blue-book as savouring too much of advertisement. It is simply a statement of the published work done by the Professoriate.

CHAIRMAN.—I hesitate to accept any paper which we cannot use publicly. It might influence one's mind, and we ought to be able to justify our decision. Therefore I do not think we can take it.

DUBLIN.

Oct. 18, 1906.

John Joly, Esq., M.A., Sc.D., F.R.S., Professor of Geology and Mineralogy in the University of Dublin.

EDWARD J. GWYNN, Esq., M.A., Junior Fellow of Trinity College, Dublin, called in and examined (with Professor JOLY); representing the signatories to the Joint Statement V., printed on page 27 of the Appendix to First Report (Cd. 3176), 1906.

935. CHAIRMAN.—Mr. Gwynn, you are associated with Professor Joly in connection with Statement V.—“Statement submitted by Seven Junior Fellows, one retired Junior Fellow, and thirteen Professors” *?—(*Mr. Gwynn*)—Yes.

936. And you have come, with Professor Joly, to support that Statement?—Yes.

937. You deal separately with the different bodies and the reforms which you propose to introduce into them, and you take, in the first instance, the Senate?—(*Professor Joly*)—Yes.

938. You say: “The constitution of the Senate shall remain as at present; and it shall occupy the same relations to the new Board as it does to the existing Board, save so far as herein expressly stated. The Senate shall elect one representative from among the Fellows to sit upon the Board. The Board shall annually report to the Senate as to the academic work and progress of the year, and present an audited financial statement. In the event of the Senate desiring to approach the Governing Body of the College, or to express their views on matters of University policy, it may, on a requisition signed by not less than thirty members, be summoned by the Chancellor, or in his absence by the Vice-Chancellor.” In the first place, by “may,” I suppose you mean “must”? You would not leave it to the option of the Chancellor?—I think it was intended that it should be optional to the Chancellor to decide as to whether or not good cause had been shown.

939. Even after it was signed by thirty members? It is not an important point, but I should be inclined to make it compulsory?—Yes.

940. At the present moment it is not possible for any number of members of the Senate to require the Senate to be convened for any purpose?—It has no self-convening power.

941. This self-convening power only applies, as I understand, to matters of University policy. Should it not be wider? Should there not be a general power in a certain number of members of the Senate to require that it should be convened?—You would enlarge that paragraph so that it would be more than

merely “approach the Governing Body or express their views on matters of University policy”?

942. I would suggest that whenever thirty members of the Senate desire that the Senate should be called together it should be obligatory on the officials to call them together?—(*Mr. Gwynn*)—There is this point: we were anxious not to open the door too widely for political debates and such matters as that.

I quite conceive that the Senate ought only to discuss matters within its competence.

LORD CHIEF BARON.—That is the reason for putting in “matters of University policy.”

CHAIRMAN.—I think it is rather too narrow.

943. LORD CHIEF BARON.—But the Senate is a very large body, and it would be inconvenient to call them together without adequate cause. (*Mr. Gwynn*)—That was our feeling.

944. CHAIRMAN.—You are satisfied to leave it to the Chancellor even on matters of University policy?—It was not my impression that it should be left optional. I do not remember the point being discussed but I think our intention was rather that it should be “must,” not “may.” (*Professor Joly*)—We considered the difficulty of enlarging the duties of so large a body as the Senate is; it would be difficult.

945. It seems a very reasonable suggestion. I suppose the Senate is practically a body which takes very little action in any matter?—At the present time I am afraid not.

946. The next heading is “The Board.” That is a very important matter indeed. You propose that:—“The government of the College shall be by Provost and Board, the Faculties having such powers as are herein defined.” “Faculties” is another expression for Boards of Studies; they are practically the same thing?—Practically the same thing.

947. Then you propose:—“The Board shall consist of ten, inclusive of the Provost. The members of the Board shall receive no remuneration as such. The Fellows shall select, from among themselves, six representatives to sit upon the Board. The Senate shall elect one member of the Board from among the Fellows. The Bursar and Senior Lecturer shall be ex-

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* Appendix to First Report (Cd. 3176), 1906, page 27 et seq

DUBLIN.

Oct. 18, 1906.

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officio members of the Board, and shall be additional to those elected from among the Fellows. The Provost shall be Chairman, or in his absence the Vice-Provost, who shall be one of the seven elected members of the Board." I do not understand that last sentence. How is the Vice-Provost to be elected if he is *ex-officio*?—He shall be one of the seven elected members of the Board, but he is not elected as Vice-Provost.

948. You choose the Vice-Provost from the elected members of the Board?—Yes.

949. When they are elected you have to choose a man to be Vice-Provost?—That would be in the power of the elected members.

950. Do you think it desirable to give the power of electing one member to the Senate?—I think we did. We considered that question and thought they should have some power in the matter. They have to elect from the staff, from the Fellows.

951. Then you set forth the period of election:—"Every elected member of the Board shall hold office for a period terminating in three years from the date of election. A retiring member is eligible for re-election. Of the members elected by the Fellows, two shall retire annually in rotation. The powers and duties of the Board, and the rules and regulations appertaining to it, shall remain as at present, save as modified by what is herein expressly stated. The Bursar and Senior Lecturer shall be appointed by the Board, and the tenure of office shall be as at present"—There is a distinction. The Bursar and Senior Lecturer are appointed by the Board, and they may choose to appoint either two of the already elected members, when there would have to be another election in the College, or they could choose any of the Fellows who were not already elected and put two of them on the Board as Bursar and Senior Lecturer. In fact, it is a power of co-option.

952. You say, "These posts shall be held by Fellows not occupying Chairs, who may be exempt from teaching duties." I am not sure that I understand that?—It is contemplated that in future the Fellows and principal Professors shall be one body, and we considered that posts demanding so much time and attention as the Bursarship and the position of Senior Lecturer could not be held by men who had duties to discharge in connection with their Chairs.

953. Do you mean that election to these posts shall exempt them from teaching duties?—No, but that the posts should not be assigned to Professors who had already serious duties in connection with their Chairs.

954. That I understand, but the posts shall be held "by Fellows not occupying Chairs, who may be exempt from teaching duties"?—That is, the Fellow who is elected.

955. That he shall be exempted?—May be exempted, for the teaching duties might be trivial or small, and then it would not necessarily involve that he should give them up altogether.

956. It is to give the Board power to exempt him?—Yes.

957. Then "the Board shall appoint to such Chairs and Lectureships as are not held by Fellows, after consultation with the Faculty most concerned." Then you propose:—"The posts of Registrar and Auditor (internal) may be discharged by a paid official not a Fellow, whose status shall be such as to secure the faithful discharge of the confidential duties assigned to him. He shall attend *ex-officio* the meetings of the Board, but shall not vote." I suppose the Registrar and Auditor are separate officers?—At the present moment they are separate officers.

958. You intend that that shall be, of course?—It is proposed that they should be. I do not think it is specified that they should *necessarily* be separate. They could be held at the present time by the same person.

959. You rather seem to suggest that they should be held together:—"The posts . . . may be discharged by a paid official." Surely the Auditor ought to be an independent person?—This is the internal Auditor (Mr. Gwynn). We have an external and an internal Auditor.

960. Will you explain what their duties are?—This is an instance where the Fellows are not informed. We are so ignorant of the financial business of the College that I am very much in the dark as to the duties of the internal Auditor. We know that he exists; he may have a reason for existing.

961. My notion would be that the Auditor, whether internal or external, ought to be a person independent of the Registrar, who would be a sort of Head Secretary and arrange the business. That is the idea of a Registrar, is it not?

Dr. JACKSON.—It is probably a slackness of expression.

962. CHAIRMAN.—That is what I wish to find out?—(Professor Joly)—It was intended to combine them in one official, and we were given to understand that the duties discharged by the present internal Auditor are comparatively light.

963. I should have thought that the proper thing was that the Registrar should be the man of business, to keep the accounts, get out the formal correspondence, and so forth, and that there should be an independent Auditor, who probably ought to be a certificated accountant, who should be entirely independent of the Registrar of the College?—(Mr. Gwynn.)—There is at present an external Auditor, and it is not obvious to me why we require both an external and an internal Auditor. But, as I say, I am not sufficiently instructed in the affairs of the College to say.

964. Do you not think the lines I suggest would be the better ones?—I certainly do not see the necessity for two Auditors.

965. LORD CHIEF BARON.—Who is the external Auditor now; is he one of the Senior Fellows?—No.

Sir T. RALEIGH.—In an Oxford College we have an external and an internal auditor. The external Auditor is an accountant from London; he is quite independent. He walks into the College, gives his opinion, and tells us if anything is wrong. The object of the internal Auditor is that we should have present at the College meetings a person who has been through the accounts. Suppose there is an adjustment between two different classes of Fellows, the internal Auditor would immediately be able to explain that, and for that reason it is found desirable to appoint a Fellow who gets that minute acquaintance with the accounts which you can only get by going through them with the professional Auditor.

CHAIRMAN.—The Bursar would not be able to do that? He keeps the accounts, does he not?—I should think the Bursar would be the person.

Mr. BUTCHER.—He does it in some Oxford Colleges. In an Oxford College with which I was connected there was not, I think, an internal Auditor; the Bursar did the duties which you describe. I suppose there is some variation in the different Colleges.

Dr. JACKSON.—At Trinity, Cambridge, we have found it worth while to appoint assessors from amongst the Fellows in order that there might be Fellows who were properly following the finance of the College. I think that an internal Auditor might be useful in that way.

CHAIRMAN.—It is obvious that the external Auditor should be independent of the Registrar. Would it not be desirable that the appointment of the internal Auditor should be given to the Board?

966. Dr. JACKSON.—I think that the appointment should be given to the Board; it might very well be a Junior Fellow who showed an aptitude for finance.—(Mr. Gwynn).—We have a paid accountant in the service of the College.

967. CHAIRMAN.—Does your proposal amount to giving more importance to the paid accountant?—No; we do not propose to displace the existing paid accountant; he is required for keeping the College accounts, and he gives his whole time.

968. The Registrar would be another paid officer, over the accountant?—In connection with the Board; he is the Registrar of the Board.

969. Mr. KELLEHER.—This proposal is meant not to define the duties of the Auditor, but to save cost of administration, is it not? Is not that the idea of combining the two offices—purposes of economy?—(Professor Joly).—I think it comes to this—that owing to the fact that we have a paid accountant here the duties of the internal Auditor have become comparatively small.

LORD CHIEF BARON.—If they were discharged by a Junior Fellow it would involve a slight increase of expense to the College.

CHAIRMAN.—It ought to be separate from the Registrarship.

LORD CHIEF BARON.—I agree; but would not the suggestion of Dr. Jackson that a Junior Fellow might be internal Auditor get rid of the difficulty?

Dr. JACKSON.—My experience is that there is generally found somebody in College who is glad to have

an opportunity of studying the College finance; he does it for a couple of years, and then somebody else goes on.

970. CHAIRMAN.—Would you like to say anything further in explanation? You have stated very clearly what your views are on the form of the Board?—(Mr. Gwynn).—I should like to say that if our scheme is somewhat vague in its financial bearings, it is simply for the reason that neither Junior Fellows nor Professors have been in a position to understand the way in which College affairs are transacted.

971. This paper was prepared before the publication of the accounts, was it not?—Yes.

972. Have you considered those accounts, and whether they demand any change in your suggestions?—I cannot say that I have considered them from that point of view. They state figures; they do not explain the system sufficiently. (Professor Joly).—I should like to say a word with reference to paragraph six. It says:—"The members of the Board shall receive no remuneration as such." We think that is an important point. If you have an elected Board, and if you pay an elected Board, in the first place there would be a danger of very considerable canvassing in competition for the posts, and, in the second place, it might possibly act as an inducement to men who were not doing the work of the College *con amore*, but who would like a lucrative post, to come forward. We think, therefore, it would be better that the Board should not be paid, that they should do their duties in the way that we do our duties in connection with many of our Dublin institutions—the Royal Dublin Society, for instance. Our duties there are very heavy indeed, but we are very glad to discharge those duties from patriotism to the Society and a desire to see it prosperous.

973. Then, your next head is "The Faculties and Standing Committees," and you propose:—"The Faculties of the University shall, for the time being, consist of Arts, Science, Divinity, Law, Medicine, and Engineering." Of course, Divinity stands for some purposes in a different position from the others?—Yes.

974. You propose that all Fellows and Professors, and such other Lecturers as are responsible for the courses delivered in the Departments of a Faculty, are members of the said Faculty. Does that discriminate between two classes of Lecturers?—We had considerable difficulty in defining who exactly was to sit on the Faculties, and this definition is meant to include any gentleman who delivers a course of lectures and is responsible for a course delivered.

975. LORD CHIEF BARON.—It would include Readers?—No, not as proposed, except they held the position of assistants in some of the schools.

976. CHAIRMAN.—In a general way I suppose everybody except the Professors is more or less attached to a Chair—subordinate to a Professor, is he not?—Yes, more or less subordinate.

977. Are any of them actually responsible for the courses of lectures?—No, except in some cases of Assistant Lecturers, not necessarily Professors. We thought Lecturers were not of the standing of Professors, at least they do not hold Chairs, but they are responsible for courses of lectures.

978. Is there nobody over them?—There is nobody over them immediately. I might cite the case of our lecturer in Mechanical Engineering. That gentleman, of course, lectures; he is responsible for his courses of lectures; I presume, therefore, that he would sit on the Faculty according to this definition.

979. The definition, you think, is adequate to meet that?—To meet that difficulty, I think so.

980. You propose that "The Board shall define the Faculty or Faculties to which each Fellow, Professor, or other Lecturer shall be assigned. However, in the case of the existing Faculty of Divinity not more than two persons may be nominated by the Bishops of the Irish Church, upon the invitation of the Faculty, who may vote with the Faculty in recommendations for the election of Professors and Lecturers of the School of Divinity. An analogous provision, if deemed advisable, may be adopted in the case of other Faculties." That, I suppose, is introduced rather in regard to the Divinity School, for the purpose of meeting any arrangement we may recommend with regard to the Divinity School? You would not confine it to the particular kind of arrangement there suggested, would you?—I think some other suitable arrangement might be suggested. This

was suggested with the idea of meeting the wishes of the Irish Church that they should have some voice in the matter of the election of Professors.

981. The "two persons" is not of the essence?—No.

982. I suppose, in the last sentence, "an analogous provision" perhaps refers to the Faculty of Law, and the relations of the King's Inns to the Faculty of Law?—That would be a case, but it might also be Engineering—in fact, any of the Faculties where it might be desirable to get any expert opinion from outside when you were appointing; it might be a gentleman of distinction living in the city who might be willing to help us in making the appointment. (Mr. Gwynn).—In regard to the appointment to the Chair of Divinity, our feeling was that the matter should be so arranged that College opinion would be preponderant, that external opinion should not be allowed to preponderate in the election to the Chair.

983. That is the essential point?—Yes, that is the meaning of "not more than two."

984. Then you proceed to deal with the duties of the Faculties. These Faculties are equivalent to what are sometimes called Boards of Studies, are they not?—(Professor Joly).—They are equivalent. "They shall report to the Board on the merits of candidates for election to Fellowship, Professorship, or Lecture-ship."

984A. You propose that no election shall take place except upon consideration of that report, I suppose?—That is so.

985. Then "They shall report to the Board on the expenditure required for up-keep, instrumental equipment, structural alterations or additions to laboratories, museums, &c., and upon the merits of such outlays; on the possibilities of extension, development, or co-operation of Departments; and, from time to time, on any detail of administration with which the Board should be acquainted." Would there not be this difficulty, that each Faculty would report in favour of expenditure on its own subject-matter?—Each Faculty would undoubtedly report on its own basis.

LORD CHIEF BARON.—It would be checked by the Board; they would have the applications from all the Faculties, and the sums of money demanded by all being probably a little more than could be devoted, the Board would decide.

986. CHAIRMAN.—They would be in the position of the Treasury. "They shall report to the Board on the desirability of new courses of study; on changes in existing courses, and act generally as advisory bodies in touch with the details of administration." That seems very reasonable. "A paid Secretary shall be attached to each Faculty, who shall be selected from the members of the Faculty, and who shall have power to vote." Is that necessary?—It was contemplated that the payment would be a very small sum. I think there is some indication of what it would be in the rough estimates of expenses. For instance, we put "Secretaries of Faculties, five at £30 each." The idea was that there would be a great deal of secretarial duties arising, possibly writing draft reports, and expenditure of time, and that just as we give small sums to the Registrar of a school some small emolument should be given here.

987. You do not think you could rely on the patriotism to which you referred?—I think we could.

Mr. BUTCHER.—In Scotland it has been found necessary to have paid Secretaries; it is quite a small thing, £30 or £40 a year, but it has been found necessary because the amount of correspondence and secretarial work is often very great.

Dr. JACKSON.—Would it not generally be held by a member of the Board?

Mr. BUTCHER.—It always is held by a member of the Faculty in the cases to which I refer.

988. Dr. JACKSON.—The phrase seems to contemplate the bringing in of an outsider, but it may be only a matter of wording. (Mr. Gwynn).—That is not intended.

LORD CHIEF BARON.—The junior of the Faculty for the time being might conduct the correspondence; he would not find it a very serious labour, I think; it would be only for a short period.

989. CHAIRMAN.—You proceed to observe: "Each Faculty shall elect, from among its members, a Standing Committee to assist the Faculty in dealing with matters of detail." I should think the better way

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would be to give a general power to the Faculties to appoint Committees, would it not?—(*Professor Joly*).—One Committee for all the Faculties?

990. No, each Faculty—not to limit them to one Standing Committee, but give them a general power to appoint Committees?—Yes.

990A. To which Committee they could delegate a portion of their powers?—Yes.

991. Then you observe: "It will be seen that the Faculties possess important influence in the election to the Fellowships, Professorships, and Lectureships filled according to the procedure laid down. On this matter the judgment of a Faculty is the best in the University. The Faculties cannot enforce courses of study, &c., although they can suggest them; because questions of relationship and proportionality arise which are best known to the Board. It must be borne in mind that upon this last-mentioned body the Faculties will be largely represented." Is there any observation you would like to make upon that part of your scheme before I proceed?—Nothing, except to draw attention to the fact that the Faculties would take the place of the existing Council.

992. You propose that the Faculties should operate separately rather than form one Board?—We propose that the Faculties should each consider their own business and that the Board should act as a central body or authority.

993. Then you come to the very important question of the Fellows. "Election to Fellowship shall be (a) on the published work and credentials of the candidate, or (b) on the results of an examination, the date and scope of which shall be announced by the Board at least one year in advance." Would it not be desirable to have some condition precedent to the consideration of the merits of the work? What was passing through my mind was this. Would it not be desirable to confine the possibility of Fellowships to men who had reached a certain grade in honour schools? It has been suggested that if men are elected on published work and credentials it might be said there was unfairness in the election or doubt might be cast on the authenticity of the work. But suppose you required that candidates for Fellowships who asked to be elected on their published work or their representations should previously have reached a certain standard in some honours school or other. What do you think of that?—Personally I would not like it so much as what we have here suggested. I may say I have never been able to accept the view that election on published work is any more open to invidious criticism than election according to examination. In fact I would be inclined to put it the other way. I would say that if the results of the examination were published, along with every question and every answer, then and only then would the outsider have the same assurance of fairness as he would have on published work.*

993A. You would not desire to make any condition in regard to previous position in schools?—I do not think we thought it desirable.

Dr. JACKSON.—A practical difficulty might arise in the case of a man who had actually broken down in health at the time, or, worse still, in the case of a man whose health had been damaged at the time, but who had not so far broken down that he was unable to offer himself; and there are cases of men whose forte has been in original work and not in Undergraduate competitions.

Mr. BUTCHER.—That is quite my experience.

Sir THOMAS RALEIGH.—There have been such cases at Oxford. Cardinal Newman and Matthew Arnold would have been excluded from Fellowships if a First Class had been required.

LORD CHIEF BARON.—There is the case of Sir Robert Ball.

994. CHAIRMAN.—In some case, I think the condition has been added to the introduction of theses that the persons presenting the theses shall be examined upon them. What do you think of that?—I can now only express a personal view, but I think it is a good arrangement.

CHAIRMAN.—I think that applies to the Doctorate of London.

Sir ARTHUR RÜCKER.—Yes.

CHAIRMAN.—With power to remit?

Sir ARTHUR RÜCKER.—Yes. But if there is the slightest doubt as to the authenticity of the work it gives an opportunity to test it.

995. CHAIRMAN.—I recollect the case of a thesis

presented by a lady; it was more or less the composition, not of herself, but somebody else; she stated it to be so, but it gave rise to a great deal of difficulty. But you think that that would not be an objectionable provision?—I think if you examined the candidate on matters connected with the thesis you would, to a certain extent, get over the danger of the thesis not being authentic work.

996. Sir ARTHUR RÜCKER.—You would leave it to the examiners to do so if they thought it necessary?—Yes.

997. CHAIRMAN.—You proceed to state: "The examination for Fellowship shall not be open to candidates over twenty-seven years of age, unless the candidate holds a Readership, when the age may be extended to thirty." That, I suppose, you think is very desirable in order to prevent men going on for an undue period trying for Fellowships?—(*Mr. Gwynn*).—There is a great deal of feeling on that point.

998. LORD CHIEF BARON.—In favour of the proposal?—In favour, yes.

999. So that a man's life shall not be spoiled waiting for a Fellowship. If a man waits until he is thirty or thirty-three for a Fellowship and then fails in the end his life is spoiled?—Yes. If you will examine the figures of the last ten years you will find that the age has been rising.

1000. CHAIRMAN.—The average number of attempts made by successful Fellows I believe is five. Is not that a serious evil?—I think so certainly.

1001. The way you propose to check that is by an age limit?—That is the only check. (*Professor Joly*).—It is also partly met by the subjects being announced one year in advance. I may say that I have heard distinguished candidates for Fellowships here who were ultimately successful state that after the first two or three years' work they did not think they were progressing in the acquisition of knowledge.

1002. But progressing in the art of acquiring a certain amount of knowledge to be ejected at a given date—(*Mr. Gwynn*).—One gets to know the examiner's peculiarities very well.

1003. Then you observe: "The existing competition between candidates answering in quite different subjects is obviously objectionable. The evil can only be removed by previous announcement of subjects to which the examination will be confined. The suggested changes must be considered along with the institution of Readerships." Are not the subjects for Fellowships very much too much confined at present?—Yes, certainly; in fact, we have come lately to something like an *impasse*. To take a single instance, when we made French an alternative subject to Greek we found ourselves without sufficient expert teaching in that subject, and at present there is no provision for securing that tutorial teachers in Arts shall know anything about French. As a matter of fact, some teaching is being given by men who have no paper qualification on the subject at all.

1004. Taking some of the branches of science, I rather gather from what we have already heard, that a man, however eminent he might be in Chemistry or Biology, could never obtain a Fellowship by virtue of his knowledge of those sciences?—(*Professor Joly*).—That is so at present. I think this is an important clause. It is stated here, "The suggested changes must be considered along with the institution of Readerships." I would like to say that at present it is urged in favour of the examination system that thereby you secure men—our own men—who have worked their way up through the Arts courses; they have taken a Moderatorship; they have taken Studentships, and they read for Fellowships. There is no doubt whatever that it is a desirable thing that we should have a certain number of our Fellows who have been, as it were, members of the College from the first. We get Fellows who are fond of their University, and devoted to it, and who feel that it is their home. I think a certain number of gentlemen of that class most desirable. I am mentioning my own personal opinion. But when we get Readerships, if we do get them, I am in hopes there will be another way to the Fellowships, without going through that examination mill, which will yet afford to us our own men, because a Reader will be appointed on his Moderatorship; he will have three years before him in which to distinguish himself, and show what sort of man he is, and he may compete for a Fellowship on the same method, the method of election on distinctions. So we

* NOTE ADDED BY WITNESS (*Professor Joly*). I have never known or heard of a case in which the fairness of an election to any of the chairs has been questioned. The elections in these cases is almost invariably on published work and credentials.

are in hopes that in the future it will work out that we will get our own men, who have worked their way up in that manner

1005. If I follow you rightly there will be a certain number of Fellows elected from the Moderators?—As Readers.

1006. But ultimately they get from Moderatorships to Fellowships?—Yes. You will notice that there is a special privilege extended to holders of Readerships, namely, that they may compete until they are thirty years of age.

1007. Your next two paragraphs deal with the mode of election under (a) and (b), respectively; (a) is to be elected after consultation with the Faculty, and (b) on the examinations?—Yes.

1008. Then you go on to propose that "Fellowships shall be for a period of three years, at the end of which time the Fellow may be re-elected. If re-elected, the tenure shall be *ad vitam aut culpam*. (The Fellow before re-election is known as a 'Provisional Fellow' in what follows)." Then you propose that a Fellowship shall be attached to each Principal Chair. That is what you have explained to us already—the eleven Chairs which occupy the men's whole time?—Yes.

1009. Then would you propose that they should hold these Fellowships during the term of the Professorship only?—They would presumably remain Professors all their days until they retire.

1010. Suppose a Professor to become culpable; does the Fellowship then expire with the Professorship?—Oh, he is a Life Fellow.

1011. Therefore, in the case of the *culpa* of the Professor, he would lose the Professorship and retain the Fellowship?—Oh, no; that is not intended, I think.

1012. I want to know whether the election to Fellowship is for life?—Not independently of the Chair.

1013. He only holds it as long as he holds the Chair?—Yes; he is a Professor-Fellow.

1014. And as such he only holds the Fellowship while he is a Professor. It is obvious, of course, that the Fellow is elected for life?—Yes.

1015. While the Professor is for life or "*ad culpam*," or until death or "*culpam*," as I should put it?—It was intended, I think, that the Fellowship should also be "*ad vitam aut culpam*."

1016. Then there is a difference in that respect?—(Mr. Gwynn).—Section 17 sets out that the Fellow, when re-elected, shall hold "*ad vitam aut culpam*," and that applies to all the Fellows.

1017. We were discussing, while you were out of the room, Mr. Gwynn, the question of incompetence; a man may become incompetent to carry on a Professorship, but may be competent to hold a Fellowship and receive the usual emoluments. Do you propose that his emoluments should cease when his incompetence as a Professor is ascertained? I mean it is obvious, is it not, that the Life Fellow and the Professor-Fellow stand on a different footing?—We contemplated that they should stand upon the same footing, as for instance, the Professor of Mathematics or the Professor of Greek. A Fellow, for instance, first becomes a Fellow, and then later on is elected to the Chair of Greek. I presume that if for some serious offence the gentleman who had the Chair of Mathematics was considered undeserving of the Professorship he could not hold the Fellowship.

1018. But supposing he resigned the Fellowship, would he resign the Professorship too? I mean is that your scheme, or that a Professor resigning his Chair should retain his Fellowship?—I do not know that the question of resigning has been considered.

1019. Then I will ask this other question: In the case of a Professor becoming incompetent without fault, does he remain a Fellow?—I take it he is on the retired list of Fellows. I do not know whether we ought to call our retired Fellows "Fellows" or "Ex-Fellows." It seems to me merely a question of nomenclature.

1020. LORD CHIEF BARON.—He has ceased to perform active duties, and has become entitled to a pension?—Quite so.

1021. Mr. BUTCHER.—Is your new Fellow not to be a working Fellow in the same sense as a Professor? Is he not to have, once he becomes a Life Fellow, normal duties, and, assuming he has such duties, and neglects them, could his Fellowship be made void?—It was not intended that he should discharge tutorial duties.

1022. Then he would simply hold an idle Fellowship—a Prize Fellowship?—Certainly; yes.

1023. CHAIRMAN.—You hold, really, that the Fellowship shall determine with the Professorship?—I think in the case of a Professorship to which a Fellowship is attached, that really is an Honorary Fellowship. Let us suppose a Professor of History is elected, and is thereupon given a Fellowship; his stipend is paid to him really for the Chair of History, and he merely has the title of Fellow. As I understand, it is really an honorary title; it places him in the body of Fellows, and makes him eligible for certain offices, but the Fellowship does not itself carry with it any emolument.

1024. But it carries with it certain powers?—(Professor Joly).—Certain privileges.

1025. Dr. JACKSON.—It carries the £40 Irish, does it not?—(Mr. Gwynn).—That is not a point which we have considered.

1026. LORD CHIEF BARON.—You do not contemplate a man being unable to teach his class as a Professor and continuing a Fellow; it would disarrange your own scheme?—(Professor Joly).—I think the wording of paragraph 18 is sufficiently clear—that the Fellowship is attached to the Chair.

1027. If the substance of the matter is once known, it is very easy to decide upon a form of words which will express the meaning, and I think it is very easy to ascertain that your Fellowships will cease with the cessation of the Professorship.

1028. Dr. JACKSON.—At the same time, it appears to me that great hardships might arise in certain cases, and that when these questions of detail come up, it might be desirable to make some provision for such a person to have a pension, or possibly a Fellowship. Still, that is a detail which we need not now consider.

1029. LORD CHIEF BARON.—At the re-election of a Fellow there would not be anything in the nature of an examination, I suppose?—No.

1030. CHAIRMAN.—The re-election would always involve a consultation of the Faculty, I suppose?—Yes; No. 20 defines that.

1031. "In making an appointment *ad vitam aut culpam*, whether in the case of Fellowship, Professorship, or Lectureship, the Board shall confer with the Faculty most concerned." That applies to re-appointments, of course, as well; would it not be better to say "appointments or re-appointments"? That would make it quite clear?—Yes.

1032. Then you propose that:—"There shall be, as a general rule, an annual election to Fellowship according to method (b)"—that is the examinational system?—Yes.

1033. "However, the Board shall have power to suspend one or more elections if in their opinion advisable in the interests of the University. More than one Fellow may be elected annually if necessity arises." Then you give some statements with regard to the number of Fellows, which I think I need not read. Then you say:—"At the age of sixty-five a Fellow may be retired by the Board, subject to the approval of the Faculty concerned, or he may voluntarily retire." That applies to all Fellows?—All Fellows alike, yes.

1034. "At the age of seventy retirement shall be compulsory, unless it be deemed by the Board that it is desirable the Fellow should continue in office. Upon retirement a Fellow shall receive a pension, the amount of which shall be graduated according to his years of service, a certain minimum period of office being required to entitle the Fellow to full pension. In the event of illness necessitating retirement at an age before sixty-five, and after the tenure has become life-long, a pension which is graduated according to his years of service shall be paid to the Fellow. In the estimate of service the probationary period shall be included. There shall not be less than five Tutor-Fellows who shall act as Tutors and perform no other duties, save lecturing not more than twice daily during Term and examining. A Provisional Fellow shall not act as Tutor." That, I understand, is with the view of separating what may be called the parental duties from the others?—Yes.

1035. I pause there because that is the end of that paragraph. Would you like to say anything further on that part of the scheme?—I would like to observe that the list of Chairs in paragraph 19 is really given for explanation only. In the first place, as I have already said, it is not intended to include existing occupants of chairs in this scheme—I mean to say it is not intended that they should all get rights to

DUBLIN

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become Fellows; and another remark is that that list of Chairs of course might not be a permanent list; it might be extended in the future. For instance, the Chair of Modern History might become a whole-time Chair.

1036. Would it not be desirable to define the number of Fellowships which have been given to Chairs, and then to elect to those from time to time? What I rather mean is that supposing the number of Chairs to be enlarged, the number of Fellowships should not be enlarged with them. It seems to me it would perhaps constitute a motive for not creating new Chairs if they always carried Fellowships with them?—Well, I am of opinion that every Professor should devote his whole time to the College, and to the government of it, and he ought to have a right to a pension, and he ought to have, in fact, all the privileges of Fellowship; and, holding those views, it is difficult for me to draw a distinction between one subject and another, and say which should have those privileges and which not.

1037. How would it do to treat them like Bishops in the House of Lords, where only a certain number of seats are available, and where, on a vacancy occurring, it goes to the Senior outside Bishop?—I have not considered that point.

1038. But you see the difficulty in requiring that every whole-time Professorship shall carry a Fellowship?—(Mr. Gwynn):—It is not easy to say how the University will grow, and we would not like to recommend a system which would fix it for all time, and leave no power of development.

1039. LORD CHIEF BARON.—I think the creation of future Chairs is a matter of certainty, and with the development of Science which is going on at the present time, who can say what may be the limit in the possible number of Chairs?—Yes; what I mean is that I should not like now to determine the relative importance of the Tutorial body and of the Professorial body; the latter in the past has greatly grown in importance, and I should not like to do anything to prevent its growth in the future.

1040. CHAIRMAN.—You would like to give power to the Governing Body to enlarge the number of Chairs which would have Fellowships attached to them?—I think so.

1041. But I still want to go back to my point: Would you still wish to have every new Professorship, from the mere fact of its creation, carrying with it a Fellowship, or should not the number of Professor Fellowships in the first instance be defined?—Of course I feel that there is a difficulty about that; in the case of certain Professorships I know that the duties are relatively unimportant. It may require great learning, for instance, to be a Professor of Arabic, and yet the part he plays in the life of the College is necessarily less than that played by, say, the Professor of Anatomy. The Professor of Arabic might occupy a whole-time Chair, and yet it might be difficult to weigh his relative importance as compared with the Professor of Anatomy.

1042. LORD CHIEF BARON.—I would like to have your opinion upon this. It appears to me, looking into the history of this University, that almost from its commencement it has been most closely tied up by King's Letters; you could not appoint a new Fellow without a King's Letter, for instance. Do you not think that there ought to be certain powers given to the University, so that it should not be so strictly bound up?—Yes, I feel that very much.

1043. It is a very serious thing to be constantly under the necessity of applying for a King's Letter?—(Professor Joly):—In the University of Liverpool, I understand, the Council has the power of framing Statutes for the consideration of the Court.

1044. CHAIRMAN.—They are only subordinate Statutes?—They are only subordinate Statutes, but still, the Council has the power of framing them.

1045. Yes, but they have to be laid on the Table of the House, and are subject, I think, to appeal to the Privy Council?—But in that case a King's Letter is not required.

1046. I conceive that it might be very desirable to give a Board of this kind power to make subordinate Statutes, and with an appeal to the Privy Council?—(Mr. Gwynn):—As the Lord Chief Baron suggests, we have been unable to take any steps in the direction of reform without invoking the power of the King's Letter, and under the political circumstances that exist in this country it is quite intelligible that the

Board should sometimes have hesitated to resort to this course.

Dr. JACKSON.—Will it not be necessary at some time to get a re-codification of the existing Statutes?

LORD CHIEF BARON.—Undoubtedly.

Dr. JACKSON.—As I understand, the College is governed by ancient Statutes and supplemental King's Letters, and I do not myself see how one can get a clear view of the institution until the legislation has been brought up to date.

LORD CHIEF BARON.—It is a most complicated Code.

1047. CHAIRMAN.—I will now return to your paper, and take up the paragraph relating to Readers. You propose here that:—"Each year the Board shall, after consultation with the Examiners, elect not more than four Readers on the results of the Moderatorship Examinations, and also having regard to the previous career of the candidates. The subjects upon which these elections shall be made shall depend mainly upon the requirements of the University at the time, and in part upon special merit shown by the candidate. The tenure of office of a Reader shall be three years; and the salary attached thereto shall be £150 per annum, along with rooms and commons." Now, you propose there that the elections shall be not only upon the results of the Moderatorship examinations, but also having regard to the previous career of the candidates. I suppose you mean previous success in examinations, and not merely such an opinion of his career as may be given by his tutor?—(Professor Joly):—No, I think it would be mainly in regard to his success in examinations, but a young man might have distinguished himself in some way as a writer, or in research, or something of that kind; and I think that any circumstances which show that the particular candidate is a deserving case ought to be taken into consideration.

1048. Then you say: "At the conclusion of the three years, the Readership shall become vacant, but in case of special merit, or where it is deemed desirable to encourage the holder to go on to Fellowship, the tenure of office may be renewed by the Board upon the recommendation of the Faculty concerned, and an increase of stipend given, if good reason arises." Then you provide for the duties, which "shall consist in teaching in Arts or in acting as Assistant to any of the Chairs." Why do you confine it to Arts—why not extend it to Science?—It is so intended; he may be attached as an assistant to any of the Chairs that may require such assistance, and that may be a Chair of Science.

1049. But why do you confine the teaching to "teaching in Arts," while you leave him free to act as Assistant to any of the Chairs?—As an Assistant he would have to perform certain teaching duties; for instance, the teaching of the steam engine in the School of Engineering is discharged by an Assistant, and subsidiary subjects that require special personal teaching are often handed over to competent Assistants.

1050. These Readerships are similar, are they not, in a good many ways to Junior Fellowships?—Except that being a Reader does not in itself give any claim to become a Fellow.

LORD CHIEF BARON.—In reference to the word "Arts," it is a word, I think, which is often used in Trinity College so as to include Science. In the Honours Course in Arts, the first thing I see is "Mathematics."

1051. CHAIRMAN.—Is there any further observation you would like to make upon that head?—I would just like to remark that we have nothing of the kind at present in Trinity College, except one prize, the Fitzgerald Memorial Prize, which gives a young man £50 for a year, and entails that he should do a certain amount of teaching and a certain amount of research work during the time he holds the Prize. Otherwise there is nothing of the kind in the College at present, because in the case of the University Student who gains £100 for five years under the present system, there are no duties attached to it; he need not engage in any research work or teaching; he can go away—and very often does—and pursue his studies at the Bar, or in Medicine, or whatever else he may be intending to devote his life work to, and the money is simply a money prize. The suggestion here is that Studentships should merge into Readerships, and that a still larger sum should be expended by the College in encouraging post-graduate work, because that is what it comes to.

1052. Sir A. W. RÜCKER.—There is one point which I am not quite clear about. You have suggested, firstly, that there should be a Fellowship to which election is to be made by examination every year; and, secondly, that the subject of that Fellowship should be declared by the Board?—(Mr. Gwynn)—Yea.

1053. I realise the great difficulty in recognising the value of men engaged in different subjects, but when the Board has to decide that a Fellowship is to be given in a certain year for Physics, we will say, and not for Classics, would not the Faculty interested in Physics and the Faculty interested in Classics try to influence the decision of the Board in that year?—Well, they will have to consider two things—one, the qualifications of the different candidates, and the other the necessities of the University. I mean to say, if the Board feel that they will shortly want additional teaching in, let us say, Modern Languages or Experimental Science, then they will hold a Fellowship examination in one of those subjects.

1054. But that does seem to take away the advantage of the present system, whereby if a man can get to the top of his fellow students, he will get a Fellowship?—But I still think the other consideration will come in also, and if the Board felt that they had an exceptionally good man in a particular subject, they would be likely to offer a Fellowship in his subject rather than lose him.

1055. Then the Board will have to decide without having before them, as it were, the formal evidence of his goodness, whereas now they have that evidence before them?—Well, they will, of course, have the evidence of the examinations he has been through—Moderatorships and so on. By the time a man has worked through his examinations here, the College has pretty well made up its mind as to his ability. The Fellowship Examination does not often upset the verdict of the Moderatorship examination. (Professor Joly)—You see the Readership gives a man the opportunity of distinguishing himself in other ways besides merely examination work, as an Assistant to the Chairs, and by work in the Laboratories.

1056. Still, a Fellowship is a great prize, and it is necessary to be careful in framing the conditions for securing it?—Well, that is only one road to a Fellowship.

1057. One other point. You are going to have these different Faculties, and the only nexus between the various Faculties is the Board?—Yes.

1058. I have had some experience in that direction, and my experience has been that when reference is made to Faculties, they all report on different lines, and you get all sorts of reports which do not agree one with the other. Ought you not to have some system by which all the Faculties could meet in common—or their Chairmen at all events?—(Mr. Gwynn)—Yes, I can imagine that that might be very useful.

1059. You would not have any objection to a provision of that sort?—No, certainly not.

1060. Dr. JACKSON.—In the first place I want to ask you this: What does the Senate do at the present time?—At present the Senate can only meet when a Grace is sent down by the Board, and they can only discuss that Grace.

1061. What sort of matters require the approval of the Senate?—The ordinary business of the Senate is the approval of degrees. That is practically formal. There exists a power by which the Senate can refuse degrees, and as a matter of fact the Senate can block the whole business of the University by refusing to pass degrees, but that is never done.

1062. Then, really it is degrees only with which the Senate is concerned?—Not only that; besides degrees there are certain matters—constitutional matters—upon which the Board consults the Senate; for instance, when we admitted women to degrees, a Grace was sent down, and the question was formally debated in the Senate as to whether it should or should not be done.

1063. Was that on some special legal ground, or was it on the general ground that the question was one of interest to the whole University and all its members, and that, therefore, it was desirable to get the assent of a larger body than the Board?—It was on the latter ground, and I have never been able to discover the cases in which the Senate must be consulted.

1064. LORD CHIEF BARON.—I can give you, perhaps, a rough idea upon that. The Senate is a University body, and in dealing with the University the Senate is obliged to be called in; while the Board represent the

College only. I think that is the explanation?—(Professor Joly)—The Corporation of the University consists, as I understand, of the Chancellor and the Professors and Masters.

1065. Is the University as distinct from the College body?—Yes.

1066. Sir T. RALEIGH.—Has the Senate any power really—I mean, supposing the Senate had reported strongly against the admission of women to degrees, would not the Board still have been perfectly free to apply for a King's Letter admitting them?—(Mr. Gwynn)—If the Senate had refused to give their assent, I do not know whether the Board could have overridden the Senate or not.

CHAIRMAN.—Does it not depend upon this—that the Statute of Charles I. required the assent and consent, apparently, to an application for a King's Letter, of the Provost, Fellows, and Scholars, and that there is no other way of consulting the Scholars except by means of the Senate?

LORD CHIEF BARON.—I am afraid that is not so. This clause refers, I think, to the College and not to the University: as to the nature of the latter there is a difficult question upon which Lord Chancellor Napier and Mr. Baron FitzGerald gave different opinions. But I think you will find that that is the necessity of the Senate being called in in matters such as Mr. Gwynn referred to, that they are University matters.

Dr. JACKSON.—My Lord Chief Baron, am I right in thinking that the Members of the Senate who have their names on the Board are not meant by the term "Scholars"?

LORD CHIEF BARON.—Certainly not; the Scholars are a body—it used to be seventy in my time, with emoluments of about £70 a year each. Scholarships used to be obtained in the Junior Sophister's year, or, in the case of some clever students, a little earlier, but they are not the persons referred to by Dr. Jackson.

1067. CHAIRMAN.—Perhaps I may refer you to the second volume of the Statutes, page 304,* where you will find the Letters Patent creating the Senate and giving its powers?—(Professor Joly)—Is it not something like Convocation at Oxford?

Sir T. RALEIGH.—Convocation has real power.

1068. LORD CHIEF BARON.—Is not this a Senate only in name, and is it not the fact that it has no power except to confer or veto degrees?—(Mr. Gwynn)—It can say No; it has that power.

1069. That is all?—And I take it they could have refused to admit women, and they could refuse addresses, and such things as that.

1070. But they have no power in reality to do anything for the real benefit of the University?—No, none.

Dr. JACKSON.—All that has been said in the last five minutes goes to show that the Corporation called Trinity College is distinct from the Corporation called the University; and it seems to me, from my possibly sentimental point of view, rather a pity that the Board should be expected to report about purely Collegiate matters to the Senate which represents the other Corporation.

LORD CHIEF BARON.—I do not think it is bound to do so.

1071. Dr. JACKSON.—No, but I am speaking to paragraph three:—"The Board shall annually report to the Senate as to the academic work and progress of the year, and present an audited financial statement." I should like to see the Academic Council so far strengthened that reports should be made to it about the purely academic work. But I do not understand the relation of the Academic Council to the Senate?—At present there is no relation whatever, I think, except that the Senate elects four representatives to the Academic Council.

1072. I should have thought that the Academic Council could be so strengthened that it should be the proper administrative body of the Senate, and that Academic matters should be reported to it; but I confess that I should be sorry to see the Collegiate family report about its purely domestic matters to the Senate or to the Academic Council. Do you not value the College Society as opposed to the degree-giving University?—The two things are so entirely fused with us that I can never think of them apart.

1073. And yet I must repeat something that I have already said—that already, outside the Society of Trinity College, there are Professors who are not members of what I should call the Collegiate family. —(Professor Joly):—Yes, there are University Professors, but the position of those University Pro-

DUBLIN.
Oct 18, 1906
Edward J.
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* Charta et Statuta Collegii Sacrosanctæ et Individuæ Trinitatis Reginæ Elizabethæ Juxta Dublin, Vol. II. (Dublinii, G. Weldrick, 1898).

DUBLIN.

Oct. 18, 1906.

Edward J. Gwynn, Esq., M.A., Junior Fellow of Trinity College, Dublin; and Professor Joly.

fessors is very extraordinary in this University, as far as I understand it. There are only three or four of them, and I understand that the University Professors are elected by the Board.

1074. Yes, and I should like to see the Academic Council so far strengthened that it should have the election of the University Professors. However, I am indicating a different policy, because I am anxious to know what you, who have thought out most carefully a scheme, would have to say to a rival method. —(Mr. Gwynn):—A rival method of electing certain Professors?

1075. No, I mean a rival system as regards the whole constitution.—(Professor Joly):—I think it would be very desirable if you would kindly tell Mr. Gwynn what you suggested, because I do not think he was here at the time you stated it before.

1076. Very well. I am suggesting that purely academic business can be separated from purely Collegiate business. It has occurred to me that you might have an Elective Council in Trinity College, and that you might also have a strengthened Academic Council in the University; that the strengthened Academic Council should deal with the purely academic things, and that the Elective Council of Trinity College should deal with the matters which concern the College rather than the University; and I suggested also that the College might have a certain power of electing to Fellowships Professors, or other persons whom they wanted for the service of the House.—You suggest that both bodies should be elected?

1077. Yes, and that in fact the two purposes of the existing Governing Body should be completely dissociated. As I understand, the Board at present exists for two purposes; on the one part, to secure proper pensions to those who have served the College, and on the other part to govern the College and the University too. Now, it seems to me that those two purposes ought to be dissociated, and I should have thought that when you had dissociated them, when you had made the Governing Body elective, there was something to be gained by separating the Collegiate Governing Body from the Academic Governing Body, and the more so because I realise the great advantage of leaving these Governing Bodies unpaid.—(Mr. Gwynn):—Well, I do not know that I am quite clear as to what functions would be exercised by the one Council and what by the other; for instance, whether the management of, let us say, the Medical School, would be the affair of such an Academic Council or of such a Collegiate Council.

1078. I should have thought that according to the scheme I am thinking of (perhaps you would call it a wildly radical one), it would be the affair of the Academic Council.—With us the relations of the Medical and of the Arts Schools are so very close, and so mixed up, that I can hardly see how it would work if the same students were being looked after by one body *qua* Professional students, and by quite a different body *qua* Art students.

1079. But I should have thought that the Arts Students also would come under the Academic Council.—But I mean the Arts students are also, practically all of them, Professional students, and it appears to me that they would be under two different controls.

1080. Are you assuming that the Students would necessarily be looked after by the College? I am assuming, myself, that the teaching of the Arts students would be done by tutors in College, but I am assuming also that the Academic Council would settle what the curriculum was to be, and would choose Examiners, and do all that concerned the regulation of them, though not the teaching.—The professional teaching, for instance?

1081. The professional teaching I should have thought would be done by the Professors, who are already, many of them, under the University and not under the College.—Still, they have to work with the Collegiate teachers, and it is all a matter of the closest adjustment—I mean they interlace in all sorts of ways. I do not see what would be gained, and I should have thought that it would introduce unnecessary complications.

1082. I am a little prejudiced by seeing elsewhere the Collegiate system helping the University system—the University planning the courses of studies, and providing Professorial lectures, the College taking

care of those students for whom the Professorial teaching is too high, or not sufficiently definite?—It strikes me rather as if such a double Council would perpetuate and accentuate just what I want to remove—the competition between the interests of the Arts School and the Professional Schools: because the Arts School, roughly, I think, corresponds to, and come under, your Collegiate Council, whereas the Professional Schools would come under the Academic Council. Now, there has been of late years a state of things in which the two interests are pulling different ways, and we have had a good deal of trouble in making them work smoothly together, and in so far as they do work smoothly together it is just because they are under the same government; and I think that our scheme would meet the case by bringing them closer together; whereas, if you had these two bodies, they might pull opposite ways, and the students would suffer. But, of course, I can hardly venture to criticise your conception without understanding it more fully.

1083. Perhaps I have raised rather a large question, and I do not think I ought to go on further with that topic; unless you want to say something more, I do not wish to take up any more time upon that particular matter.—No, I should not care to speak upon it without knowing something more about it.

1084. In paragraph nine you propose that: "The Bursar and Senior Lecturer shall be appointed by the Board, and the tenure of office shall be as at present." May I ask what the tenure of office of the Bursar is at present?—Annual.

1085. I suppose he is generally re-elected?—Usually for several years.

1086. When you say "several years," do you mean four or five years?—There is no fixed period.

1087. He might go on for twenty years?—Oh, yes; Dr. Carson was Bursar for, I cannot say exactly how long, but something like that period.

1088. I only wanted to know whether, if you got a good Bursar, and he cared to retain the post, you would keep him for a long time.—It would be a great advantage to do so.

1089. I thought so, but something I heard caused me to think that of late the office of Bursar had been held only for four or five years, and I wondered whether there was any tradition that the office ought to circulate.—I believe you would find that Dr. Carson held it for a much longer term than that.

1090. There is one matter which is not quite clear to my mind in this very carefully thought-out scheme. Have you any notion what you would do with the funds now devoted to the payment of the Senior Fellows? I am not thinking, of course, of the near future; I am thinking of a distant future when all vested interests shall have been satisfied.—Well, of course the question would arise as to whether you would find you would get the same class of men to accept a Fellowship if they were paid as Junior Fellows are at present paid, and then retired at an income much lower than the Senior Fellows get. Of course, at present, part of the financial inducement to gain Fellowship is the provision it offers for one's old age; so it would be simply a question of what you would get in the market for a given sum as to whether you would or would not have to raise the payment of a Fellow in the future during his earlier years on account of reducing their payment in the later years. And then, again, you would certainly have to pay some of your Chairs very much better than at present; the payment of the History Chair at present is simply ridiculous, and you would find a good many other striking examples.

1091. Then, would you, if you should have an elected Council in the near future, be prepared to keep the Senior Fellowships at their present value, as a way of discharging the vested interests of the existing Society? It seems to me that every Fellow has got a vested interest to become Senior Fellow in the course of time, and you are contemplating the establishment of an elected Council.—Yes.

1092. Which would remove from the Board their executive power. Is it your scheme that for the satisfaction of those vested interests, those who are now in the Society should become in due course Senior Fellows so far as emoluments are concerned, although they would not have the duties to perform?—I think the proposal in our scheme is that annuities might be paid to the existing Junior Fellows as a financial equivalent.

1093. Oh, yes, I was forgetting that. But do you think there is anything to be said for an alternative scheme such as I have suggested?—I do not quite know at what period the existing Junior Fellows would come into these incomes.

1094. I am suggesting that although governmental power would have passed from the Seniors, there might still be Seniors having the existing emoluments?—Well, I suppose that is a question of what would pay the College best.

1095. That would be one possibility for settling the obviously great difficulty of satisfying the vested interests of the existing Society.—It would be one way, yes.

1096. In paragraph fifteen you say:—"Election to Fellowship shall be (a) on the published work and credentials of the candidate." I should like to ask Professor Joly whether he does not think that the words "or unpublished" might justly be introduced. It seems to me that the introduction of those words would make it possible to include dissertation work and experimental work, such as a young man under twenty-seven might have done, and yet not actually published.—(Professor Joly)—Well, I think that theoretically what you suggest would be a perfectly just amendment, but I think we have to consider the question upon other grounds besides that of the fairness of your mode of election, and I think that the fact that the work has to be published does afford a guarantee to the outside public which would not be given under your plan.

1097. CHAIRMAN.—Would it not be very hard to say that a man who had written something which he had been unable to get any body to publish should be excluded?

1098. Dr. JACKSON.—I am speaking upon this matter from my own experience, and again and again I have confidently recommended a man whose work was not ready for publication. I should have thought it cruel to oblige him to go out into the world with work that was not complete, although it was ample justification for his election to a post. I myself once strongly recommended a man for election to a Fellowship. I knew that he was contemplating publication. I pointed out to him that there was something coming which would presently oblige him to re-write everything he had written: but nevertheless of the excellence of his work as a proof of originality and power I had no doubt whatever. I hope that any regulation of this sort will not be made too stringent.—Personally, I should be strongly in favour of what you say.

1099. I should have thought that Trinity College was strong enough to set at defiance outside talk.—Yes; we ought to be.

1100. I should like to ask a question which does not quite directly arise upon No. 15, but I think that it was suggested to me by some remark made in connection with that section. Who are the Electors to Fellowships—are they necessarily Fellows of the College?—Yes. The idea is that the Board should elect to Fellowship in the future, but on the recommendation of the Faculty.

LORD CHIEF BARON.—I think Professor Jackson is asking who at present elect to Fellowships.

Dr. JACKSON.—I want to know who makes the election—whether it is the whole body?

1101. LORD CHIEF BARON.—At present the Board elect?—I misunderstood the question.

1102. Dr. JACKSON.—I am afraid I have not been clear. Under the existing constitution, who elect?—The Board.

1103. And do they alone take part in the examination?

LORD CHIEF BARON.—Oh, no, others take part in the examination.

1104. Dr. JACKSON.—The Examiners are appointed by the Board, to advise the Board?—(Mr. Gwynn).—They are appointed to examine the candidates, and they return marks; I am not aware that they advise the Board.

LORD CHIEF BARON.—Each returns his own marks, and does not know the marks of the others.

1105. Dr. JACKSON.—Then the thing is settled mechanically on the marks?—Not necessarily.

LORD CHIEF BARON.—There has been one example to the contrary, and as far as I know only one; but Mr. Kelleher will, no doubt, tell you.

Mr. KELLEHER.—The custom is to elect on the marks, but each Member of the Board takes an oath on the day of election to elect the man whom he thinks best fitted to be a Fellow.

1106. Dr. JACKSON.—Do they ever, in the examination or in the election itself, call in the assistance of complete outsiders?—I do not think it has ever been done so far as I can remember.

1107. Do you think it would be desirable to have the power of calling in assistance from outside?—I do; I hold that very strongly—that we ought to have some external Examiners, whether we elect to Fellowships in future by examination as at present, by question and answer, or by examination of a man's published work, in either case I think it is very important that we should have external opinions to help our own.

1108. CHAIRMAN.—You would make it obligatory?—I do not know whether I should go as far as that.

1109. Dr. JACKSON.—I should be very sorry to see it made obligatory, and exceedingly glad to see it made permissive. I may, perhaps, mention again that Trinity College, Cambridge, makes very great use of this method.—That is, of course, only a private opinion of my own; I do not think it has been discussed upon the Committee, or, at any rate, if it has been discussed nothing has been settled.

1110. I rather gather that the trend of opinion of you who have thought out this paper is towards attaching a Fellowship to each of the Principal Chairs, rather than that the Governing Body, whatever it may be, should have the power of picking and choosing particular Principal Professors to have Fellowships?—Yes.

1111. One understands the advantage of a strict rule of that kind, of course. I should like now to return for a moment to the question of the Professor Fellows who cease to hold their Professorships, and consequently lose their Fellowships. Do you think that it would be possible to have some system whereby Professor Fellows who lose their Fellowships should have a pension?—We certainly contemplated that any Professor Fellow who lost his Fellowship either through illness or from seniority would have that pension.

1112. He would have some sort of compensation?—Certainly.

1113. It seems to me that that would be desirable; because there is always the danger of the Professor Fellow holding on to his Professorship when he is unfit for it, if he knows that everything will be taken from him if he resigns. You might have a man staying on after he was long past work, if your regulation is made too stringent.—We certainly intended that all Fellows should have a retiring allowance provided.

1114. In regard to the Readerships, which term, I observe, is to be substituted for the existing title "Studentships," might I ask whether there is any great advantage in the word "Readership," as opposed to the word "Studentship"?—(Professor Joly)—No, I do not think there is any advantage, except that the continuance of the term "Studentship" would, perhaps, mislead those of us who have traditional knowledge of the place, and it would be better for the outside public to have a new term.

1115. You do not think there might be some harm in the use of the word "Readership," which elsewhere suggests the duty of giving lectures, whilst it might be that these men would not be doing much teaching, but would be chiefly engaged in research?—In Section 25 we have provided that they should give some teaching.

1116. You give them some teaching?—Yes.

1117. However, that is quite a small matter. I hope that you will keep the power of limiting the amount of teaching work which such men have to do, in their own interests, in order that they may have an opportunity of proper development.—(Mr. Gwynn)—That was a point that we considered, and which we were thoroughly agreed upon.

1118. In paragraph twenty-four you say: "Each year the Board shall, after consultation with the Examiners, elect not more than four Readers on the results of the Moderatorship Examinations, and also having regard to the previous career of the candidates." It is not quite clear to me whether you would or would not allow the Professors who superintended the men's work in the laboratories, for instance, to give evidence; you would not exclude that, would you?—Oh, no; I think that is what is meant. There is such a thing as "College opinion" about a man, and we want to consult that.

1119. As regards the phrase in paragraph twenty-five, "The remainder would be available for teaching

DUBLIN.

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Edward J. Gwynn, Esq., M.A., Junior Fellow of Trinity College, Dublin; and Professor Joly.

in Arts," surely the teachers in Arts must also be in some sort attached to the Chairs—or is the Arts Faculty different from the others in respect of attachment to Chairs?—I think the difference really is that the Readers would be under the Senior Lecturer, or else under the special Professors.

1120. These, then, would be people who are giving the teaching for ordinary Pass examinations, and would not be connected either with the Professor of Greek, or the Professor of Latin, or the Professor of Botany, and so on?—They might be giving what we call Pass Lectures, or else they might, according to their subjects, act as assistants to this and that Professor.

1121. I was not quite clear that I understood the paragraph that begins: "In answer to the objection." This is at the end of the paragraph under the head of "Readers":—"In answer to the objection that the institution of Readers would weaken public confidence in the teaching of the University," and so on. How should it weaken public confidence?—(Professor Joly).—Well, we thought that it might be said that the work that had hitherto been discharged by men of the well-known ability and status of our Fellows was going to be handed over, say from motives of economy, or from other motives, to another and inferior body.

1122. My own feeling is that the teaching of young men is very often of the greatest possible value, and helpful to an institution. I hope I have not taken up too much time in going into these matters of detail, but I have experience with regard to these matters, and my interest in them is so great, that I have ventured to deal with them rather fully.

CHAIRMAN.—We are very glad that you should give the Commission the benefit of your large experience.

1123. Mr. BUTCHER.—I have only a few questions to ask, as the ground has already been so well covered. I would like to go back to the point about the Fellowships and the Professorships. The proposal in the Statement is that the Professors should *ipso facto* be made Fellows, and upon that I would like to ask this: Are there not some strong reasons for retaining two distinct classes of Fellows—ordinary Fellows and Professors, to put it briefly. This in particular: you want, do you not, to keep up—to maintain—a system by which there shall be vacancies for Fellowships at regular intervals—in fact I think you say at least one a year?—(Mr. Gwynn).—That is so.

1124. So that there shall be some recognised academic career always open, through the system of Fellowships, to your best men?—Yes.

1125. Now, would not the regular vacancies which would occur in your Fellowships owing to some of them being held by Professors disturb that system very much?—(Professor Joly).—I think not. It would work out, I think, in this way. There would be the existing annual election to Fellowship continued in the future, which would normally be done by examination, but there would be power to interrupt that if requisite in the case of there being brilliant men amongst the Readers whom it might be thought desirable to appoint in another way, say by mixture of examination and theses. In addition to that, there would be the vacancies in Professorships.

1126. They occur, of course, at irregular intervals?—At irregular intervals, and we are proposing they should be filled according to method (a). They might occur at any moment, and they would be filled, as at present, by advertisement, or by invitations addressed to distinguished men.

1127. Then method (a) is not the normal method?—No; the normal method is the annual method.

1128. You have a break there in the annual method owing to the irregular vacancies created in the Professoriate?—But there is no break; they go on, as at present, to maintain the normal number of Fellows.

1129. Would you explain a little more, because I do not quite see, if you have a limited number of Fellowships, how you can have your regular annual vacancies combining with the irregular vacancies occurring owing to the retirement of Professors?—(Mr. Gwynn).—We should not have an exactly defined number of Fellows; it varies at present quite considerably, and sometimes we may have four or five more than we have at the present moment.

1130. LORD CHIEF BARON.—The number has been reduced lately?—It has, by death simply. When I became a Fellow, I think there were four more Junior Fellows than there are at present.

1131. Mr. BUTCHER.—Still, you contemplate a system which would keep up a well-defined flow of vacancies for admitting new men to Fellowships?—Yes, that would be provided for by the retirement system.

1132. The two processes do not interfere with each other—they go on parallel?—You may have two Fellowships in one year, and in another year perhaps three. That is, there is always the yearly election, and there may be one or two more if certain Chairs fall vacant.

1133. You seem to contemplate really two distinct and alternative methods of election—either on published work or on the results of examination; and the question I would like to put to you is: do you think any Fellowships ought to be awarded simply on the results of examinations?—That is a point which has been greatly debated even in our Committee. There are certain advantages in the examination plan. In this country people have more confidence in the results of examinations—I mean in their fairness—than in election. That seems to be so; it is irrational, as I think, but it is so. At all events it is an argument that weighs with many people. Then a consideration of quite a different kind comes in—that the method of election upon published work is open to the objection that it is inadvisable to drive a man too soon into publication, because a man must have some amount of erudition in Classical studies before he can write anything for publication.

1134. I recognise that, but would it not be safer to say that such examination alone should not be the test for Fellowship—that there need not be published work but, as has already been suggested, unpublished dissertations, which would certainly supplement the very unsatisfactory examination test?—I think you would reach the same end really—I mean you would test the same qualities—by altering the style and method of the examination. I do think our examination is too mechanical in its nature, but I think that might be met by giving wider questions, the replies to which would really be like small dissertations.

1135. I only suggest that it might not be wise to draw that sharp distinction between two methods exclusive of one another—two alternatives—but that it would be better to allow a combination of the two, and have a little more freedom in that way. I am quite aware that in Ireland anything that cannot be reduced to mathematical certainty does give rise to the suspicion of jobbery, and especially of some religious preference; but is it really the case that this method of publishing the marks down to single marks and half marks inspires public confidence? I should have thought it might rather have done away with all public confidence—the infallibility of the Examiner which is presupposed in that extremely rigid system of marking?—I believe, as a matter of fact, the public regards the Examiner as a kind of machine, into which if you put the questions the right results must come out.

1136. About the payment of Fellows—that is a difficult question. Certainly to those who are familiar with England the general scale of salaries to Fellows—even Junior as well as Senior Fellows—looks high for Ireland. Do you think there may be something to be said in favour of a somewhat higher scale or standard of payment in Ireland on this ground—that if the motive for getting a Fellowship here is not a pretty strong one, the exodus to England will go on, or increase, in the case of men who have attained some proficiency in learning?—Well, even with the prize as valuable as it is, the competition is surprisingly small, certainly of late years, and I find that pupils of my own are going in for the Indian Civil Service for instance, whom I should like to see competing for Fellowships, and who, I think, could compete with very reasonable chance of success. Take the parallel case of the English Church; in spite of the great wealth of England it is a fact, I believe, that the average income of clergymen is even lower in England than in Ireland. There are a great many clergymen in England whose rectory costs more than their stipend. This is largely because there are in England so many men who have private means and can thus afford to spend their lives at unpaid or ill-paid work. Well, in Ireland that is not so; you could not find men to do work on such terms, and I daresay something of the same sort would apply in the academic world.

1137. It is the case, I suppose, in Ireland that most of the products of Irish education are simply

for export—for the use of England or of the Empire?—I am sorry to say that we produce mainly for export.

1138. And it may be to some extent a valid reason for maintaining prizes a little above the ordinary level of academic prizes in England, that it is desirable that you should retain in Ireland this nucleus of distinguished men?—Really, that is a kind of question as to which I should prefer somebody else being the judge.

1139. I have one other question, and that is on a very small matter, viz., to ask you whether you have considered this point. Ought there to be on the Governing Body any outsiders of distinction? I fancy that in all the newer Universities in Ireland there are representatives who are not academic representatives, but who are eminent in civic affairs or otherwise. There may be some reasons against that in Ireland,

but it has been considered, I suppose?—Yes, we allow the Senate to elect one member of the Governing Body.

1140. What I rather wished to know was whether you preferred to have a purely academic Governing Body, without any outsiders at all?—That is the consensus of our Committee, although personally I think there is a great deal to be said for some outside help.

1141. It has often proved valuable in other bodies, but in Ireland there may be some particular reason against it. Was it discussed by you at all?—Yes, we did discuss the question. (*Professor Joly*).—At the time the question was discussed, there was a unanimous feeling that the elections to the Governing Body should be left with the men whose lives were bound up with the University.

DUBLIN,
Oct. 18, 1906.

Edward J.
Gwynn, Esq.,
M.A., Junior
Fellow of
Trinity Col-
lege, Dublin;
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Joly.

After a short adjournment,

1142. Dr. DOUGLAS HYDE.—I would like to ask you with what object you recommended that one representative of the Senate should sit on the new Board?—Well, the Senate of the University is an important body, and we thought it right that it should have a representative, to be elected from among the Fellows.

1143. I take it that the Senate does not interest itself much at present in the matters which the new Board would have to deal with—I believe it does not meet very often?—Not very often.

1144. When the Senate does meet, do many of its members turn up?—Not unless there is something of remarkable interest to come before it. When there is, I have known as many as a hundred members to attend.

1145. How is the Senate formed—what is the qualification for membership?—The Senate consists of all Graduates holding the degree of M.A., who register their names by the payment of a certain fee.

1146. I am an M.A., but I am not on the Senate?—You have to register your name, and pay a small fee, I believe £4 10s.

1147. Is it limited to people resident in Dublin?—I think not.

1148. About how many Graduates does it consist of?—I should say between 400 and 500.

1149. Dr. JACKSON.—Any man who holds certain degrees in the University is entitled to register his name as a member of the Senate?—(*Mr. Gwynn*).—Yes.

1150. On payment of a certain fee?—Yes; I am not certain whether you keep your name on the Senate by a payment once for all, or whether it is an annual payment.

1151. Under our regulations at Cambridge, you can do it in alternative ways, either by a payment once for all, or by an annual payment.—Yes, I think there is a similar regulation with us.

(*The Chairman read a passage from the second volume of the University Statutes,* page 138, as to the fees payable for registration on the Senate, either by an annual payment of £2, or by a single payment.*)

1152. Dr. DOUGLAS HYDE.—With regard to the Fellowship Examination, you suggest that the "date and scope of the examination shall be announced by the Board at least one year in advance"?—Yes.

1153. I suppose the object of that is to prevent undue grinding or cramming?—Yes; I am not sure whether a year is sufficient time, or whether it would not be better to say two years. A year may be too short a period.

1154. Then, discussing the question among yourselves, did you take into consideration the desirability or the undesirability of having set courses in the various subjects included in the examination, or that the examination should be so conducted as to test a man's general knowledge of the subjects, without having any set courses at all, so as to get rid of that intense grinding which causes such an undue amount of labour?—Well, in Classics there is no set course.

1155. But in other subjects there is?—Yes, in Philosophy we do set a course, but it does not include everything a candidate is expected to know. It is only given as a sort of fingerpost to indicate what line the examination will take.

1156. The examination in Classics includes the entire subject of the Classics, but in other subjects you

have set courses, Hebrew for instance?—Yes; I think it might probably be better not to have them.

1157. But you have not fully considered that?—No.

1158. With regard to the "Readers," we have had it from Dr. Traill that the fifteen or sixteen Junior Fellows who are Tutors, and, in fact, all the Junior Fellows, were very hard set, examining, and grinding, and instructing their pupils, that they had more than they could well do—don't you think that the "Readers" would be so hard worked that they would not have much time to devote to original research?—(*Professor Joly*).—I do not think so. Of course, on the question as to the Junior Fellows, and how hard they are worked, I am not competent to answer, but I think it would be quite competent for the "Readers" that their duties should be so distributed among them as not to overwork them. (*Mr. Gwynn*).—One of the disadvantages of the present system is that in order to make an income a man must be a Tutor.

1159. How often does a Tutor Fellow lecture?—It depends on the position he holds—the minimum is two hours a day, but most of us have to deliver three lectures a day.

1160. Practically, I believe they have to give three lectures a day?—Yes.

1161. Dr. JACKSON.—When you speak of three lectures a day, would the majority be "pass lectures," and the other a higher lecture, involving more labour?—That would depend upon circumstances; but I would remark that a "pass lecture" does not always mean a lecture involving only a small amount of preparation and labour.

1162. Dr. DOUGLAS HYDE.—When a "Professor Fellow" loses his Chair he would cease to hold his Fellowship?—Yes.

1163. But an ordinary Fellow holds his Fellowship for life?—Yes; we propose that Fellowship shall be for a period of three years, at the end of which time he may be re-elected.

1164. And if re-elected that the tenure shall be *ad vitam aut culpam*?—Yes.

1165. The ordinary Fellows and the Professor-Fellows would be in a different position?—Yes.†

1166. There is a difficulty about these Professor-Fellows. You say, "A Fellowship shall be attached to each Principal Chair. By a Principal Chair is understood one which claims from the occupant his entire time, and the income from which constitutes his sole professional income"; and further on you say, "The Chairs at present in existence, which conform to the above definition, and which are not already held by Fellows, are English Literature, Romance Languages, Anatomy, Botany, Geology, Engineering, Physiology, Chemistry, Applied Chemistry, Political Economy and Zoology"—that is eleven Chairs; but in the course of time I think various other Professorships will be quite as important as any of the eleven?—Yes; the list is not necessarily permanent. The Chief Baron was discussing whether it would not be desirable to limit the number to eleven.

1167. LORD CHIEF BARON.—I would give you perfect liberty in that respect, for the purpose of enabling you to accommodate yourselves to altered conditions.—That is my view.

1168. Dr. DOUGLAS HYDE.—For example, take the subject of Irish. It is probable that in a few years you will have a Chair of Irish Archaeology and Literature, which would be a very important subject, and ought to carry with it a Fellowship?—Certainly.

* Chartae et Statuta Collegii Sacrosanctae et Individuae Trinitatis Reginae Elizabethae juxta Dublin. Vol. II. (Dublin: G Weldrick, 1898).

† Note by Witness.—There is here an evident inconsistency. It was the intention of the framers of the scheme that all Fellows should be on the same footing in regard to retirement, but they did not sufficiently consider the status of "Professor-Fellows" who had surrendered their Professorships by reason of age, illness, or from other causes. Cf. qq. 1008 to 1026. E. J. G.

DUBLIN.

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It is an important subject, and would take a man's whole time. There is nothing in our proposed scheme to prevent that.

1169. In the case of a Professor-Fellow, would his income go up periodically?—(*Professor Joly*).—No; but I think it is contemplated to secure pensions to them. That should be done whether they were Fellows or not.

1170. The incomes of the ordinary Fellows increase year by year—I thought it would be the same thing with the Professor-Fellows?—No; their incomes under the new scheme would remain as at present, and they would get no extra emoluments from the fact that they were called Fellows. The monetary position of the Professor-Fellow would remain as it is, except that he would be entitled to a pension.

1171. Dr. Coffey.—I observe that in paragraph 15 of your scheme you say, "Election to Fellowships shall be (a) on the published work and credentials of the candidate, or (b) on the results of an examination, the date and scope of which shall be announced by the Board at least one year in advance"?—Yes.

1172. Of course the provision in the next paragraph as to a limit of age for candidates applies only to those who come under mode (b)?—Yes.

1173. It does not apply to candidates under section (a)?—No.

1174. What is your opinion as to the type of candidates who would come forward under section (a)—do you not think they would chiefly be men whose educational standing was already established, such as Professors in other places?—Yes; quite so.

1175. Candidates under section (b), as a rule, would be as at present, chiefly men who were proficient in Classics and Mathematics, and from the College?—Yes, for the most part, probably so.

1176. But those under section (a) would include men of exceptional ability in other subjects?—Yes.

1177. Do you not think that the institution of the "Readerships" would have the effect of inducing the men who obtained those positions to devote their attention to those two subjects of Classics and Mathematics, to the exclusion of other subjects, with the view of afterwards going on for Fellowships?—I think not. You will always find men who will devote themselves to the study of the other subjects, according to the particular bent of their minds.

1178. You think, then, that the tendency of a particular student to take up a particular subject would safeguard you from the possibility involved in the establishment of the Readerships that they might come to be regarded and sought for as preparatory to the Fellowship examination?—I think so, if the student finds that by taking a Readership he will have a prospect of getting a paid assistantcy. And the promise of that is not inconsiderable. There are a great many assistantcies in the College, a very considerable number. There is also a prospect of passing into other institutions where our honours are recognised. I don't think that the fact that the general trend of the Fellowship examinations is towards Classics and Mathematics would stop a man from pursuing the subject of Science as a Reader.

1179. Might not the value of such provision be that it would inevitably make men direct their attention to the Fellowship examinations?—I do not think they all will. They will get £150 a year whether they go up for Fellowship or not. The student can be a Reader and work in a professional school. There is nothing to stop him.

1180. Would there not be a difficulty unless Readerships were allocated to subjects once and for all?—The Readerships are given on the results of the Readership Examination. That practically means every branch of University work, Classics, Mathematics, Experimental Science, History, Literature, and other subjects. We have brilliant men in every one of these subjects occasionally.

1181. Have you considered the influence that Readerships in Science might have when it would be a case of electing a Fellow under Mode (a)? An outsider of distinction might be opposed by a young Reader in the College. How would that work?—If the election was an open one—that is, if outsiders were invited to compete, the best man would, it is to be hoped, be elected. I see no difficulty.

1182. On what plan would the Readership be awarded? On this plan would there be so many in Classical subjects, and so on?—Well, it would be partly on what was wanted at the time and partly on

the character of the men. We must use our judgment, and see whether there were three or four young men suitable. We would use our judgment on those who come out at the top, those who would be the most desirable of the year. We are not necessarily compelled to take four.

1183. You see no difficulties when taken in conjunction with the arrangement that there are to be two modes of appointment of Fellows?—I don't see any difficulties.

1184. With regard to the Faculties of the University, Science, Divinity, Law, and so on, does not the creation of the Faculty presuppose the division of the subjects which would constitute the work of that Faculty?—I don't think that has been a point of any very great difficulty. We often have men acting in two Faculties. I think it is not a material point.

1185. That is not my point. Take the case of a Professor of Botany. He may belong to two Faculties, Science and Medicine, but it is the subject, not the man, that is recognised. Is it the fact that you have not got a complete Professional system in Arts?—I don't quite understand the drift of that.

1186. Is it a fact you have not got all the subjects which ordinarily constitute the Faculty of Arts?—I think we have them all. I have heard no suggestion we had not.

1187. Take the case of Philosophy. You have a Chair of Moral Philosophy, but not the other branches of the subject?—(*Mr. Gwynn*).—The subjects are really combined. Our present Professor of Moral Philosophy lectures, I believe, mainly on Metaphysics proper.

1188. The Faculty is not organised upon the subjects but upon the organisation of the Fellows. One man may teach two or three or more subjects. Is not that the case in Trinity College at present?—They must do so.

1189. Is it desirable in connection with these reforms that the Faculty must be reorganised on subjects?—I don't quite understand the question.

1190. Is it desirable in connection with the reorganisation of Fellowships that the Professorships should also be reorganised so that there may be a complete group of Professors in the subjects of Philosophy, Divinity, Classics, Mathematics, Science, and so on?—Instead of such a single system, we have a double system, the Tutorial working side by side with the Professorial. Our feeling was that we get better results under a double system.

1191. We could be greatly helped, I think, if we had a statement on the tutorial system?—Mr. Kelleher, who is concerned in that system officially, is qualified to explain that to the Commission.

1192. I should like to have that. It would assist me very much to have that, a statement of the exact system of instruction covered by the body of tutors at present?—Do you wish me to make a statement now?

1193. Oh, no; I think it would be better to have a statement sent in. I wish to have a written statement?—It will take some time to prepare it.*

1194. It will do any time during the sittings of the Commission?—Perhaps you would explain what information you want.

1195. I want to see how the courses which comprise the instruction in the Faculty of Arts are conducted. Of course there are other subjects, but I take the subjects of Classics, Mathematics, and other elements of the Faculty of Arts—how they are taught. By whom they are taught and lectured upon, and their relation to the B.A. degree?—In the Faculty of Arts?

1196. They might cover all the ground?—You require a tabulated statement of the teaching in Arts?—Yes.

1197. I mean an account of the way in which the tutorial system affects the whole collegiate system of instruction. You may adopt whatever would be the most simple manner of doing that.

1198. CHAIRMAN.—Do you wish to add anything, Mr. Gwynn?—May I return to the subject of the election of Fellows? I think the provisions made in our Statement really cover the difficulties you have suggested. You will find that method (a), mentioned in Section 15, is not confined to Fellows elected to fill Chairs. The intention is that the annual election should, as a general rule, be made on the result of an examination (method (b)); but that the Board should have power to substitute method (a) at their discretion. Opinions differ as to whether we should rely

Note by Secretary.—Mr. Gwynn subsequently furnished the Statement on this subject printed on page 352 of this Appendix.

on examinations or published work; and in view of that difference of opinion in the University, we thought it best to arrange that elections to Fellowship should be made partly by one method, partly by the other.

1199. Dr. COFFEY.—The whole question is the relation of the Readership system in relation to the Fellowship?—What I have just said bears on that. You asked whether a Reader, being a young man, would not be under a great disadvantage as compared with a candidate who held a Professorship in another University. But such a person would compete for a Fellowship only if it were attached to a Chair. In other elections under the (a) plan, you must consider what would be the value of a Fellowship to one who entered at the bottom of the scale.

1200. Does not that refer to the question of the financial system of the Fellowships?—I cannot discuss the point completely without some more definite information on the financial question.

1201. Dr. JACKSON.—I want to be quite clear. I understood that there was to be an election, an examination in the ordinary course; but that a man would be at liberty to rise to the position also by dissertation work?—It is expressly provided that the election should sometimes depend on published work.

1202. Don't you think it might be desirable to develop this examination, and to recognise dissertation work as an exceedingly useful supplement to the examination?—Personally, I agree.

1203. I am glad to find that you agree with me on the value of that extension.—I suggested that it could be done without an express regulation, but simply by altering the character of the examinations.

1204. Mr. KELLEHER.—I have one question on the schemes a and b. I suppose the methods in a would be expected to give us as a Fellow a man who had been educated practically anywhere. b would be to utilise our own men?—I think roughly that would probably be the effect. The a method is to get the same sort of people as you get at present by election to the Chairs. Our Chairs are filled not only by Trinity men but by men from other institutions.

1205. In the a scheme there is nothing stated as to the qualification of the men who had graduated here?—At present a Fellow could be a graduate of Oxford or Cambridge instead of Dublin. We do not confine the Fellowships to graduates of Dublin. As a matter of fact, we have very few graduates of Oxford or Cambridge. Very few have ever stood for our Fellowship examinations.

1206. What was the reason, do you suppose, why they did not come?—I suppose the inducements are not sufficient.

1207. I think it ought to be your desire as much as possible to keep your Fellowships amongst your own men?—There is no provision here, for or against that.

Dr. JACKSON.—Is it your desire, may I ask?

1208. Mr. KELLEHER.—I wish to know if it is our desire?—We are not committed on that point.

1209. That is, both b and a are open?—There is nothing in our scheme here to prevent any future action on your lines by allowing candidates who are graduates of other Universities than Dublin to stand for Fellowships.

The CHAIRMAN.—We will now take the other gentlemen.

Mr. Gwynn withdrew.

W. E. THRIFT, Esq., M.A., F.T.C.D., Erasmus Smith's Professor of Natural and Experimental Philosophy, and Registrar of Engineering School; H. H. DIXON, Esq., D.Sc., Professor of Botany, and Director of the Botanical Gardens; and E. T. WHITTAKER, Esq., M.A., Hon. Sc.D., F.R.S., Royal Astronomer of Ireland, and Andrews Professor of Astronomy, called in and examined, with Professor JOLY; representing the signatories to Joint Statement VI., printed at page 31 of the Appendix to First Report (Cd. 3176), 1906.

1210. The CHAIRMAN.—You have dealt in your principal statement* with research work, and the endowment of research and post graduate study. We find there a good many questions of detail?—(Professor Joly.)—We thought it best to deal with these questions of detail in that form.

1211. Although we wish to get all the information possible to guide us in propounding a scheme to Parliament, it is obvious we cannot go into all the details of the schemes we have to adopt or consider. They must be worked out through the Governing Body, or by an Executive Commission to be afterwards appointed. Whilst, therefore, we invite you to say anything that you think will be useful, we ask you to keep as closely as possible to the general lines, and not give us a number of details?—(Professor Joly.)—I think I quite understand that, and we will endeavour to save your time. I think it might be profitable to say something about the present financial position of scientific research in the University. I do not know whether it would meet your wishes that a general statement might be made.

1212. It is obvious that we cannot adjust the financial arrangements of the University?—(Professor Joly.)—My reason for suggesting this is that there has been an important scientific movement which has recently taken place in the University, and we would like to lay before the Commission some idea of what we are doing and as to how we stand. It is only within the last few years that the idea of students carrying out research work has become recognised in the College. Practical work in the Physical Laboratory was initiated by the late Professor Fitzgerald. We were greatly hampered for want of space, and we went before the public, and we also asked our graduates to help us. The Chancellor of the University took the matter up, as referred to here in this statement, and we ultimately made a fair amount of progress. At the present moment we have succeeded in collecting a considerable amount of money, and have built the Physical Laboratory, which Mr. Thrift has under his control. A School of Botany, which will be under the control of Professor Dixon, will also be built.

1213. That is in addition to the Botanical Gardens?—It will be here in the College Park. It is among the buildings which we owe to Lord Iveagh's generosity. He gave us a large sum of money for building, provided that the public subscribed a sum for up-keep and maintenance. The Committee began its labours

upon the scheme a number of years ago, and it reported at first that what would be required was £70,000 as capital expenditure for buildings and £5,000 a year for the up-keep. The Board considered that the estimate was excessive and hopeless, and the matter fell into abeyance, and nothing was done until the Chancellor of the University came forward in 1901 and offered a handsome subscription for the support of the movement. Accordingly, a second report was drawn up. In that we adopted a more modest attitude, and asked for £34,000 for buildings, and £2,730 for up-keep. Then, afterwards, in 1903, Lord Iveagh undertook the whole of the cost of the buildings if we could get the £2,730 as yearly up-keep, that is to say, the equivalent capital sum. We accordingly started a fund which was largely supported within the College, and we were greatly helped by members of the Board and Fellows and Professors, and that movement has now taken successful shape in giving us two fine laboratories. We still want the difference between the fund which we have collected and what we asked for. I find there is still required in all a capital of just £17,000; and an income just about £2,000. I think it is well to have that statement on record in connection with this Commission. If you wish, sir, you will please accept it. It does not appear to me to present financial arrangements that could be effected from the College funds. I was unacquainted with the finances of the College until I saw this document (referring to the Appendix to the First Report of the Commission), so that my opinion on the matter would not be of much value.

1214. I suppose this question of accommodation is really a question of finances, a question of money?—Of course, it is all finance.

1215. And the same applies to endowment and research?—The same may be said in that case.

1216. What relation has the question of the Fellowship to the part of our enquiry referring to the endowment of research?—It has nothing whatever to do with endowment of research. They are appointed by examination.

1217. But I understand that those who have been examined and elected are allowed to devote themselves to research. I think in some cases we have been told that where Fellows have exhibited a desire for research work, either literary or scientific, they are released from the duties that would otherwise fall upon

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H. Dixon,
Esq., D.Sc.;
E. T. Whit-
taker, Esq.,
M.A., Sc.D.,
F.R.S.; and
Professor Joly.

* See Appendix to First Report (Cd. 3176), 1906, page 31.

DUBLIN.

Oct. 18, 1906.

W. E. Thrift,
Esq., M.A.,
F.T.C.D.;
H. Dixon,
Esq., D.Sc.
E. T. Whit-
taker, Esq.,
M.A., Sc.D.,
F.R.S.; and
Professor Joly.

them?—Oh, yes, in the case of some distinguished men, such as Professor Fitzgerald. He was a Fellow.

1218. Was he released from the ordinary tutorial duties?—Oh, yes.

1219. The duties of the Chair were almost as great an impediment as the tutorial duties?—We are all very much in want of assistance. In my own case, I have never had an assistant to help me. I have had to try and do research work as well as I could along with my other duties.

1220. There is really, roughly speaking, no provision for post graduate research?—There is no provision for post graduate research except one prize, the Fitzgerald Memorial Scholarship. Of course, I speak roughly.

1221. Do you provide that with the present funds?—It was instituted by a fund collected after the death of Professor Fitzgerald. (*Prof. Thrift*).—Perhaps I may add, with reference to the question of the treatment of Fellows, that I believe occasions have arisen when Fellows desiring to carry on researches have received special treatment. For instance, I think that Professor Bury was at one time relieved of his tutorial work in order that he might pursue his studies in history.

1222. CHAIRMAN.—But that was an exceptional case. There is no settled provision in the constitution of the University?—It was exceptional.

1223. Mr. Thrift, would you like to make a statement?—(*Prof. Thrift*).—I would like to make several remarks, but I don't want to interrupt what Dr. Joly is saying. (*Prof. Joly*).—I have finished. (*Prof. Thrift*).—There is one remark on what you were just now saying about the Fellowship question, and its bearing upon research. There is a close connection between the mode of election to Fellowship and this question. Fellowship is now awarded entirely by examination, and in this examination, as it at present exists, Experimental Physics is of relatively small importance, practical work and research work not counting at all. It is not to be expected that Fellows thus elected will often have either the training for research or the interest in it that comes from actual work. Without interest in it or training for it, the Fellows are not likely after their election to undertake physical research. The interests of Mathematical Fellows are likely to be centred in Mathematics.

1224. That points to the widening of the basis on which Fellows are elected?—I think that if Fellows were elected occasionally with scientific interests and training, and if only a moderate amount of teaching work were required of them, they would be most likely to carry on researches—their interest in the work would lead them to carry on research work after they had been elected as Fellows.

1225. No doubt that is the essence of the scheme laid before us by the Fellows?—That is the scheme of which Dr. Joly has been speaking. (*Prof. Joly*).—Mr. Thrift was one of those concerned in drawing it up.

1226. If that scheme were carried into effect it would realise your wishes?—(*Prof. Thrift*).—I think it would; and that it would have a very valuable effect upon the whole of the organization. The assistance they would give would permit the present staff also to devote such time to original work as would probably lead to results of value.

1227. It would induce men to come up who might be inclined to devote their lives to research?—There is a point I wish to make with respect to the endowment of research. I think the success of a school of research is very largely dependent upon two things. If you want men to stay in the University for post-graduate study, you must do one of two things. You must either endow the school sufficiently for it to be able to offer valuable prizes to induce men to stay, or you must be able to give men the hope of securing openings for life by the execution of successful work in the school. In Ireland there are very few openings of the kind, and it is not likely that Irishmen will secure many appointments in England, where there is so much competition.

1228. I think you secure everything?—Well, yes, they do secure some; but it is not to be expected that they should secure them as a matter of course. In this connection I wish to refer to page 119 of the Appendix to First Report, viz., the Statement XXXIV., signed by Professor Magennis and Mr. Kettle, on behalf of the Catholic Undergraduates Association. I feel compelled to say that I do not consider that the policy of the Department in Ireland has been one cal-

culated to encourage our school. These signatories make a statement of the case which calls for remark. They say: "Though it has long been the settled policy of Dublin Castle (with which Dublin University has always been closely allied) in the distribution of its patronage and the filling of public appointments in Ireland to favour the graduates of Dublin University, yet when the demand arose for teachers, inspectors, and instructors in Physics, Chemistry, and Applied Science the Department was obliged to import its 'experts' from England and Scotland." I should like to say upon this that as a matter of fact, when the demand for these inspectors arose and such men were wanted, it only came to our notice casually. Messrs. Jackson and Cotter, my assistants, two highly qualified men (Sir Arthur Rücker probably knows Mr. Cotter's edition of "Preston's Heat"), both applied; they sent in applications, and tried to get these inspectorships, and neither of them succeeded. I think it is necessary to point that out in this connection. It should not be assumed because they were not appointed that they did not try to get the positions, or that we were not able to produce men who might have been put into these positions.

1229. They failed. Was it an examination?—No; there was no examination. It was a question of selection—I suppose of influence. We have had some men who have been appointed inspectors and instructors. We have had some men who have been appointed to certain positions under the Department, as inspectors, instructors, or otherwise, but we could have supplied more, and we were very seldom asked for men; indeed I only remember one such case, an emergency case, when we were asked to send a man to teach Physics in a Technical School at a couple of days' notice. On the general question of research, I should like to say that at present researches, of a more or less elementary kind, are carried on by candidates for Moderatorship and by the Fitzgerald Scholar under the guidance of the Professor and staff. Indeed, in this connection I may mention, to show the inadequacy of our endowment for research, that our only Research Scholarship in Experimental Physics is so inadequate that it has hitherto been only once accepted by the man to whom it was offered.

1230. Sir ARTHUR RÜCKER.—How much do you get in that way in the year?—I think that this year it is £50, and it was only £35 before that.

1231. LORD CHIEF BARON.—You cannot expect much for that?—No; but there was nothing of the kind before it was founded. I should like also to refer to a remark of the Chairman's about the work falling on the head of the school being often more severe than ordinary tutorial work. A very great amount of routine work falls on the present staff of the laboratory. I think we are in a somewhat different position from other University laboratories in this respect. The students of the various professional schools come to us for their instruction in physics, medical students come for lectures and practical work in physics, engineering students come for lectures and practical work in physics, the theory of the steam engine and electrical engineering, in addition, of course, to the students in arts of the four years' course in arts.

1232. Sir ARTHUR RÜCKER.—Can you give us some details on that point? Does that apply to electrical engineering?—The whole of the electrical engineering teaching and work is not carried on in the Physical Laboratory. We have external lecturers in addition. I give the lectures on the theory of electricity in this connection, and the corresponding practical work in electricity is looked after by my assistants and myself. An electrical engineer, Mr. Tatlow, is our lecturer on the practice of electrical engineering, and the students do further practical work with him. Mr. Sheardown, the electrical engineer of the D.U. Tramways Company, also gives lectures on electrical traction. Then I should like to say that I think there is a great difference between the position of my assistants and that of similar men in England. Their pay is small, and their routine work heavy. Assistants in England often accept such positions for a time at a salary of a similar kind, for the sake of getting a laboratory in which they may work in their spare time. They would have a good deal of spare time, and they would hope by successful work to secure good appointments comparatively soon. Similarly, I think, my assistants should either have less work or more pay, if research by them is to be encouraged. The work of routine thrown upon them at present makes it impossible to expect it now from them, or even from myself. Some

little work is done, but connected work is really out of the question. If they were paid more, their vacations might be free. Now the vacations are taken up with work to increase their incomes; with grinding, for instance, which is a deplorable thing. Their incomes should be larger, so that this grinding at least might be made unnecessary. We should reduce the work of routine and give them spare time to attempt original work. These are a few of the things which I think would lead to more original work. One other point. Research is also possible in engineering, mechanical and electrical engineering; but it can only be done properly where there is proper plant and equipment. Further plant and, perhaps, additional accommodation would be required. This work of research would be done mainly by the lecturers themselves. They might get assistance from advanced students and graduates but in the main it would be in charge of the lecturers. I think an essential condition of all research work, of all extended research, is the establishment of a research fund in the charge of a committee of experts to whom application might be made for the money required for the carrying out of any special branch or subject of research for which money is required. (*Prof. Joly*.)—That is in the Report—the necessity of finding funds.

1233. CHAIRMAN.—It is a difficulty we must grapple with?—(*Prof. Thrift*).—With reference to the encouragement of research the institution of such a thing as a readership was probably brought before your notice.

1234. That was before us. You are agreeable to that scheme. Mr. Dixon, you are Professor of Botany in Trinity College, and you are also, I understand, Director of the Botanical Gardens. There has been a proposal to separate the Botanical Gardens from the University because they involve considerable outlay. A suggestion has been made that that would be desirable. Do you approve of that suggestion?—(*Mr. Dixon*).—I would be opposed to it. My own opinion is that the gardens are one of the best things we have. The Botanical Gardens are most useful for the purposes of research. There is no other place in fact where we can do much of the research work of our Department.

1235. Research is carried on in these Gardens?—Yes, and the material is obtained for the work carried on here in our present small laboratory, and if the change was made it would present a great obstacle to the development of the school.

1236. Have you lectures in connection with the Gardens?—Yes, we take out classes there. In the gardens we prepare and obtain a supply of material both for research and teaching. We usually take out a class of fair size, and in order to keep the attention of the students we have several demonstrators to assist. Suppose you had a class of over twenty, they would not all be able to be near enough to the lecturer or demonstrator to follow him closely, and their attention would be distracted. I am afraid I must say that the work in the laboratory depends very much on the work in the gardens, and we are trying to extend the work in the College.

1237. There is a proposal to use some part of the park as Botanical gardens?—No; the building is to be in the park.

1238. Where are the gardens; are they the Glasnevin Gardens?—Oh, no, our Botanical Gardens are at Ballsbridge. The others are the Botanical Gardens, and are at Glasnevin. Ours are very small—about six acres. With regard to the work of research, very much may be expected from the new Botanical Laboratory. I was sent here by the members of the Biological staff to represent their views on research work. They feel the want of time, which, as Mr. Thrift says, hampers us in every department. The number of the staff is small, and the amount of routine duty is considerable; also we suffer from the want of accommodation and of equipment. These bring about a loss of energy and time which, under better conditions, might be spent on research. The present equipment of the Botanical Department is of a most meagre description. Then the rooms are too small. No school is complete without special apparatus for research. We often buy the apparatus for ourselves, but most of the apparatus the students require to use in class. There is another thing which hampers research and especially limits research in Biology. That is the general spirit of the place. That is alluded to in our Statement. I think the Fellowship system is entirely responsible for the

limited sympathy which research gets in the University.

1239. The scheme contemplates a wider basis for Fellowship, and you would hope that the spirit would be more favourable under it?—I wish to point out that my colleagues who have drawn up this research Report, signed the scheme of reform (Document V.*) under the conviction that it would greatly improve the position of research. Research involves better teaching, and so far as research influences teaching, it would have a good effect on our College as a teaching institution. It would make the University and the College more useful to the country. Of course, in reference to the proposed change in the mode of election to the Fellowship, it will secure the election of persons of distinction in investigation to the Governing Body, and if it does this it will greatly improve the spirit of the place. All these changes, especially the readerships scheme, would enable various persons to pursue independent research, which of course is a most stimulating thing in the school. We think there ought to be some endowment in addition to these readerships. Readerships will act advantageously as endowments to students carrying on independent research, and they will also give assistance to the staff in investigation and relieve them of some of the routine work. As to the further endowments for research scholarships and prizes these would relieve enthusiastic and able students from the necessity of coaching and enable them to turn their energies to the more fruitful field of research. While thus holding that these suggested reforms would encourage research the Heads of the Biological Departments believe that the introduction of representatives of an external body on the Board, as proposed in Document III.,† and the institution of religious supervision of scientific teaching and speculation would be disastrous innovations so far as research is concerned, and would tend to stifle the spirit of independent inquiry. There is also a point some of us feel very strongly upon, and that is in the higher degrees and the honour degrees, research should be an essential qualification. Formal examination should be in a more subordinate position.

1240. You approve of the suggestion that the examination should be supplemented by some dissertation or by some published or unpublished work?—I think it would be a great help in deciding upon the qualifications for Higher or Honour Degrees. There might also be some system by which the Heads of Departments should present to the Board of Faculties an account of the work carried out in each Department during the year with special reference to research. This would lead to the Governing Body taking more interest in the work carried out by the Departments.

1241. CHAIRMAN (*to Mr. Whittaker*).—You are Professor of Astronomy in Trinity College and Astronomer Royal for Ireland, and as such you are engaged in the Observatory. In your case there is a similar proposal to separate you from the University?—(*Mr. Whittaker*).—At present the connection with the College consists chiefly in the application of College funds to the maintenance of the Observatory; of course, there is the Professorship of Astronomy, and it involves lectures, but these lectures are open to everyone without charge, and the College has scarcely any privilege of an exclusive character in connection with the Astronomer Royal or the Observatory. To a certain extent it is in the position of a Trustee or administrator; but it supplies a contribution from the College funds to make up the deficiency in the income of Provost Andrews' bequest.

1242. That is the point, to what extent does the College help you out of its funds?—The original bequest was £3,000 for building and £250 a year for maintenance. I do not know what the bequest now produces; that was 120 years ago, when the Chair was established by the will of Provost Andrews. So far as I can understand from the published statement in this book, the bequest is not giving at present more than £250 a year, and the rest is made up by the College.

1243. How much is that for the College?—The total cost of the Observatory is about £940, or, roughly speaking, about £1,000 a year. Not much more than a quarter comes from the bequest, and the remainder comes from the College.

1244. Do you do examination work?—To a small extent.

DUBLIN.

Oct. 18, 1906.

W. E. Thrift,
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F.R.C.D.;
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* Appendix to First Report (Cd. 3176), page 27.

† Ibidem, page 23.

DUBLIN.

Oct. 18, 1906.

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Esq., M.A.,
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Professor Joly.

1245. Astronomy is one of the subjects in which examinations are held?—Yes, but the examinations in which I take part are for special prizes. Of course, it is not surprising that the suggestion should be made that the Observatory should become purely a Government institution; perhaps some of the facts brought forward in the memorandum point to that direction. The research work in the Observatory is really National work. It is often undertaken at the request of the Directors of the official "Nautical Almanac," and other Government officials.

1246. Is any payment made for that?—No payment is made. Of course, it must not be said that the connection between the College and the Observatory is not a good thing for both. It brings me into contact with the brilliant young men in the College, and it enables me to influence their studies to a certain extent.

1247. I suppose your assistants are drawn from the College?—The present assistant is not, but some of his predecessors were.

1248. Are the lectures largely attended?—I was only appointed this year, and entered upon my duties in June, and I have not had a chance to lecture yet. The lectures of my predecessor were, I believe, well attended.

1249. Mr. KELLEHER.—He gave ordinary tutorial lectures in Hilary Term?—There are Professorial lectures in Hilary Term.

1250. CHAIRMAN.—Would you like to touch upon the general subject as the other three gentlemen have done?—I am quite in agreement with them. If you wish to encourage research you must have a fund for equipment and also for upkeep. I agree also with the suggestions as to the Fellowships and the Readerships for young men, for some reward of research is absolutely necessary. I don't know whether you would wish to question me in regard to the question of the grant to Ireland as compared with Scotland. Do you require any details about that?

1251. LORD CHIEF BARON.—I think it would be as well. We are not treated as well as they are in Scotland?—It is certainly inequitable.

1252. CHAIRMAN.—Another Irish grievance?—The Astronomer Royal of Scotland receives a stipend from the Government as Astronomer Royal, and also from the University of Edinburgh. In Ireland there is only a stipend as Professor of the University. In Scotland the stipend is £400 a year from the University and £400 a year from the Government. The Government also provides £300 a year for an assistant. There are also Government payments for the support of the Observatory instruments, chemicals, &c., about £860, making up a total from the Government of £1,560 a year, while only £400 comes from the University.

1253. In your case there is nothing by the Government?—The University pays, roughly speaking, £1,000 a year, of which only one-fourth comes from the bequest, and the rest from the general funds. The Government give nothing.

1254. Dr. JACKSON.—It all comes from the funds of the University?—All except one-fourth. The £1,000 a year represents the whole expenses of the Observatory and the Professorship.

1255. LORD CHIEF BARON.—We take it that the work done is similar to that done by the Astronomer Royal in Scotland?—Quite the same.

1256. If Ireland was treated as well as Scotland, you would get a Government grant of £2,000?—We should get £1,560.

1257. Sir ARTHUR RÜCKER.—Is it your view, Mr. Thrift, that the University should develop the studies in engineering by some arrangement with the Department of Agriculture and Technical Education, who are building a new laboratory? Could there be an arrangement by which you could recognise that effort to develop engineering work?—(Prof. Thrift).—It should be developed here. We find that it is advantageous to the students to take the Arts course as well as the Engineering degree; many of the appointments our men get really depend upon this. Another difficulty would be the difference of place. Here our students go practically from one room to another. It would be different if they had even to go a mile away.

1258. The two courses run concurrently?—Yes; students go directly from an Arts lecture to an Engineering lecture. It would be impossible to fit in the courses as we do if the places where the lectures were

given were separated. Then, I think, such a proposal would lead to students drifting away from our civil engineering course and turning to mechanical engineering.

1259. Would you give a Doctorate to men from other Universities?—I think the men would have to take the *ad eundem* degree. We give a Doctorate of Science for a thesis or for original work in science, but I think only to our own graduates or those who have taken the *ad eundem* B.A. Degree.

1260. Have you had applications from London and Durham and so on?—I cannot say. We may have had applications.

1261. Dr. JACKSON.—Mr. Whittaker, I think you agree that the dissertations are the best way of selecting promising young men?—(Mr. Whittaker).—Yes.

1262. In the election of Fellows, would you say that the work should be published, or should unpublished work, not yet ready for the Press, be admitted? If it were incomplete, might it be a satisfactory test of a man's promise and originality?—(Mr. Whittaker).—In the Departments I am acquainted with, I should say it would. (Prof. Thrift).—In connection with what was said about men coming to us to take post-graduate courses with a view to a Science degree, I should like to add that we have occasionally men taking post-graduate courses, even though they are not doing it for the sake of a degree from us. For instance, I believe last year a student from America was working with Dr. Young at a special subject. (Mr. Whittaker).—And we have one now at the Observatory. I think we ought to induce men to come here and engage in research in the prospect of being rewarded with a degree. (Professor Joly).—I think that occurs in almost every department occasionally. Last year we had three men, and it has been increasing for the last two or three years. (Mr. Dixon).—In the school of Anatomy and Biology the same thing occurs.

1263. Mr. BUTCHER.—On the point mentioned by Sir Arthur Rücker about the Royal College of Science, would it not be possible to supplement the deficiency as regards laboratories by some method of co-ordination between that place and Trinity College?—I am afraid it would be very difficult. We could not very well increase the work of our students. They are generally at lectures from 9 in the morning to 3 or 4 in the afternoon. We could not put additional work upon them.

1264. I do not propose to put additional work upon them, but to enlarge their opportunities of using an apparatus, which we know is expensive and not easily obtained. Could there not be some method of interchanging these facilities, to give them more option, more choice?—I think it has been considered, and that more option would not be good with regard to the course leading up to the B.A.I. degree. Our course, broadly speaking, consists of subjects which every engineer will require, and a civil engineer must take the full course. We allow a little choice in the third year to those who are specially aiming at electrical engineering, allowing them to substitute some electrical work for a special portion of the civil engineer's work; but if the student wishes for a diploma in electrical engineering, he must take an additional fourth year's course. Such option, as you suggest, would apply, I think, to such post-graduate work as this, and some extension in this respect might be possible.

1265. This opens out again the question of the endowment of research?—I think it does. I think the general engineer's training will be fairly well provided for, now that we have this new building, except as regards geology. There was a lamentable deficiency before it was built.

1266. Mr. BUTCHER.—Are there no other branches of Applied Science in which the equipment is deficient here?—We have only a small laboratory for Mechanical Engineering. Engineering students have to spend some time there, and they learn there something about tools and the testing of materials. But if they are going into special subjects more deeply, they should take the general course first and devote themselves to the special subjects later. And I agree that, if they were doing that, as regards special facilities for the special subjects, such co-ordination might be possible.

1267. Sir ARTHUR RÜCKER.—In drawing up the course in Engineering, is the advice of the heads of the profession taken at all?—I am not of very long standing in my position; I have only been five years in the post, and the course has been modified since I came to a very considerable extent; but the main

course is as it was then. Dr. Joly might be able to tell you better than I. (*Prof. Joly*).—I am myself a civil engineer. I passed through the school a very considerable time ago, and since my time there have been considerable changes made, not, I think, on outside advice. But the fact that we have turned out so many distinguished engineers is evidence that our course is a good one. Mr. Bindon Stoney and Mr. Maurice Fitzmaurice, of London, who occupies one of the most important posts in the United Kingdom, for instance. Our course differs largely from what it is in Cambridge. It is not connected directly with the Mechanical Engineering, as Cambridge is. It is Civil Engineering, with a certain small mixture of Mechanical engineering.

1268. It is commonly said that a Professor of Engineering loses touch with the realities of his profession. Is that your experience?—(*Professor Thrift*).—I often hear from men who have gone abroad, and been most successful at their profession, and I do not think it is so in our case. For instance, last year we sent two men to the Soudan, and we since had excellent reports about them; and they wrote themselves saying how useful they found what they had learned in the school.

1269. Do not suppose for a moment that I was thinking of casting any reflection on the teaching, which, I am sure, is excellent; but, on the general principle, do you think it advisable that the men who are the heads of the engineering profession should be brought into organic touch with the Professors of the University, as happens in the case of the Medical School?—Yes, I think that an excellent idea.

1270. That, in addition to those that are put on the Faculties, you should bring in distinguished engineers to give excellent advice?—I think that would be an important modification. Their advice on the course would be of great value.

1271. You would not object?—Oh, no. I give my own opinion. (*Professor Joly*).—I do not think that any of us would object. (*Professor Thrift*).—I think it is extremely probable that Mr. Bindon Stoney was consulted in the drawing up of the course—that both the Stoneys were.

1272. I merely wanted to know what plans are in your mind to keep up the excellence which has been already attained?—May I add one thing. I don't know whether you have the details as to this endowment that is to be given in connection with the new buildings, the Physical Department and the Botanical Department. As to the Physical Department, these do not at all provide for the endowment of research and the obtaining of additional teaching assistance. They are entirely earmarked for purchase of materials, the payment of artisans, and power, and so on.

1273. CHAIRMAN.—Equipment and maintenance?—Yes. One other point. I think that in the consideration of this matter we have to remember that in Ireland, as a whole, interest in research is of comparatively recent growth. Fitzgerald was crying out about it for a long time before he could

make any impression. (*Professor Joly*).—There is a matter which I think I should draw the attention of the Commissioners to. In that Memorandum, No. 34, page 119, the statement is made that Trinity College has done nothing to establish a School of Agriculture. We have actually established one. It has only been a year established, but we have already a Professor of Agriculture and a School of Agriculture.

1274. Dr. COFFEY.—Is it not rather late in the day to establish that now, considering that you have been deriving so large an income from Irish land for hundreds of years?—I think it should have been done before. (*Professor Thrift*).—It has been in the air for ten years.

1275. Mr. BUTCHER.—Under what faculty would that come?—(*Professor Joly*).—I think under the Faculty of Science.

1276. CHAIRMAN.—And the Professor of Applied Chemistry gives lectures on Agricultural Chemistry?—(*Professor Thrift*).—Yes. (*Professor Joly*).—As to the Botanical Gardens, may I offer a remark. I have some claim to speak, because I was associated with Professor Dixon in research in Botany some years ago. I think it would be a calamity if our gardens were taken from us. They were of the greatest value at that time, and we could not have got on without them. And in Bonn the greatest exponent of Botany, Professor Strasburger, has a fine garden maintained for his use, and elsewhere in Germany their value is fully appreciated, as well as in Oxford and Cambridge. It would be a great misfortune if we lost them. (*Mr. Dixon*).—I think it would be disastrous to cut off one of our limbs when we have very few to lose. It would curtail our Botanical research instead of making it more effective than at present.

CHAIRMAN.—I mentioned it because it has been brought up by a very eminent person, and I thought it was only fair to you to hear what you had to say upon it.

The Witnesses withdrew.

(Note subsequently submitted by Professor Henry H. Dixon in supplement to his evidence.)

BOTANIC GARDENS.

When asked how I regarded the proposal that the Botanic Gardens should be separated from Trinity College, I pointed out that their loss would be most injurious to the teaching of Botanical Science in Trinity College and would cripple the School of Botany so far as research is concerned. In this connection I think the Commissioners should know that while the average annual cost of the Gardens for the last four years was about £1,090, recent arrangements will lead to a reduction of this expense by about £300 per annum.

HENRY H. DIXON.

October 19th, 1906.

The Commission adjourned until the following morning.

DUBLIN.
Oct. 18, 1906.
W. E. Thrift,
Esq., M.A.,
F.T.C.D.;
H. Dixon,
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E. T. Whit-
aker, Esq.,
M.A., Sc.D.,
F.R.S.; and
Professor Joly.

FOURTH DAY.

FRIDAY, OCTOBER 19TH, 1906,

AT 10.30 O'CLOCK A.M.,

At Trinity College, Dublin.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman); The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland; Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.S.C., LL.D., F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

Rev. JOHN MACDERMOTT, M.A., D.D., representative of the Higher Education Committee of the General Assembly of the Presbyterian Church in Ireland, called in and examined.

DUBLIN.

Oct. 19, 1906.

Rev. John
MacDermott,
M.A., D.D.

1277. CHAIRMAN.—You have come before us to-day, I think, as the representative of the Committee on higher education of the General Assembly of the Presbyterian Church in Ireland?—Yes.

1278. You are yourself, I believe, a Doctor of Divinity?—Yes.

1279. And you are a Convener of that Committee?—Yes.

1280. Do you wish to address any general observations to us upon the general question raised by your statement? Your statement objects to the existence of the Divinity School in Trinity College, and to the Protestant Episcopal services in the Chapel, I think?—Quite so. I have one or two memoranda here, which, if you would be good enough to allow me, I would like to read.

1281. We shall be glad to hear you?—In the first place, with regard to the Divinity School, and in the second place, in regard to the other modes of settling University education in this country, if Trinity College is not what we call nationalized.

1282. Our authority does not extend to the consideration in detail of any other scheme. We are only interested in it to this extent, that we might say, if we thought fit, that we considered some one scheme better than dealing with Trinity College, but we have no authority to go into any other solution than one with regard to Trinity College or the University of Dublin?—Perhaps you would be good enough to hear the first page or so, and then, if you think it is not within your purview, there can be nothing more said about it.

1283. Certainly?—Then, I am anxious to submit a few of the chief resolutions that have been passed by the General Assembly from time to time on this subject. I thought that there was, perhaps, a misunderstanding as to this statement's representing only a portion of the Church, or only the deliverances of a year or two, and I had printed yesterday in a rough way, the leading resolutions, they would not occupy a very long time.

1284. Perhaps in the first place you will read the statement you have prepared on the subject of the Divinity School?—The reason why Presbyterians and others criticise and oppose the presence of a Divinity School in Dublin University is, that while the University proclaims its openness to students of all denominations and invites and prepares for all in quite a liberal way, here within the University and in close connection with it is the school which is nevertheless in vital union with the Protestant Episcopal Church, and therefore, sectarian. It is, as it were, a fortified stronghold of denominationalism within un-denominational territory. The truth of this statement may be proved from the rule in the Trinity Calendar that no student can gain the testimonium of the Divinity School unless he is in the communion of the Protestant Episcopal Church, and indeed, there is no other training institution for the clergy of that Church in Ireland except this Divinity School

And the theological books published by the professors and lecturers of the School are frankly Anglican and occasionally controversial. Accordingly, the late Dr. Salmon, himself a shining light of the School and at the same time Provost and Head of the Governing Body of the whole College, must have been wide of the mark when he said that the only pretext for denying the complete openness of Trinity College is that "We have a chapel and that we allow theological students the use of class-rooms." The contention that Trinity College cannot afford to lose its Divinity students is a serious matter, but outsiders may, without offence, express an opinion. Nobody will deny that the Divinity School ought to pass under the control of the Episcopal Synod—that is, if it passes at all from the University—fully and unreservedly it ought to pass, but the disruption that is supposed likely to ensue must be considered fully. Divinity is, on the whole, a post graduate study. Divinity students will take their Arts Course as before in Trinity, and for three or four years will enjoy all the association with their comrades in the College which they were accustomed to enjoy. The dislocation so far is slight. It is true that the new Theological College would be outside the walls of Trinity, but when students begin to attend the new College they have been in the University for three or four years and have probably acquired all the touch they need (many of them have not been resident at all in the strict sense). And, as regards societies and academical events generally, the extra-mural world is never far away. As to financial arrangements, Mr. Gladstone and Lord Belmore gave much study to the subject and their ideas are still available. It would seem right that moneys gifted to the Divinity School in past days should go with the School. If Trinity has a faculty the less, she has also the less expense. But, at any rate, there is no insuperable difficulty apparent. As to the necessary association of theology with other groups of studies in a well-equipped university, frankly we do not accept it for a moment. It suited the mediæval mind that it should be so, and to-day, as in the mediæval period, it would be a vastly convenient custom. But it simply cannot be as it used to be. The Mediæval Church was one, and filled many offices, not only ecclesiastical, but lay. She was physician, lawyer, teacher, statesman, diplomatist, and so on to an extent utterly impossible in Protestant, or indeed, in any circles to-day. The Church has been broken up, and the various sections are not likely to unite, and yet they are strong enough to endure. How can a subject on which the students are in a violent state of disagreement be taught profitably in a University? As a matter of fact the loss does not seem to be so great. Some of the new theological halls of Great Britain without State endowment and University prestige have done work as influential and enduring as that of the oldest foundations in the Empire. The able men who founded the Queen's University and Colleges in Ireland

dispensed with theological faculties and it may be assumed that they did not consider themselves disloyal to sound University ideals; they were rather recognising the changed conditions of modern life, and trying to draw the different religious sections on to a common ground. Not that Sir Robert Peel, and those associated with him, were heedless as to the question of proper safeguards for the faith and morals of the students. They made provision. It is true there were no endowments offered; but that is only a political objection when we remember that colleges both theological and lay are constantly receiving private subscriptions, and if the ecclesiastical bodies neglect a field which, while it may not be large, cannot but be interesting and important, they have themselves chiefly to blame. As a matter of fact, large bodies of students in older Universities are not in residence in the older sense of that word, and in regard to the Queen's University in Ireland it does not appear that the students were more "godless" than those in other seats of learning. There is another matter of an inner and more domestic kind, and our apology for dealing with it must be the fact that Trinity College, Dublin, claims to be undenominational. So long as it was a preserve of the Established Church and in close alliance with that body little difficulty was likely to arise, but now that the Governing Body of Trinity College is theoretically without denomination and may become alien, the government of the Divinity School is rightly felt to be in an "anomalous condition." The Synod and the Board do not appear to see eye to eye. It seemed to be a natural corollary to Mr. Fawcett's Act* that the Divinity School should be severed from the University of Dublin and Trinity College. It was for the convenience of all the parties interested that a dual control that might prove unworkable under the new constitution should come to an end. It seems to be an entirely impregnable position that the School of Anglican Divinity could not be any longer in an institution that was offering itself freely to all creeds without any disability and the consideration that their theological students would be coming under the control of absolute outsiders was a natural and just anxiety to Irish Episcopalians. Lord Belmore proposed a separation in his Bill introduced in the House of Lords in 1879, and although the continued housing of the School within the grounds of Trinity College was objectionable, the Bill contained the main lines of a settlement. In his speech on the Irish University Bill of 1873, Mr. Gladstone stated, that after the arrangement come to in 1869 (presumably in regard to Maynooth College and the Presbyterian College and the disestablishment of the Irish Church), the removal of the Divinity School followed "naturally and of necessity." The offers by the Board of Trinity College of sites for Divinity Schools and Chapels to the Roman Catholic and Presbyterian Churches and the replies given to those offers are printed in pages 101 and 102 of the Blue Book† (Appendix to First Report).

1285. I suppose the Resolutions of the Assembly to which you wish to call our attention relate to the Divinity School?—They do, chiefly.

1286. Would you read them now?—Of course, there are a number of resolutions appended to the Report on Higher Education that is submitted to our Assembly from year to year, and some of those have no bearing on this particular subject.

1287. Perhaps you would read those which have a bearing on the subject of the Divinity School?—Yes. This matter came up in the years 1872-3 in connection with Mr. Gladstone's Bill, and the Resolutions of 1872 are:—(1). That the principle of united and non-sectarian education should be carried out in the University as well as in the Elementary and Intermediate departments. (2). That the fundamental principles of the Queen's Colleges and Queen's University should be maintained in their integrity, in accordance with the resolutions of the Assembly of 1866. (3). That Trinity College should be opened up, so that its secular advantages may be made available for all her Majesty's subjects, without reference to creed or sect; and that the University of Dublin should be preserved as one of the Universities of the land, subject to such rules as will remove all religious disabilities from its Fellowships, Scholarships, and other honours and advantages."

1288. That is, the secular advantages. It leaves out the theological advantages?—There is no express mention of the Divinity School in the resolution.

1289. But that rather puts the other view, does it not, that the secular advantages should be open, leaving the theological?—Quite so. That was passed before the Bill was introduced. Then in 1873: "We approve of the proposal in the Bill to separate the theological faculty from the University of Dublin and from Trinity College. We believe that Trinity College should be opened, so that its secular advantages may be made available for all her Majesty's subjects, without reference to creed or sect, subject to such regulations as will remove all religious disabilities from its fellowships, scholarships, and other honours. The Committee disapprove of the proposal in the Bill to leave Trinity College such a large proportion of its revenues, and are of opinion that provision should be made therefrom for the more liberal support and encouragement of nonsectarian education in connection with the Queen's Colleges." Those are the Resolutions bearing on Trinity College for the year 1873. Then the interest in the question lapsed a good deal when Mr. Gladstone's Bill was rejected, and the Report from year to year was sometimes very brief. There was a revived interest in the year 1899, and this Resolution was then passed:—"That we adhere to the principle of non-sectarian public education as best adapted to the circumstances of this country, and are strongly of opinion that no solution of the question of University Education in Ireland will be satisfactory or final that does not include the complete nationalization of Dublin University."

1290. May I ask what is meant by "nationalization" there?—In this Statement that has been forwarded there were three things referred to; in the first place, the removal of the divinity school—

1291. I mean, is that included in the word "nationalization"?—Yes. Then there was a paragraph in regard to the Chapel services.

1292. I am aware of what you are putting forward now?—There is nothing further in the way of definition here. I was simply referring to the Statement. Then in the year 1900 there were two Resolutions:—"That the Assembly offer the most strenuous opposition to Mr. Balfour's Sectarian University project; and, if need be, shall notify members of Parliament again to this effect. That the nationalization of Trinity College, Dublin, be urged as the true solution of the University Question in Ireland." Then in 1901:—"That the Assembly adhere to the principle of non-sectarian public education as best adapted to the circumstances of this country; that they are strongly opposed to the establishment and endowment out of the public funds of a Roman Catholic University or Roman Catholic College; and that they are firmly convinced that no solution of the question of University Education in Ireland will be satisfactory or final that does not include the complete nationalization of Dublin University." Then in the following year there were a number of Resolutions. I will read only that which bears on the University of Dublin. There was a Resolution against "the establishment and endowment at the public expense of any denominational University or College, as injurious to the educational interests of the country, and as practically involving, in a very objectionable form, a State endowment of religion, in contravention of the spirit and policy of the Irish Church Act of 1869, under which, in the interests of religious equality, two Protestant Churches were disendowed, and the Maynooth grant and the grant to the General Assembly's College, Belfast, were withdrawn, regard being had to invested interests." And then:—"That the Assembly renew their protest against the exclusion of Trinity College, Dublin, from the scope of the inquiry by the Royal Commission."

1293. I do not think that is relevant?—That was addressed to the late Commission, was it not?—Yes.

1294. All that is before us, because Lord Robertson's Report contained these resolutions in the Appendix. Still, if you wish to go on, I do not wish to stop you?—I do not know that these resolutions were ever submitted to that Commission.

1295. If my memory be not at fault, I have read that sentence with regard to the objection before; but I may be wrong?—That is my impression at present. I was looking over the Presbyterian portions of the Report of the Royal Commission, and I know I had some difficulty in digging these out in the different Reports of succeeding years. However, in regard to that matter, I speak subject to correction. But I do not find in the volumes of the former Report any

DUBLIN.
Oct. 19, 1906.
Rev. John
MacDermott,
M.A., D.D.

* (36 Vict., cap. 21), Dublin University Tests Act, 1873.
† Appendix to First Report (Cd. 3176), pp. 101 & 102.

DUBLIN.

Oct. 19, 1906.

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authorised statement from the General Assembly of the Presbyterian Church, except the long report that was submitted by Dr. Robinson, who was then Convener of the Committee on Higher Education. The following is the resolution passed in 1902:—

"That the Assembly renew their protest against the exclusion of Trinity College, Dublin, from the scope of the inquiry by the Royal Commission, because such exclusion is a virtual prejudging of the case in favour of the establishment and endowment at the public expense of a Roman Catholic University or College, and because no settlement of the question can be satisfactory or final which does not include the nationalization of the University of Dublin, but leaves it and Trinity College as practically the monopoly of one religious denomination."

I need not read any further extracts from the resolutions of that year; that is the one bearing on Trinity College. Then there are some resolutions passed in the following year, in 1903, in which it is declared that "no settlement of the question could be satisfactory or final that left out of consideration what should be the National University of Ireland." Then, in 1904, there is a long correspondence in regard to the offer of the Trinity Board about sites for chapels and Divinity Schools for other denominations.

1296. That ended in your not accepting the offer, I think?—We could not accept the proposal.

1297. At any rate, you did not?—Perhaps I ought to read the paragraph bearing on that?

1298. If you please?—"That in regard to the permission offered by the Board to the members of the Presbyterian Church to establish a Divinity School and Chapel inside Trinity College, which, it may be noted, does not include any proposal for incorporation, the Committee regret that they cannot recommend the acceptance by the General Assembly of this offer. The Presbyterian Church is in possession of sufficient equipment for ministerial training in her Theological Colleges in Belfast and Londonderry, and to found an additional college in Dublin might well be a needless as well as a difficult and expensive undertaking. Further, it is the opinion of the Committee that the equal treatment which the Board has in view would be attained most satisfactorily not by inviting the other Churches to establish new, unnecessary, and antagonistic Schools of Theology within Trinity College but by removing the Theological School already in existence there, and in this way vindicating the non-sectarian character of the College. Further, it seems to the Committee that if such a policy, which is in line with a great deal of the later history of Trinity College, were carried out, the religious oversight of the students ought to be entrusted to Deans of Residence appointed by the different Churches." That is the particular portion of the reply sent to the Board of Trinity College bearing on this point. That was the action of the Committee, and at the next Assembly it was agreed "that the Report be received and adopted." The Committee have power to carry on from year to year on the general lines of the policy of the Church.

1299. Therefore the General Assembly adopted the action of the Committee?—Quite so. Then in 1905 there is a repetition of the resolutions, the last being:—"That Dublin University cannot become a truly national institution so long as it confers special privileges on members of one denomination." Then, in 1906, there is a resolution to the same effect.

1300. That is the resolution which is practically the foundation of the statement which you have laid before us?—Quite so.

1301. Does that conclude all you wish to say to us on the subject of the Divinity School?—Yes.

1302. Then, I think we had better ask you a few questions on that before we proceed to the more general question. I should like to ask you how things of this description stand in Scotland in the Scotch Universities?—I am not very conversant with Scotland, but I believe the old University system includes within the Universities Faculties of Theology.

1303. With professors and with teachers?—Yes.

1304. And with chapels?—I do not know about the chapels.

1305. I was within a College Chapel within a few weeks listening with great edification to a Presbyterian service. Surely, I am right.

Sir THOMAS RALEIGH.—They have not all got chapels.

CHAIRMAN.—Some of them have—Aberdeen, for instance; St. Andrews, I believe; Glasgow, I do not know.

Mr. BUTCHER.—Glasgow also. They have all, except Edinburgh.

1306. CHAIRMAN.—Edinburgh have no chapel, but they use St. Giles' Church as a quasi-University Church on occasion?—There is an establishment of religion in Scotland.

1307. Do you object to that system for Scotland?—Do I object to it personally?

1308. Has your Church in Ireland objected to it?—We have not made any declaration on that subject within recent years. At the present moment I do not remember any declaration in regard to the Scottish establishment. But, of course, there is a great deal of private feeling in regard to the ultimate settlement of this question, both in England and in Scotland.

1309. The principles you have submitted to us, I suppose, would lead to the same objection to the Scottish Universities as to the University of Dublin?—I think there is a great difference in the conditions. I myself would be perfectly satisfied—though this is only the opinion of one—to have the faculties of Theology outside the Universities.

1310. There is a passage in the document put before us by the Synod of the Episcopal Church in Ireland to which I should like to call your attention. They say: "In our judgment, the high culture and the open air of a University are better for our teachers than the close atmosphere of a Theological College." Is there not a great deal of truth in that?—I must say, looking at it as fairly as I can, that I do not think, in the case of a separation between the Divinity School in Dublin and the University, there could be any serious deprivation in that way, for this reason, that the students would continue to go as before in their undergraduate years through the University of Dublin. I take it that that would be so. They would take their undergraduate courses, and take their Arts degree in the University; they would be there three or four years. I know that in other cases, as at Edinburgh, where I studied myself for a session, there seems to be no difficulty whatever in the students who want to take their Theological classes outside the University mixing with their fellow-students, or going back to the old haunts, in point of fact—the debating societies, and so forth.

1311. But in general principle you would agree with the view that a University atmosphere was healthier than that of a Theological College?—I can hardly say that I would go so far as that, because I have seen cases myself where it made no difference. We have it in Belfast College, which is not far from the Queen's College, where a great many of the Divinity students have been trained; and I do not know of any great difference of atmosphere. Of course, they give themselves chiefly to their Theological studies, but they can go back very pleasantly to meet old graduates. I have done it myself.

1312. That depends on the proximity of the two institutions, does it not?—They are quite near.

1313. But the association to which you refer depends on the proximity of the two institutions, does it not?—I cannot say that it does. If a student has spent three or four years in the University of Dublin, or even in Queen's College, Belfast, I think he has attachment enough to draw him back even a mile or more. I am giving you my own opinion just as it occurs.

1314. Oh, I am not expressing my opinion; I am merely asking for yours?—That is my opinion. I think that after three or four years in a University the atmosphere of the outside Theological School would really be good enough for all practical purposes; I do not see any difficulty about it.

1315. Now, in the address you have been good enough to read to us you spoke of the fact that in some cases Theological Faculties had been dispensed with in Universities. Are you aware that there is a counter-current to that in certain Universities in England, where Theological Faculties have been restored, so to speak, or introduced afresh into the Universities?—I know that in regard to the Welsh University, I remember reading in the evidence given before the former Commission that the University offered to confer a degree in Theology; that is, they would choose the books and hold an examination, and anybody who

chose to make up the books could come and take a degree.

1316. That is, Universities and Colleges which started without a Theological Faculty have introduced one. I think it was quite open to anybody who chose to make up the course. I mean, originally they had no Theological Faculty, had they?—I think not. As regards London, I am not sure of the facts of the case, but I do not think that in Scotland there is any great tendency in that direction.

1317. But in Scotland the Universities have Faculties?—I rather think the tendency is the other way.

1318. Then with regard to Victoria University?—You mean with regard to Theological Colleges?

1319. No, not Theological Colleges, but the introduction of a Theological Faculty into a University which originally had none?—The Victoria University in England?

1320. Victoria University in Manchester?—I do not know whether they have a Theological Faculty.

1321. Does not that show that in some countries, at any rate, there is a tendency to introduce Theological Faculties rather than to dispense with them?—They are making many experiments in these new Universities in various ways; they have almost all the Faculties that are possible, I fancy.

1322. You say that in your judgment the division of the Theological School from the College is a corollary of Fawcett's Act. Fawcett's Act expressly excepted lecturers and professors of Theology from the operation of the Act. Why is not that as important and integral a part of the Act as the other; and if that is so, why is it a corollary that you should abolish that which the Act provides for?—I think that is rather in the direction of following the Irish Church Act.

1323. You are aware that Fawcett's Act expressly excepted professors of Theology?—I am aware of that, but I think the general drift of it would seem to be in that direction, no matter what express reservations are made for the time, because there was a Bill introduced by Lord Belmore separating—

1324. That was a different thing. Your argument is that Fawcett's Act carries with it as a corollary the separation of the school and the college. What I ask is why that is so, when the Act itself provides for its retention?—I do not know whether I would be justified in saying that the Act carried itself in the main spirit of it a little beyond the expressed reservations that might be for the time and some five or six years afterwards.

1325. You pick out the important and leave the rest?—I do not build on that so much as on disestablishment and the general course of events in Ireland. In regard to the matter of these Faculties being added on to the new Universities, we in Ireland, I think, got on to a different line when the Queen's Colleges and the Queen's University were established. I do not know whether there is any likelihood, so far as they are concerned, that faculties of Theology would be coming in when the colleges were started without faculties of Theology. I do not know whether I make myself clear.

1326. I quite follow what you said. Now, I want to ask you one or two questions about the College at Galway. If I am not mistaken, some arrangement has been made there by which a member of your Church—I think the minister of the Presbyterian Church in Galway—is allowed to exercise a certain, both social and religious, influence over the Presbyterian students in that college. Is not that so?—He is the Dean of Residences.

1327. Yes. He has a sort of paternal influence over the Presbyterian students of that college, has he not?—I hope he has. Of course, that is a part of the original scheme, and, so far as I know, he carries out the duties of the Dean.

1328. That is the intention, at any rate?—That is the intention, and he attends to the duties.

1329. Is not that a very admirable arrangement, and might not something of the sort be introduced into Trinity College?—I think so. One of our Assembly resolutions that has been repeated in various years, and, as far as general agreement with it is concerned, might have been repeated in any year, so far as I remember, is that the system of Deans of Residence ought to be carried out thoroughly.

1330. Would it not be a very beneficial thing to introduce into Trinity College?—I think so.

1331. Would it not very much diminish your ob-

jection?—I think it would go in the place of the Divinity School, from some points of view; I think it would be a protection to the students, and give confidence to the parents who sent their sons there.

1332. And diminish your objection to the continuance of the Divinity School?—I do not think it interferes with that question.

1333. Supposing that, in addition to having a Dean of Residence, you have the right to use the chapel from time to time for Presbyterian services, as two denominations do in some parts of Switzerland—after the service of one body is concluded, let the other begin?—Personally, I have no objection to that. I think there ought to be some process of nationalizing, as you might say—

1334. For myself, I do not wish to use the word "nationalise"?—I have no strong feeling on behalf of the word itself, but simply the idea. We think that there should be a fair opening for any student of any creed, without there being symbols of one particular Church staring him in the face.

1335. Some members of your community have become members of Trinity College, and have for years past; is not that so?—That is so.

1336. And have you found any ill results accrue therefrom?—I am sorry to say I have known a good many Trinity men who began by being Presbyterians and ended by becoming members of the Disestablished Church.

1337. Do you find that in other places besides Trinity College?—It may be in other places that are similarly circumstanced, and is to some extent, but I do not know the facts of the case so well. I have one or two testimonies from men who have studied in Trinity College, and who naturally have a great liking for the place, yet they think it is a one-sided place for a Presbyterian.

1338. I called your attention to the fact that the Fawcett Act expressly retained the Divinity School as an integral part of the College by excepting the Professors and teachers of Divinity from the operation of the Act. Was not that in accordance with the resolutions of 1872-3 which you read, and which expressed the desire that the secular benefits of Trinity should be open to all, but was silent as to the theological benefits?—I think it was a step in the right direction, but I do not think it was a last step.

1339. That is not quite the question I ventured to put to you?—I beg your pardon if I have misunderstood or misinterpreted it.

1340. I asked whether it was not in accordance with the resolutions which you passed?—With the resolutions passed by the General Assembly.

1341. Yes?—They were new to it, and I imagine, remembering that the next year they were prepared to be rid of the Divinity School altogether from Dublin University, that they were feeling their way.

1342. At this time, we may take it, the General Assembly had not that strong objection to the Divinity School which they now express?—I rather think they had not considered it. There first appeared to be the desirable object of having the tests abolished, but they were quite prepared the next year to go beyond that to the extent of the exclusion of the Divinity School from the University of Dublin. That is the following year.

1343. Supposing that as soon as Fawcett's Act had passed you had flooded Trinity College with your Presbyterian students; they could have taken scholarships got on to the Governing Body, and so on; would not the danger which you fear from the atmosphere of Trinity College being Episcopal be greatly diminished?—I have never considered that, because, of course we are largely in the North members of the Presbyterian Church; then there was, in the meantime, the establishment of the Queen's University, which was quite open and free, and a great many of the young Presbyterians naturally went there—I mean Queen's College, Belfast, one of the Colleges of the Queen's University. In that way it was hardly possible for one to say what we might have done or would have done. There would still have been the objection to the Divinity School. There would have been this objection, that we were sending our young men at the impressionable time of life where there was another denomination, to which we did not want them to go over, at its greatest strength.

1344. What strikes me is that in 1872 you were very anxious for the abolition of tests, but since tests were abolished you use the University of Dublin scarcely

DUBLIN.

Oct. 19, 1906.

Rev. John
MacDermott,
M.A., D.D.

DUBLIN.
Oct. 19, 1906.
Rev. John
MacDermott,
M.A., D.D.

any more than you did before. That is what I do not quite see. If you had no interest in Trinity College, if you were so far North that you had no great interest in it, why did you trouble yourselves about it; and when you got what you desired, why is it you did not use it? I am putting it bluntly. I am only asking for information; I am not expressing any opinion about it; I am merely putting to you the difficulty which occurs to my own mind?—Your suggestion is that after the tests were abolished there ought to have been more use made of Trinity College by Presbyterians.

1345. You have read a Resolution expressing your great desire for the abolition of tests?—I have read one Resolution which deals, in a general way, with the question of tests. That is in 1872; the following year there is another Resolution, which deals with the question of the Divinity School, and suggests that the Divinity School should be removed. Of course, Trinity College has a great prestige, and anything that opened out Trinity College fully to every denomination in the country would be a great boon; therefore I fancy the Assembly looked at the matter in this way: "Here is the first step to be taken towards a really National University," and the next year they took the next step. I do not know anything nearer the facts of the case as I know them than that.

1346. LORD CHIEF BARON.—Has your attention been directed to the Recital in Fawcett's Act?—No.

1347. Do you know that Fawcett's Act was a Bill brought in practically by people representing the University itself—the University of Dublin and Trinity College; it was not a Government Bill?—I remember reading a little of the debate—not the debate on Fawcett's own Act, but on Mr. Gladstone's Bill.

1348. Gladstone's Bill was perfectly different, and had been thrown out long before Mr. Fawcett brought in his Bill?—But Mr. Fawcett took part in the discussions on Mr. Gladstone's Bill.

1349. I am asking nothing about Mr. Gladstone's Bill. The question I want to ask is one arising on Mr. Fawcett's Bill. As I understand, Mr. Fawcett's Bill was a Bill brought in, not by the Government, but by some gentlemen practically representing Trinity College, and by that Bill they purported to give up certain of the so-called rights that existed before?—In regard to that, I remember reading one or two articles by Trinity College men in regard to the alterations which took place under the Fawcett's Act, and I am quite aware that they were sympathetic. I do not know so far as my reading goes, that I should say they did the thing, but they were helpful in the doing of it. I suppose that would be correct.

1350. I will read you now the Recital—that is, the object that Parliament had in view: "Whereas it is expedient that the benefits of Trinity College and the University of Dublin, and of the schools in the said University as places of religion and learning should be rendered freely accessible to the nation;" Do you suggest it was intended by that Act to abolish the Theological Faculty in Trinity College?—I do not suggest that. But in regard to the question of who it was who brought about the change, as far as my reading goes, which is not very extensive, I think there was an entire agreement between the Trinity College authorities and Mr. Fawcett. I think that is Provost Salmon's statement. Then, I think the Act must have been passed through without any very active opposition on the part of the Government of the day; otherwise it could not have been passed.

1351. But, taking into consideration that recital and the definition of the word "office," which excludes every place in the theological faculty, is it not clear that there is a declaration on the part of Parliament that the University of Dublin and Trinity College were to continue as places of religion as well as of learning?—I do not want to quibble in regard to the word "religion," but I think they would not cease to be places of religion if each denomination had a well-established system of deans of residence a representative, or more than one representative, of each denomination who looked after the students carefully.

1352. SIR THOMAS RALEIGH.—Your main principle appears to be that the State is not to take a side as between contending religious bodies in this country?—Is not to take a side as between the different religious bodies?

1353. Yes?—Well, I agree in that statement. I think the State, in a country where there is a keen division on religious matters, ought, if I might say so, to put down its University, and on non-sectarian

principles allow any denomination to look after its own students, as I have said, by deans of residence. I think the State should have a strong hand in the matter. I would be more disposed to give myself up to a State institution than to an institution which represented the predominating influence of any Church, for that matter.

1354. You suggest that the State should show its impartiality by turning out from the University all schools of divinity?—There is only one school of divinity.

1355. And that one you would turn out?—And Ireland has been on a different system for, I suppose, 50 or 60 years, so that we are accustomed to that. In other countries it is different; they have been under different auspices.

1356. Suppose the matter were turned round, and the State said—"We prefer to show our impartiality by recognising the schools of theology of the different religious denominations on fairly equal terms; we will not interfere with their internal affairs, but we are prepared to recognise them as schools of theology in the University, and we are prepared to make arrangements under which their courses of study will lead to a degree in divinity." Do you see any objection in principle to securing impartiality in a positive and not merely in a negative way?—I think it would lead in this country to three universities, and they would all in the end be sectarian or nearly all. You would have one in Trinity College; then one would be asked for by another denomination, and practically the attendance gathering in that University would belong very much to that particular church. I should not care to see in Trinity College three theological schools representing the three largest communions in Ireland; it might lead to antagonism.

1357. But in some points it might lead to greater co-operation and harmony, because these schools would have much in common—the whole field of church history, for instance; they would study in the same subjects?—On that side it seems to me to be a thing that can be fairly considered, although I do not know that we as a Church have considered it, whether there might not be a University giving a divinity degree, although having no divinity faculty. A correspondent of mine, a Trinity man, who quite sympathised with our statement, says something might be done, but I cannot think of any other way in which it could be done than by the University, apart from a divinity faculty, sketching out a course that would be, as you suggest, common to the different denominations. Hebrew, for instance, would be sure to be in it and Church history. I do not know how far beyond that they could go.

1358. I think you have by charter the right to give degrees in divinity to your own students—the Presbyterians have?—The theological faculties?

1359. Yes?—They have had for some years.

1360. The right which you have you would not deny to the Divinity School here if it were put outside the University, I suppose?—Certainly not.

1361. Do you not think the University has a direct interest in maintaining the standard of these degrees, whether in the Anglican school or in the Presbyterian school?—As far as the University is concerned or the colleges that are represented in Belfast by the Queen's College, they have no connection whatever that I know of with divinity degrees—I mean the Royal University; they have no divinity degree that I am aware of.

1362. They have not at present, but I am merely asking you whether it is not a subject in which a national university may legitimately take an interest?—I should hardly put it in that way. As I think I mentioned in regard to the University in Wales, it should do it as a university and not as a theological hall or as an association of theological halls. That is the point of view from which I should be disposed to approach it.

1363. Do you know anything of the German universities in which they have Protestant and Roman Catholic theologians side by side?—No; I do not personally know anything of them; I have read that it is so, sometimes.

1364. SIR ARTHUR RÜCKER.—When you say that the University should do it, and not a collection of theological halls, do you mean that the University without any consultation with the heads of the different theo-

logical colleges should draw up a scheme of education or of examination in theology? How is the separation between the University and the theological halls to be established?—I ought to say it is not a thing that I am recommending, but that I have read with interest that there is this suggestion on the part of a University. I have not considered how they would set about choosing their books, but I daresay they would enter into consultation with the heads of the different denominations, so as to make up a feasible or workable arrangement. But I should not care to see faculties of theology as such brought into it.

1365. By "faculties" do you mean the teachers?—I mean teachers in the different theological schools in the country. I would approach it, as my correspondent was saying, from the point of view of testing work done. Hebrew is generally included in a theological course, and Church history, and New Testament Greek, I suppose. It should be just to test work done of an academic character.

1366. If the University is not to approach the teachers of this particular subject, who is competent to draw up such a course?—I think there ought to be some consultation with the competent men in the different denominations.

1367. Should these "competent men" therefore be brought into any organic relation with the University? Ought they not to have some position in the University?—I have not considered it very much, but I think not. It would be practically like realising a theological faculty in the University when there was none. I have not thought of it in the way of detail, but it struck me as a thing that might be worked successfully, and when my acquaintance wrote to me on these lines I thought there was something feasible in it. He wished that the Divinity School should be removed; he is an old student of Trinity, and a warm supporter of Trinity in general, though he thought that as a Presbyterian he was out of it. But he said it would be for work done—that there ought not to be, in his opinion, any Divinity School in the University, but that the University as such might test theological knowledge as it tests other kinds of knowledge.

1368. Words are used in different Universities in such different senses. I quite understand your view that the actual teaching of theology should not be undertaken by the University itself; that is what you mean when you say there should not be a school. Is there, therefore, because the University does not itself teach, any objection to the University in consultation with the teachers having an examination in divinity which shall lead to a divinity degree?—I suppose that if the University entered into consultation, as it probably would under these circumstances, with all the denominations in the country it would be a fair thing.

1369. May I say that that scheme is actually realised at the present moment in the University of London. We have there a number of perfectly separate denominational colleges; we recognise the teachers in them; and with their aid we draw up a scheme on which an examination is held. Would such a scheme as that be practicable in Ireland, do you think—speaking now for your own Church and the Anglican Church?—I cannot say; but I do not see any reason why it should not have a fair trial.

1370. You do not?—I do not.

1371. Assuming some such arrangement made, assuming your difficulties got over with regard to the present constitution of Trinity College, and assuming that your own body and the Disestablished Church of Ireland could work together on some such scheme, do you think that such advantages would be largely availed of by Presbyterians?—I could not really say. I think it would strike a great many members of our Church as a fair thing, and a good mode of judging knowledge—a competent body at the head to test work done.

1372. Do you think more Presbyterians would go to the University of Dublin than at present?—I have not any doubt that if the Divinity School were removed, and if the place were open to all denominations, Trinity College would be no loser by it. I am not speaking in any of these matters in any spirit of hostility to Trinity College.

1373. I think that is clear all through?—From my point of view, as a Northern man, and as an old Queen's University man, it would require a great deal of energy and attention on the part of the old Queen's

College there to keep as far in the way of progress as we would like the College to keep. I think it would tend to defeat the fears of people interested in boys.

1374. You do not think there would spring up between Trinity and Belfast an active rivalry of a hostile character?—I do not think there would be any rivalry but what was generous and fair.

1375. Putting it in a more crude way—you really think the advantages to the Presbyterian body would be worth the amount of change that would be necessary to bring your view into practice?—We are a small body, and I am not suggesting that any great change of this sort would be made on our account simply; but I think it would be an inducement to the people of Ireland generally to go to the University. Such prestige and traditions are always valuable.

1376. Dr. JACKSON.—I understand that your objections to the existing system would be mitigated if there were to be deans of residence representing the different denominations; is that so?—Quite so.

1377. Might I ask if your objection would be still further diminished if they were to be allowed to associate with themselves a tutor or teacher to assist them in their management of the students committed to their charge?—We have not considered that with regard to the colleges where we have deans of residence. We have not considered any possible expansion.

1378. I suppose that the dean of residence would superintend, and also afford a certain amount of teaching?—I think he ought to. In point of fact, I think deans of residence, or catechists—there are two in Trinity College—have classes for their students, and they prepare very carefully for them, and have sometimes an examination, and prizes at the end of the session. I see nothing but what is good in all that. It is doing their work as thoroughly as they can do it.

1379. Would your objection be still further mitigated if all tests were to be withdrawn from the existing divinity faculty?—I do not think that would make much difference.

1380. I will put it in another way. If the Testimonium were obtainable apart from tests?—I do not see that it would make much difference unless there was a pretty radical change in regard to the school altogether—the removal of it, in point of fact. There would be a transition period; I really do not know where it would lead to in the end. But at the present time, I understand, students who belong to another denomination can go through the divinity school, and they receive some kind of certificate. They do not receive the ordinary Testimonium that a Church of Ireland student would receive who complied with the regulations.

CHAIRMAN.—What he can receive if he chooses to proceed to it is a degree in divinity. He may receive a degree in divinity without any tests, but he cannot receive a Testimonium.

Mr. BUTCHER.—That is so.

1381. Dr. JACKSON.—I did not understand that he could get a degree.—All I was trying to say was that there is a Testimonium given at the close of a two years' course in theology to the students who have been through. It is not a question of degrees.

1382. CHAIRMAN.—Both are given. Degrees are given and a testimonium is given?—The testimonium is a thing which is given, and shows that a student has done the work of the classes. He may not proceed to B.D. at all, I understand.

1383. The testimonium is the document accepted by the Protestant Church of Ireland?—Quite so. The testimonium is what the student takes with him in order to be admitted to Orders.

Mr. BUTCHER.—To be ordained.

1384. Dr. JACKSON.—I had completely misunderstood the meaning of the word "testimonium." You do not think that there could be any changes in the faculty which would make it accessible to your students?—I think it would be very liable to be misunderstood by the large bodies outside. I think, if Trinity College were in a position to say, "Well, we know that you think that these outward symbols and this Divinity School have a certain effect, no matter whether anyone wishes them to have that effect or not, and in order to meet that and to have this College open to all classes we put it aside."—I think if they did that it would be a guarantee, a declaration of earnestness and good faith on the matter, and they would reap a large result in course of time. But as to doing it, as it

DUBLIN.

Oct. 19, 1906.

Rev. John
MacDermott,
M.A., D.D.

DUBLIN.
Oct. 19, 1906.
Rev. John
MacDermott,
M.A., D.D.

were hit by bit, or modifying it in some degree, I do not think that would bulk impressively before the outside public, and I take it that it is the outside public that has to be less or more brought in, because those who are in favour of Trinity College make no difficulty about it, of course.

1385. Do you not think there would be some loss to Theology and to the University if the Theological studies were to be completely withdrawn?—In regard to Theological study, I know a little of the Scottish Theological Halls, and I do not think there was any loss when the Free Church set up Theological Halls for herself apart from the University, which they did about sixty years ago, after the Disruption. I think those outside Theological Halls have done as sound Theological work as has been done for the last thirty or forty years in any College, whether under the shadow of a University or not. I think that is admitted.

1386. Then you desire to separate Theological studies from other studies, and other studies from Theological studies?—I express no fixed opinion on that point. What I am looking at is that when you have a great deal of difference of opinion about these matters, I have a very strong feeling that the State might advantageously say:—"Here is an institution for all the studies on which you are agreed," leaving the Churches largely to direct their own studies, under the circumstances of division that we have to face.

1387. Surely in Theological studies there are a great number of departments in which persons of all denominations can join together and help one another? Is not that so?—I dare say that is so. There is common ground, I am sure, among Theological students, but they do not seem to be very ready to come together in the same place.

1388. Did not members of various denominations combine to help one another in the Revision of the Bible?—Quite so.

1389. And with the best results?—No doubt. I think there were criticisms about it, but I think it was good, as far as I was able to give any attention to it.

1390. And of late years in matters of Theological study, I have noticed in England that Roman Catholics and Protestants help one another.—I think there is a common ground when men are in their own studies, when they are left to the freedom of their own will; but it would be a different thing trying to fix on any State institution, I think. I am sure there is a great deal of common ground. I have read books of men who were largely apart in any public institution, who quite admitted that. I do not know whether I am making myself clear.

1391. Perfectly; I think I quite understand. We were told by a witness the other day a fact which I chanced to know—I think a question of mine brought it out—that at the University of Cambridge Roman Catholic students of Theology have offered themselves for our Theological Tripos. Does that surprise you?—Well, it does, I must confess. I cannot say, as a sort of spiritual overseer, that I would care for it. It may be that we are so far behind in this country that we do not apprehend it.

1392. Mr. BUTCHER.—I think your general principle is that you think it unwise that within an undenominational University there should be a denominational Theological Class or Faculty; is not that the general principle?—I think so. There ought not to be one denomination, at any rate, marked out from other denominations.

1393. I thought it was a little more, because I rather gathered your view to be that which seems to be expressed in the letter addressed by the Assembly of the Presbyterian Church in 1904—the letter which you have already read, in which these words are used:—"By removing the Theological School already in existence there, and in this way vindicating the non-sectarian character of the College;" and the general argument seemed to apply equally to one, two, or three denominational schools in an undenominational University; do they not?—Quite so. Of course, there would be a greater fairness if it were possible that the people were all there.

1394. But that hardship is removed so far as the offer to remove it can be availed of?—We do not care for the offer very much.

1395. I understand, and, in fact, you gave one answer which seemed in itself rather decisive, namely, that it was a needless and expensive undertaking, and, what is more, that the Presbyterian Church was al-

ready in possession of sufficient equipment for ministerial training?—Yes.

1396. But the theoretical objection to it seems to be what I have stated?—Well, you will notice in the same answer that there is the opinion expressed that the removal of the Theological School from Trinity College would complete the process of opening out all that was going on; and in this country, where you have one University that was established on the footing of no Theological Faculties and otherwise entire openness to all denominations, and another University that was at one time strictly denominational and has been opening out gradually, the natural consequence seemed to us to be that the solution of the question ought to be the removal of this Divinity School also, and to allow the Churches to look after the training of their own students, and have these places open to all denominations.

1397. I think you said you studied at the University of Edinburgh?—Excuse me—not the University, but the Free Church College in Edinburgh.

1398. Perhaps, in that case, you can tell the Commission a little more on the point on which the Chairman has already put some questions. Do you know Edinburgh best—it is the same for all the Scottish Universities?—It is the only University or College I knew anything about.

1399. They are all the same in this respect. What is the Theological Faculty; how is it constituted in the Scottish Universities?—Inside the University?

1400. In the University?—I was not attending the Theological Faculty inside the University of Edinburgh; I was attending the Theological College which had been established by the band of Churchmen who went out from the Established Church.

1401. The Free Church Divinity Hall?—Yes.

1402. The Universities of Scotland are strictly undenominational, are they not?—Apart from Theological Faculties being there.

1403. In all other respects, and all their other offices are open to all comers of all denominations?—I think so. I made inquiry in regard to Glasgow, and there there was a great openness considering that the bulk of the people are of one way of thinking ecclesiastically.

1403A. In fact, there is no restriction?—I was told there was no restriction at all, except that the Theological Faculty was still there.

1404. Is it not the case that there is, first of all, a Theological Faculty, but not only so, but that the Professors of the Faculty are limited to members of one Church?—That I could not say; I suppose they are limited to the Established Church of Scotland.

1405. To the Established Church of Scotland. I do not know of any exception. Of course, there is the largest free trade in all the other faculties, as far as I know, but there is still the Theological Faculty, and that I have no doubt makes a difficulty, though not a great deal is said about it, in regard to the other denominations through the country who cannot find themselves free to avail themselves of these Theological Faculties.

1406. CHAIRMAN.—Do you think they exclude students from the Universities?—Not from the Universities, I hope, but from the Theological Faculties within the Universities.

Sir THOMAS RALEIGH.—From the Degrees?

Mr. BUTCHER.—Oh, no.

CHAIRMAN.—The Theological Degrees?

Mr. BUTCHER.—Certainly not. The Theological Degrees of the University of Edinburgh are open to members of all the Churches, not only to Presbyterians, but to anybody who goes through the necessary examinations connected with the Theological Course. In that respect they are entirely analogous, except that there is more teaching required, to the Theological Degrees in the University of Dublin. The actual Faculties of Theology are limited—not on the part of the students who attend, but on the part of the teachers who hold the Chairs—to the Established Church of Scotland. The classes are open to students of all the Churches without any inquiry as to their faith, and the Degrees are open to all alike.

CHAIRMAN.—And are, in fact, I suppose, taken by persons of various denominations?

1407. Mr. BUTCHER.—Oh, yes, by persons of various denominations—some from England, some from America, some from other parts of the world. They are entirely open in that respect. That brings me to this point in connection with Trinity College, Dublin. In Trinity College, Dublin, as, indeed, in many other Universities, including the Scottish Universities, there is a distinction, is there not, between the

Divinity School as a School of Scientific Theology and the Divinity School as a place of preparation for the Orders of a particular Church?—I hardly know. I know that books I have read written by Professors of the Divinity School here, were books, at any rate, of Anglican Theology. Of course, that might not be to say they were not thoroughly scientific.

1408. I only mean that it fills a double function; on the one hand, it examines for and to some extent teaches for Theological Degrees which are open to all; and, on the other hand, it trains students for the Orders of a particular Church?—Yes. I should think—I am not able to say quite positively—that the courses were very much the same.

1409. Very likely?—It seemed to me that the textbooks were very much the same for the Testimonium, which is the natural course towards Orders, and for the B.D., which would be more of a public matter, which all men could take.

1410. All I meant to ask on that point is this:—Does not the theory which is put forward in your Statement, and which is identical with the theory of the Assembly of the Presbyterian Church in Ireland, require that you should eject from the University both the Theological Faculty in that first sense, and also the Divinity School as a place of preparation for the Orders of the Church—that both alike ought to go?—I think if one went, it is hard to see how the other would stay. I should say they would both go if one went.

1411. What Universities are there in the world—in England, or on the Continent—in which there is no Theological Faculty?—I really could not give you any information upon that point, because I have not read extensively in regard to the University question.

1412. I think the Royal University of Dublin is one, and so also until lately were the newer Universities of England, but Manchester is no longer so—I do not know about Liverpool. I think probably Birmingham, Sheffield, and Leeds have not, but so far as I am aware Liverpool has one?—And the others you have mentioned have no Theological Faculty?

1413. They have not; but what I was going to ask was this: Is this theory which you have put forward really modelled on what I think you said it was—on the example of the Queen's Colleges of Ireland?—I should like to make a couple of observations with regard to that matter. We are not considering a case where, perhaps, the bulk of the population of a country are largely agreed—practically unanimous, or all but unanimous. It may be convenient for them, and it has been the rule in the past, when the Church was one, that Theology was taught along with the other sciences which were taught. But that is not the state of the case in Great Britain or in Ireland. I think there is gradually a separation coming between the Church and these institutions of the State, and I do not know that anything has taken place recently that would be like putting down one Theological Faculty like the various Theological Faculties in those new foundations which you have been referring to. In regard to Ireland we have been going the other way—that is my point—that we have been going towards entire separation between the University and the Theological Faculty.

1414. I mean in regard to the elimination of Theology from a University course; is there anything in that direction anywhere except in the Queen's Colleges?—There is no other except the Queen's Colleges and the Royal University in Ireland; they are the only two, and that has been the rule from the foundation, I think.

1415. Or outside Ireland—is there any such tendency anywhere else?—Well, I do not know about America, but I understand that there the tendency is all in the direction of the different Churches having their own Theological Halls.

1416. I think, as to America, that is true. Now, have the Queen's Colleges been so marked a success that one ought to take them as the type for future University development?—Well, as long as the Queen's University existed, I think it could be proved abundantly that it was a great success.

1417. I am not asking what it was, but the principle. I mean, of the Queen's Colleges as they now are?—Of course there is no denying that with regard to the Queen's University of Ireland a great deal of the work that it carried on was injured

greatly by the overthrow in 1879. There was the disuse of the old rule that there should be residence—a change that it was a great pity was ever brought in—and then there was the uncertainty; there were various changes made that tended to send the young men from the Queen's University—I mean from the Royal. There was a sense of confusion and uncertainty. I have heard from a great many men—at least a considerable number—who were themselves students of the old Queen's University, that the state of uncertainty as to the Royal University was such that they would not send their sons to their own Alma Mater at all.

1418. I quite understand that, but my point now is this—and in this I think I take your meaning rightly—that you still do look upon the Queen's Colleges in this particular respect, the exclusion of Theology from any recognition within the College, as a proper type of academic training?—Quite so.

1419. And also I understand that your view is that if a Theological Degree is to be conferred by a University it should be conferred by examination alone, quite apart from teaching that has been given in the University?—Yes.

1420. In fact the Royal University is in this respect the model upon which you would go—examination alone apart from teaching?—Oh no, I would not go on examination alone—quite the opposite to that for the purposes of a University.

1421. But I understood that a Theological Degree, if it is to be conferred, is to be done by examination alone?—Certainly, but as to the conferring of it—I speak under correction, but I think what I said was that it struck me as a feasible thing that something might be made of that system.

1422. In any case you would prefer it to the present plan of having a Theological Faculty?—Oh, yes.

1423. DR. DOUGLAS HYDE.—Do you not think that the case of the General Assembly would be made infinitely stronger if it were, let me say, less academical in its character—if the grievance were proved to be a real grievance acting on individuals, and not, as it may appear, merely of a supposititious nature. Now, supposing the Divinity School were taken out of Trinity College, and the teaching of Divinity, and the Chapel went, do you think that more of your Presbyterian students would frequent Trinity College?—I daresay a few more would. I could not give you an opinion that would be of any solid value; it would depend upon the other University very largely—what state of prosperity it was in. But I am sure that Trinity College, so far as the Presbyterians were concerned, would gain to some extent—that is my idea, you know—in this way, that there are parents in Dublin and about Dublin, and perhaps a good deal farther north than Dublin, who would say to themselves, "There is a full, even chance in Dublin University now—in Trinity College." They would say that to themselves.

1424. And you think that more Presbyterian students would attend Trinity College then?—I believe so, but it is not a matter in which the Presbyterians would bulk very largely; they are not a very numerous body.

1425. CHAIRMAN.—Then really there is very little practical interest in the question?—We have an interest in our own members; we would like to get all we can, as we think it would help towards a solution of the whole question.

1426. LORD CHIEF BARON.—But do you not think Trinity College would lose half its members if that were done. Have you ever considered how many of its students ultimately take Orders?—I do not see how it could affect the attendance in Trinity College, except as regards the Divinity School, because they must go through Trinity College to do that in any case.

1427. They would go to Oxford if they could not get a degree in Dublin?—What is to prevent them from going to Oxford at the present time?

1428. There is no reason why they should, as long as they can get what they want at Trinity College; but it would be a great loss to Dublin if they were compelled to go to Oxford owing to that being no longer possible.

1429. DR. DOUGLAS HYDE.—The practical point I was coming to was this: You seem to think that supposing the Divinity School were removed from Trinity College, the students who would frequent it

DUBLIN.

Oct. 19, 1906.

Rev. John
MacDermott,
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DUBLIN.
Oct. 19, 1906.
Rev. John
MacDermott,
M.A., D.D.

would have first to put in their three or four years in Trinity College?—Quite so.

1430. The evidence laid before us has been that the Divinity students as a rule are not, as a class, very well off in this world's goods; do you think it at all likely that they would put in three or four years in Trinity College, paying the comparatively large fees there, and afterwards attend the Divinity School, thus losing a number of additional years, and also a large sum of money?—I do not see why they should not come to the College as before, supposing they are living in Ireland, with Dublin as their headquarters; I do not see why they should not still come because the Divinity School happened to be across the street, and go through the Arts course as before. I cannot gather that the fees would be any greater, or any less, than before. If they met them before, they would probably be able to meet them still.

1431. Would not that impose two additional years at least upon every Divinity student before he could become a clergyman?—I do not think so; he would take his Arts Degree in four years, or perhaps sooner. That he does now, and then he goes and takes two years in the Divinity School. I do not see any difficulty in his taking four years here, as before, and then two years at the Divinity School across the street.

1432. You mean he would take the two courses concurrently?—No, I do not mean take them concurrently, but I hardly think he has been doing that hitherto.

1433. LORD CHIEF BARON.—Oh, yes, he has?—I read a paper by Professor Mahaffy not long ago, and he said that Divinity was a post-graduate study. The Arts Course is the chief course during the Arts Sessions I should say.

1434. DR. DOUGLAS HYDE.—In practice, if I am not mistaken, nearly every student in the Divinity School joins it after the second year, and under your proposed system you would be imposing two years' additional study upon them.

1435. CHAIRMAN.—Do not the studies overlap for two years?—That may be, but I do not think there would be any serious difficulty about it.

1436. LORD CHIEF BARON.—The words of the Regulation are these, at page 184 of the Calendar:—"The Divinity School is open to all students who have passed the Michaelmas (Final) Examination of the Senior Freshman year, and who have obtained satisfactory marks in Greek and Latin." That is at the end of the second year?—But in a broad way the Arts Course takes up the time of the student to the larger extent, does it not? I would understand it in that way—that he would be occupied with Arts studies chiefly until he had had his degree, and then that he would be occupied in Divinity studies chiefly. I am familiar with something like it in Belfast, where a Theological student takes a Class in the Queen's College, and perhaps he may take a Class in what we might call our Divinity School—he might take that, attending chiefly at the Queen's College.

1437. DR. DOUGLAS HYDE.—Attendance in the Divinity School here counts as part of the Arts Course?—I did not understand that.

1438. That is so. After the second year, if a student attends the Divinity School at Trinity College, he is exempted from a certain part of the Arts Course, so that all the Divinity students practically do it. So that I would point out that you would be damaging to a certain extent all students who go in for Divinity by cutting them off from that and making them attend, probably in a separate College, for two years additional after taking their Arts Course here?—But those two years they would be putting in under the old system also, inside the University; they would be taking a two-years' Divinity Course here. I gather from the Calendar that two years are required for a Divinity Course here.

1439. What happens in Magee College: do many Magee College students go into Magee after having taken Honours in Queen's College, Belfast, or do they study concomitantly in both Colleges?—They have an Arts Course in Magee College as well as a Theological Course, and what will be done is something like this—that a student begins there, and he may finish there, but if he takes his Arts Course somewhere else he may go there for Divinity.

1440. And would the general feeling of the Presbyterian body be that if the College Chapel and the Divinity School were taken out of Trinity College, it would be better for the student to go to Trinity College, and get the prestige of it, and then go to a College in Belfast for Divinity?—You are speaking about the Arts Course?

1441. Yes?—I think it is in this way; I am not in a position to express an opinion upon the value of the two Degrees in their merits, but undoubtedly the Trinity College degree, or the Dublin University degree, has a great vogue, and if the change I suggest were made, some of them would probably take advantage of it, and they could then do so without any hindrance as far as one can see.

1442. You seem to speak feelingly; as an old Queen's College man would you like to see Presbyterian students leaving your Alma Mater in large numbers, and going to Dublin instead?—Perhaps I may put it in this way: if a Presbyterian student comes to Dublin, to Trinity College, I would a great deal rather he came without a Divinity School than with. My reason for that is simply this—that I think there would be a better chance of his continuing in his own faith. I am not blaming anybody at all, because I believe there has been no effort to withdraw men, but I look at the natural influence of the place upon a young and impressionable man.

1443. Supposing that a Presbyterian entered Trinity College to-morrow, unless he was told, how would he know that there was a Divinity School there at all? He might pass through the squares and corridors, and never know that there was such a school?—He could hardly help coming to know. For instance, one gentleman wrote to me—an old Trinity man—and he said, "There is a matter you should look to; some of our boys come up from the North, or from a good way outside Dublin, and they are put in charge of a tutor who is perhaps a member of the Disestablished Church." Of course it must be that, these being in a large majority, the chances are in that direction, and the student gets accustomed to regard the tutor as his guide and friend, and then he knows, perhaps, that he is officiating in the Chapel in the morning, or that he is taking a part in the service, the daily or weekly service, and this gentleman pointed out to me that it was more likely the student would be drawn to a service conducted by a man he was in the habit of meeting constantly in the College than that he would attend some congregation of an outside Church, where the service would be conducted by a stranger to him.

1444. CHAIRMAN.—Does not that show that what you object to is not a Divinity School, but the fact that the greater proportion of the tutors are members of the Disestablished Church?—Well, that would make no difference if it were not for the services being held inside the College; it would not matter then who was his tutor for Mathematics and Classics at all.

1445. DR. DOUGLAS HYDE.—Are you aware that only four of the Fellows are in Holy Orders?—I do not know about that, but that was the point which my friend put to me, and he has known Trinity College for a long time, and was a student there for three or four years.

1446. Just upon the point of Deans of Residence; do you think their teaching ought to be made compulsory for students, as well as attendance at Chapel and the Catechetical Lectures?—Compulsory on the part of the College?

1447. Yes?—Certainly; I think it should be made a rule—it ought to be; it would be good for the students to come under the influence of a wise friend who would help and guide them. I see no reason why that should not be so.

1448. Would not that be the very negation of what you term "nationalising" Trinity College—to make the students attend Chapel and the Catechetical Lectures?—It is a very different thing, having a Divinity School once removed from the University, and having proper oversight of the students there.

1449. I understood from the Provost that it is no longer compulsory on Church of Ireland boys to attend Catechetical Lectures, and would you wish it for Presbyterian boys?—Is it the case that a student can come in here, and go anywhere he likes?

DR. CORREY.—He need not attend Chapel on week days, I think.

DR. DOUGLAS HYDE.—On Sundays it is, perhaps, compulsory, but certainly not on week days.

1450. Mr. KELLEHER.—No one who is not a member of the Church of Ireland is compelled to attend Chapel on Sundays; and nobody who is a member is compelled to attend Chapel if over twenty-one years of age, or if he has a note from his parents or guardians. And as regards Catechetical Lectures, again there is no compulsion?—Then it seems that the spirit of the age is going even a little further than even the Presbyterian Church wishes it to go. For myself, I rather deplore that; I think young men ought to be looked after by their Church.

1451. Dr. COFFEY.—I gather that your conception of the training of a Divinity student is something like this—that he should first go to a University for the Arts Course, and then take the Divinity Course afterwards in a College separated from the University?—Quite so.

1452. Do you not think that the effect of the working out of that system upon the general body of University-going Presbyterians will be to send them to some places where a Presbyterian atmosphere can be created—that is, where there would be such a number of such students as to make a claim upon the staff of the College for the recognition of individual Presbyterians for selection to the Professorial staff?—I hardly gather your meaning, I am afraid.

1453. Suppose there were a College in which the teaching staff was mainly made up of members of the Episcopalian Protestant Church, would you advise your Presbyterian students to go to that University College?—Well, I have seen no difficulty in the Queen's College, Belfast, with Episcopalian Professors, or Roman Catholic Professors. I have seen no difficulty in that way, and if the Declaration is signed which every Professor must sign, that he is not to interfere with Revealed Religion in the first place, and that he is not to say anything that would be critical in regard to one particular Christian denomination, I do not see that we could ask anything beyond that. Of course it might be that where the Presbyterians were a large number—I mean the students—that there might be a large number of Presbyterian Professors, but they would be held under the same restrictions entirely, and I cannot see that we could run after the rise and fall of numbers either among the Professors or among the students. I would have the place made free from anything that could tend to create an "atmosphere," but as to the atmosphere created among the students themselves, I do not see that there could be any interference. But I cannot see that any "atmosphere" would be created by, say, ten or twelve Episcopals out of the total staff of such a College as this, if they had signed the Statutes of the College.

1454. But is it not the fact that in the Belfast College the great majority of the staff are members of the Presbyterian Church?—I do not believe it is; I believe that at this moment although the majority of the students are Presbyterian, the majority of the staff is not Presbyterian, and I think—I am not fresh on it, but I think it has hardly ever been the case that the majority of the Professors were Presbyterian. I think you may take that from me as substantially the fact.

1455. Has the President of the College always been a Presbyterian?—The President has been.

1456. And in the Faculty of Arts have the Professors upon the staff been mainly Presbyterians?—Well, I remember one I studied under was a Rector, who afterwards became a Bishop of the Disestablished Church; that was the Latin Professor in my time. The Professor of English Literature was, so far as I know, a Protestant Episcopalian. I am not quite sure as to that, but I am quite sure as to the Latin Professor, who afterwards became Bishop of Meath; and it has been calculated by some of our people who have given attention to that particular subject, that really at hardly any time has the majority of the Professors of the staff been Presbyterian.

1457. If the Divinity School were to be outside the walls of Trinity College, would the fact that such a large number of the staff of Queen's College, Belfast, are Presbyterians, and such a large number of the staff of Trinity College at present Episcopals, be a determining factor as to the choice of the College to which you would send your Presbyterian students?—I do not think it would to any large extent; if the status of the place were undenominational, I think there would be a good deal of liberty taken.

1458. Mr. KELLEHER.—You spoke of taking the

Divinity School across the street, and you said that the students might come here for their Arts Course just the same. Are you under the impression that there is in Trinity College a separate block of buildings in which Divinity Lectures are given, and which is set apart altogether for the Divinity School?—Well, I do not know, but I take it that there must be a suite of rooms that is used by the Lecturers and Professors in the course of their lectures and examinations.

1459. Would you be surprised to hear that many of the Divinity Lectures are delivered in the Dining Hall?—If it is a good roomy place I think there would be no harm in that.

1460. And that the rest of the Divinity Lectures are delivered in portions of the Engineering School? What I really wish to convey to you is that there is at Trinity College no Divinity School in the sense of a separate block of buildings?—Quite so.

1461. The question arose because Dr. Hyde suggested that it might be possible for students to come in here and never be aware of the existence of a Divinity School, and I thought you might be under the impression that we had a separate building for the Divinity School which would strike the eye of the ordinary observer?—Well, I think if you transferred it across the street in the way that I suggest, you would have to give it a local habitation and a name.

1462. Then when you suggest that we should transfer it across the street, you do not mean that we should transfer the Dining Hall across the street?—Of course you could not really carry any of the buildings intact across the street, but if you gave money to the representative body of the Synod to put up buildings which would be generally regarded as the Divinity School, of course there might be some other meetings held there, just as there are meetings held now in our Theological Hall, where we have in the large Hall meetings of various sorts.

1463. When you suggest that we should take the Divinity School across the street, and permit the students to come here for their Arts Course, how would that make a difference?—In what respect?

1464. Because the same Divinity students would still come to Trinity College for their Arts?—That is my difficulty—that I hardly see how there would be any difficulty. Of course there is an overlapping between the two Courses, it seems, and we have been accustomed to that in Belfast, the overlapping classes that were Divinity Classes being taken before the Arts were concluded, and *vice versa*. I do not see any great difficulty there; I think that could easily be arranged.

1465. But what would be the advantage if you took Divinity students across the street for their lectures, and sent them back immediately into the College—how would you alter the position of the College—because the Divinity Lectures are given at present in rooms not occupied at the moment, but which are not set apart for Divinity alone?—The difference would be that they would come in as Arts students only to Trinity College.

1466. But what is the real difference between that and what is done now, except that they now come in as Arts students, and are permitted to attend the Divinity lectures free. That is the only difference. I was only anxious to remove from your mind any impression that there are separate buildings here for the use of Divinity students?—Well, that is a thing which of course I did not know, but I think you will admit that it hardly goes to my main point, which is that the Divinity School should be separate from the University.

1467. You suggested that some of the students who come in here may be put under the charge of a tutor who may be a member of the Disestablished Church. If it were in the power of the pupil, upon entering, to select his own tutor, and if there were in the College (as there are in fact at the present time) three Presbyterian tutors, do you not think that that particular difficulty would be got over?—It would be an improvement, and I daresay something like that is done, although I have known Presbyterian students who were under an Episcopalian tutor; there is no doubt about that.

1468. But that would be because of the choice of the pupil himself. There is at least one Presbyterian student who is under me, and he selected me himself, and it was quite open to him to select another tutor

DUBLIN.
Oct. 19, 1906.
Rev. John
MacDermott,
M.A., D.D.

DUBLIN.

Oct. 19, 1906.

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M.A., D.D.

if he had chosen to do so; he might have selected any of the Presbyterian tutors?—Yes.

1469. So that this point of yours, that students may be put under the charge of a tutor, who may be a member of the Disestablished Church, really arises from a misapprehension?—Nevertheless it has occurred, and to my knowledge; but it was some time ago. It was a Trinity man, as I think I stated, who wrote to me in connection with this matter, and he mentioned that. It may have been more the case in his time than it is now, but then it might also be more the case at some future time than it is now, and that is what he said had been overlooked—that there was an influence created through personal contact during the week, and he thought that a young man would find it unsatisfactory to him; he would find it easier to stay in College and attend the services conducted by the people he had got to know during the week, rather than to go out to a congregational service conducted by a minister to whom he had never spoken.

1470. Your friend seems not to have understood that the pupil has the right to choose his own tutor, or that there are three Presbyterian tutors on the staff at present; so that his objection scarcely holds?—I do not know how many students a tutor may have, but I see in the Blue Book,* near the beginning, that there were, I think the year before last, thirty-three Presbyterian entrants. Well, supposing there in the height of the Session 120 Presbyterians, that would be rather a high proportion, would it not, to three tutors? Other tutors would be going without, I should say, under those circumstances.

1471. But that would rather be the result, again, of the pupil's own selection?—Yes. There is a difficulty.

1472. But it seems to me that the objection that a student might be put in charge of a tutor who might be a member of the Disestablished Church does not really hold good, because, as I have pointed out, the student may choose his own tutor?—I am not conversant with the steps that are taken by the students when they come up here.

1473. CHAIRMAN.—Mr. Kelleher is a Fellow of Trinity, and a tutor, and he therefore speaks with knowledge?—I know that is so.

1474. Mr. KELLEHER.—I would like to ask you this: Does the fact of the existence of the Divinity School at Trinity College prevent a great number of Presbyterian students from coming to Trinity College?—It prevents some.

1475. Are you aware that three Presbyterians have been elected to Fellowships of Trinity in the last nine years?—I am aware of that.

1476. Considering the number of Presbyterians living in the South of Ireland, that is a very large number, is it not, in nine years?—Is that an average in any way?

1477. No, that is in the last nine years; during that time there have been three Presbyterians elected to Fellowships?—There has been no alteration in the organisation of Trinity College since 1873, I suppose?

1478. No?—Of course you know you have profited, I have not any doubt, by the dislocation of the old Queen's University, especially in these last years. I have come across quite a number of men who say that they will not allow their sons to go there—men who were trained in the Queen's Colleges, and who have a warm enough feeling, in a general way, towards the place in which they were trained, but they say, "We do not where they are going, and the degrees are less in value, and consequently we prefer to send our sons to Trinity."

1479. May I ask you a last question, and I ask it because I consider that differences of opinion are valuable as well as agreements: In this Statement† of your Committee an unanimous expression of opinion, or is there a large minority opposed to it?—I will answer that to the best of my ability. There has never been any other policy practically since the first date I have mentioned, which was 1872, in these Resolutions; there was never any other policy agreed to in the General Assembly; there might be little incomplete statements, or inquiries ordered into things, but on the whole the policy has been as I have told you, and as I have read out from this copy of the Resolutions. There has, for the last few years, been an opposition—in fact there has been, as far as I remem-

ber, a small opposition since the interest in this question was revived, about seven or eight years ago—I think largely owing to Mr. Balfour's letter about the settlement of the University question—it is given in the evidence, or in the documents, printed in connection with the former Commission—but as to the last three or four years, I have only been Convener for two or three years, and the first year the proportion was about one to five, the second year about one to seven, and this last year there was a bigger vote—there was a Resolution proposed to delay matters simply, and to wait, and the opposition was bigger that it has been in former years; but on the whole you can take it that the policy of the General Assembly has been pretty consistently in the direction I have mentioned.

1480. But there is an opposition amongst Presbyterians to this policy?—Oh, yes; there are groups.

1481. CHAIRMAN.—Just one more question before we depart from this branch of the subject. I think, upon some matters, you have probably found that Trinity College is not quite what you thought it was when you came into this room; is not that so?—Well, I have hardly had time to size up my general impressions.

1482. But have you learned something with regard to attendance at Chapels, for instance, which was new to you?—Oh, yes, I believe so.

1483. And also with regard to the student's power to select his tutor?—I knew there were Presbyterian tutors on the staff, and I had heard of some Presbyterian students who were under those tutors.

1484. Has your objection to Trinity College been somewhat diminished by what you have heard to-day? You are a very candid witness; will you tell us whether some of your objections have not been somewhat diminished?—Well, on the broad question I think it would be a great advantage to Trinity, as well as to the country in general, that the Divinity School, which represents one particular Church in the community, should be removed. I am sensible that I have been kindly treated, and I have enjoyed being here as much as a man could who is, as it were, under cross-examination, and who is not a specialist in the subject; but at the same time I believe that in order to settle the University question, and to settle it in an academic direction, it would afford a good proof to the country that Trinity was in earnest on the subject if the Divinity School was removed and placed under a representative body.

1485. I have, of course, no right to press you for an answer to my question, and I do not wish to do so. I merely wish to observe that what you have just said is not an answer to the question I put to you?—I will answer it to the best of my ability. You ask me if my opinions have not been changed to some extent.

1486. What I asked was whether your objections to Trinity College had not been somewhat diminished by what you have heard since you came into the room?—Well, have I not conveyed that the serious objection remains? That is what I want to convey.

1487. I do not wish to press you in the least?—That is what I want to convey.

1488. I believe you have been good enough to prepare some observations upon the larger questions relating to this inquiry, and it is my duty to remind you that before the former Commission a Statement was put in by Professor Dickey, on behalf of the Committee on Higher Education of the General Assembly of the Presbyterian Church in Ireland. That is a very elaborate document which began with a full statement of the position of the question, the proposal to endow a separate College for the Roman Catholics, and the other schemes foreshadowed. All this has been fully considered; that document is before us, and we are required, by the terms of our Commission, not to go into matters which have already been taken before the Robertson Commission. Subject to that we shall, of course, be glad to hear anything you may have to say, but you will understand, from what I have said, that you must not go over the ground which has already been covered by the previous Commission?—If you will be good enough to allow me to read my remarks I shall be glad to do so. I made a Memorandum with regard to the Divinity School, as I thought it would be better to have something prepared.

1489. That we have heard?—You have heard that, and you have kindly heard the substance of the Re-

* Appendix to First Report (Cd. 3176), 1906, page 20.

† Ibidem, page 107.

solutions bearing on Trinity College at those times when it interested our Church especially. This other Memorandum which I desired to lay before you was on the later history—as to the relation between Trinity College and the Royal University, and as to the relation between Trinity College and the settlement of this Irish University question.

1490. If you think it does not go over the ground already covered by Professor Dickey's Memorandum, we shall be glad to hear it?—It is not the same thing, but there must be points of contact. I am afraid it is impossible to deal with Trinity College in any large way without affecting, and in fact, determining the settlement of the University Question, for the rest of Ireland, and that is why at least one scheme must be discussed that carries us outside Trinity College. The education question in Ireland at the present time is pre-eminently religious, or, one might more accurately say, ecclesiastical. Other questions would breed comparatively little contention if the relation of the Churches to the University and to the authority and resources of the State were settled. In a general way there are two theories on the subject, the Sec-tarian, and the United or Mixed. If you eliminate from Trinity the signs of one ecclesiastical ascendancy you offer to all the world a guarantee of your fairness and desire for equal treatment, and do something to defeat the opposite theory: if you maintain the present predominance in Trinity College in favour of the Protestant Episcopal Church then there will be one or possibly two other sectarian Universities in the country. The latter alternative was that adopted by the late Premier, Mr. Balfour, in his letter to a constituent (Mr. Orrell, January 1899). One chief object that he had in view was to maintain unimpaired the Protestantism of Dublin University. That it is Protestant he asserts without any hesitation, and with the descriptive particulars he gives, the Protestant government, the brilliant Protestant controversialist, and so on, we would have little difficulty if, in the place of Protestant he wrote Protestant Episcopalian. But at any rate it is Protestant; it is so Protestant, he says, that if you could imagine a seat of learning in exactly similar circumstances with the exception that you would read Roman Catholic where you now read Protestant, hardly any Protestant would send his son to it. He shrinks from the possibility of a large invasion of Roman Catholics, although it was a fundamental proposition of Provost Salmon (*Contemporary Review*, April 1899), that they could come in and capture Trinity College under present conditions if they pleased. So to protect the Protestant University Mr. Balfour agrees to found one that will be Roman Catholic, and again another in the North. The objections to this solution of the difficulty appear to be most serious. The general tendency of Universities both in Europe and America in recent times is to be noted. It is against sectarianism and in favour of freedom. A portion of the evidence given before the recent Royal Commission may be quoted in support. On page 40 of the Appendix to the First Report of that Commission Professor Butcher puts a question to Bishop O'Dwyer (479)* from which the following is a quotation.

1491. I am afraid that is going beyond the limits which, as I have already explained, our Terms of Reference impose upon us?—The course of this Memorandum is one or two criticisms—three, I think—offered on the other solution.

1492. The other solutions, as I have already observed, are not before us in any sense except as affecting Trinity College. We are concerned only with the question of improving Trinity College, and if any part of that Memorandum bears upon that point we shall be glad to hear it, but we have a little difficulty in hearing a general dissertation upon the whole question?—There were two reasons why I put these observations into writing, and I may say here, that, of course, it is not a document that has gone before our Committee. The first reason was the Terms of the Reference under the last two Clauses—what improvement could be made in the general education of the country in and through Trinity College, and I have been trying to put forward a positive theory, and then it seemed natural to look at the question: if this theory is not taken what theory is to be taken?

1493. We are only concerned with that in this sense—that we may say (I do not know, of course, what we shall say), that some one or other of those schemes is better than altering Trinity College in regard to its fundamental position. I do not know what we shall do, but that is conceivable. If you think that your Memorandum is very relevant to that, we must listen to it, but I think you came here rather to represent the Committee of the Synod on the questions they had considered; is not that so?—If you rule me out I am, of course, bound to bow to your ruling, but the latter part of the Statement contains the history of this question.

1494. I think you may assume that the history of the question is really before us, and that we do not want to deal with that. The history of the question was gone into very largely before Lord Robertson's Commission, and, as I have already stated to you at the beginning of the interview, all that is before us?—Quite so, and if you think I ought not to be heard upon this branch of the subject I will not persist.

1495. I am sure that you will understand that we are much obliged to you for the assistance you have given us, and that we have not the slightest wish to curtail you in any way, but we must mete out the same rule to other witnesses as to you, and if every witness were to give us the history of the question I am afraid that these proceedings would tend to perpetuity?—I am quite satisfied with the courtesy I have received. I would, of course, have liked to put my points before the Commission, but if you are unable to allow me to do so, I am satisfied with your ruling.

1496. Please understand also that you must not assume that we have made up our minds in any direction. If we have put questions to you in a certain direction, it is because we want to get your opinion, and not because we have made up our minds in the contrary direction?—I thank you.

The witness withdrew.

N. J. SYNNOTT, Esq., Representative appointed by the Committee of Irish Roman Catholic Laymen, called in and examined.

1497. CHAIRMAN.—I think you come before us to represent the Committee of Irish Roman Catholic Laymen?—Yes.

1498. That I think is, so to speak, a voluntary Association of gentlemen who take the same view upon this question?—It is.

1499. And you have been good enough to present us with a Statement† of that Committee. That Statement, in the first place, points out the objects of the Committee; then it refers to the late Royal Commission and the action of the Committee before it; then, it gives certain reasons for looking for a solution in the University of Dublin and rejecting other schemes; and, then, it deals with the question of a separate College under the Royal University; and, finally, it deals with the Dunraven scheme?—Yes.

1500. Then, I think one of the last actions of the Committee has been embodied in a resolution of

July of this year—or, rather, not a resolution, but a Statement§?—Well, as I point out, that Resolution was in the first instance not the work of the Committee, but, having been adopted by a number of other persons, it met our views in general, and so we passed a resolution in favour of it.

1501. That resolution embodies, does it not, the chief points to which you are anxious to call our attention:—"We, the undersigned Catholic laymen, desire to place on record our conviction that no solution of the University difficulty in Ireland, based upon Trinity College being constituted as the sole College of a National University, can be accepted as satisfactory so long as it fails to provide for:—(a.) A substantial representation, from the start, upon the Governing Body, with a power of expansion of such representation dependent upon, and fairly proportionate to, the number of students whom Catholics send into the College, and the academic distinctions which

DUNRAVEN
Oct. 19, 1906
Rev. John
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* Appendix to the First Report of the Royal Commission on University Education in Ireland (Cd. 826), 1901.

† Page 434.

§ Appendix to First Report (Cd. 3176), 1906, page 110.

DUBLIN.

Oct. 19, 1906.

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they may there win." Now, that is in the nature of an interim arrangement?—Certainly.

1502. Therefore, I will, with your permission, pass it over in the first instance, and come to what is supposed to be permanent:—“(b.) The establishment of dual Professorships in, at least, Mental and Moral Science, and in History.” Now, do you conceive that those are all the subjects in which it would be necessary to establish dual Professorships?—Of course, by that is meant dual Professorships on a strictly denominational basis. I never imagined that if there were a large accession of students to Trinity College, and certainly if it were possible that the Medical School at Cecilia-street, and, if one may hope for it, the College at Stephen's Green, were taken over, there would not be other Professorships.

1503. I was speaking of dual Professorships with regard to religious differences; but I may call your attention to the fact that, I think, in the year 1845 certain amendments of the scheme then before the public were proposed and approved by the Bishops, and one of them was in these terms:—“That Roman Catholic students could not attend the Lectures in a large number of subjects which were specified, including Geology and Anatomy, without exposing their faith or morals to imminent danger, and that a dual Professorship was requisite in each of those subjects”?—I am well aware that that was the statement of the Roman Catholic Bishops, but I would prefer you should address questions upon that point to some person who represents them; but before the last Royal Commission Dr. O'Dwyer and others were asked questions similar to what you are now putting as to the College or University—in the College certainly under the Royal University which it was then proposed to establish—Dr. O'Dwyer was asked the specific question whether he considered it necessary to have a separate Professor of History, and he said he thought not, and I do not think there was a single witness who said that it was necessary to appoint separate denominational Professors in the other subjects.

1504. Then, you think the Bishops have altered their view?—I think probably that is so; I do not think there was a single witness who said that, for instance, in Anatomy a dual Professorship was necessary—in fact, it was inconsistent, too, with the other principles laid down by, I think, all the ecclesiastical witnesses—that on scientific and purely secular subjects, as long as the Professor taught his subject and nothing else, he was not to be interfered with. The reason that we suggest the dual Professorship in Mental and Moral Science, and in History, is because, I suppose, that, in the first place, on educational grounds, there is some basis for the opinion that on both those subjects (and I think the documents which have been presented to the Commission bear this out) they take here a rather narrow view of the question, and certainly we, as Catholics, conceive that Philosophy—both Moral and Mental Philosophy—in many respects lies at the root of all knowledge, and, certainly, lies at the basis of the Theological Course, which is also, of course, one of the conditions that we make.

1505. Then, to go on to the other requirements (I do not know that we shall have much to ask you upon them), you further propose:—“(c.) The religious instruction of our students by clergymen of our own Church; (d.) The establishment of a Faculty of Catholic Theology on terms of full equality with those enjoyed by Protestants; (e.) The establishment of a chapel for our students within the College; (f.) The creation of a Council or other body to secure the practical efficiency of the safeguards provided for our students in religion, faith, and dogma.” I think I should like to ask you just one question, because this seems to me to be very important. The scheme which you propose is obviously one for mixed education, is it not?—Well, I should like to qualify that. I have a good deal to say upon that, and I should like to qualify it very much.

1506. By all means do so?—“Mixed education” has been used as a phrase to cover such an immense number of different things, that it entirely depends upon what sense the term is used in.

1507. I will put it in this way:—Is it, in your judgment, a scheme of mixed education in Trinity College within the meaning of those words as used by the Bishops in their document of the 25th July of this year. You know the document I am referring to—I do.

1508. Is it a scheme of mixed education according to that document?—I do not exactly know what is the meaning of the phrase as used in that document, but I do not think it is mixed education within the proper meaning—what I mean to say is this, that I think the only “mixing” there is the mixing of students together; that is all that can conceivably be objected to.

1509. Their communication with one another in their common studies?—Yes. What I mean is this:—In the scheme here proposed, it is not a secular education, which is one meaning that has been attached to “mixed education,” because it is not merely secular, seeing that religious instruction is provided. It is not any scheme of proselytising, or possible proselytising, because that is provided against. It is not a scheme by which Catholic faith can be undermined, because that is also provided against. And, in addition to that, there are distinctively Catholic Professors in the essential subjects of Theology and Mental and Moral Science and History. I mean, when it is reduced to that, the “mixing” is really in the nature of mixing the students alone, and, with regard to that, I cannot find, looking at the history of the subject, and looking at what has been done and allowed in other countries, that that is at all an insuperable objection.*

1510. I think I have seen “mixed education” somewhere defined as education to some degree—to some extent—by persons who are not members of the Roman Catholic Church?—I do not remember that definition.

1511. Now, I will take you back to that paragraph in the Bishops' document, which seems to show that what they mean by “mixed education” there is something other than “(1.) A University for Catholics; (2.) A new College in the University of Dublin; and (3.) a new College in the Royal University.” It is something other than those three. I am quoting from the last paragraph of that paper:—“To sum up then, the Standing Committee of the Catholic Bishops feel that they are safe in stating that the Catholics of Ireland would be prepared to accept any of the following solutions:—(1.) A University for Catholics; (2.) a new College in the University of Dublin; (3.) a new College in the Royal University; but that on no account would they accept any scheme of Mixed Education in Trinity College, Dublin.” Now, does your scheme come within any of the three subject matters which would be accepted by the Bishops?—I think my statement makes it quite clear that as regards the two schemes of a College for Catholics in the University of Dublin, and a reorganised and adapted University of Dublin—or Trinity College, which is the same thing—we do not definitely pronounce in favour of one or the other, except that we suggest that possibly a solution obtained by consent, so to speak, for an adapted and reorganised University of Dublin would be possibly more attainable. But as regards the other, you ask me the question whether any of these schemes are within our view; we say that a College for Catholics in Dublin University would not be rejected provided it satisfies the conditions set out in paragraph four; but, in further answer to your question, it seems possible from this statement of the Bishops, and from other statements, and from what we know has been passed already in the resolutions and so on, that some of those conditions are not such as they might approve of. For instance, effective academic government (I am not quite so sure about this) after a temporary period. That is to say, that the atmosphere and complexion of the College should be that which the Professors and the students and the Faculties make it. Then, of course, the second is accepted—no religious test. With regard to point No. 4—“Joint examination for Degrees and standard of studies to be under the University Governing Body”—it seems quite clear that if the College is to be such as is proposed by the late Royal Commission, under which each College was to have a separate Professoriate and separate Courses, and were even to examine for their own Degree, and the only function of the University was to fix the standard, although that standard might be a varying standard in each College, we say we are absolutely opposed to it. Whatever our Committee may have differences of opinion upon (and these are mainly upon the point, I think, of feasibility as between one solution and the other), they are absolutely agreed about that.

1512. Mr. BUTCHER.—I think I ought to correct you on one point. The late Commission recommended that

* Note added by Witness. See on these points Questions 748 to 751, Vol. I., App. First Report Royal Commission on University Education, p. 56, Dr. O'Dwyer's evidence.

† Appendix to First Report (Cd. 3176), 1906, page 80.

there should be University Examiners in order to secure a uniform standard between the College examinations?—I am aware that there were to be external Examiners, but as the Courses were to be separate and the Professoriate separate, it is difficult to see how there would be necessarily a common standard. To come to No. 5 and No. 6, the whole conception of what we had of the College was more in the nature of a College in the Universities of Oxford and Cambridge, in which there is free association of the students, in which, as I understand, it is competent, and even common for a student to select his Tutors and to attend the Lectures of a person outside his own College, and where there would not be, either theoretically or in practice, so to speak, a wall thrown up between the two Colleges; and, of course (and this brings me to paragraph seven), to come again to the question of mixing, we were absolutely against any solution which would set up a bar to the free mixing of students of different denominations, provided there were adequate security given for their religious beliefs and religious instruction.

1513. CHAIRMAN.—Of course, the history of University education in Ireland shows the great influence of the Roman Catholic Episcopate upon the success or failure of such institutions?—I quite agree.

1514. Is there any reason to suppose that if Trinity College were modified so as to give effect to all those conditions which were imposed or suggested by the document signed by the Catholic laity in July of this year, such a scheme would receive the approval of the Roman Catholic Hierarchy?—You mean an adapted University of Dublin, as apart from the College?

1515. Yes?—Well, I sincerely hope so. The only thing I can say is that the Bishops in England were at one time—in 1864—equally opposed to Catholics going to Oxford or Cambridge. In fact, I think, if I am right—I am not quite sure that I am, but I think their Statement upon that question rather amounted to a prohibition instead of a warning, as was the case with regard to the Queen's Colleges and Trinity College. In fact, as I know personally—although I have not the document before me—it was the rule that before a student could go to either Oxford or Cambridge he had to ask for and get the consent of his own Bishop.

1516. I think there was a notorious division of opinion between two of the eminent leaders of the Roman Catholic religion in England on that point—Cardinal Newman taking one point of view, and Cardinal Manning the other?—Oh, yes; that was when Cardinal Newman proposed to open a College, or House of Residence and afterwards.

1517. Cardinal Manning opposed that, and for a time successfully, and, then, after a time, the rule was relaxed?—I have here (and it is extremely interesting) the two documents which show the history of that.*

1518. But to go back to the Irish Episcopate?—Yes; well, I have some hopes that they would relax the monitions which they have issued on the subject.

1519. But the policy of opposing the attendance of Catholic students at Colleges where education was given by non-Catholic teachers has been consistently held, has it not, by the Roman Catholic Hierarchy of Ireland ever since shortly after the formation of Queen's College?—It was not the question of non-Catholic teachers alone, but many others; but I may point out that their resolution was passed in 1897, by which there were to be no tests in a new institution, and by that resolution they recognised, as I understand, substantial lay government of the College, and academic government. I understood that it was admitted before the late Commission that there was to be, after a temporary period, academic government, and that the appointment and dismissal of Professors should be in the Governing Body subject to certain rights of Boards of Visitors. It seems to me that the things that they admit completely changed their attitude as regards Queen's Colleges, and therefore I hope perhaps they may further change. I mean theoretically, except as regards the mixing of students I understand everything else has been admitted, if there is added, what I, of course, hope will be added, a Declaration to be required of the Professors, such as is required in Queen's College, and a conscience clause such as exists under the Oxford and Cambridge Act.

1520. You will, of course, agree with me that the question whether any scheme which we may propose would or would not be acceptable to the Roman Catholic Hierarchy is a very important one?—No doubt.

1521. Do you think you could give us anything beyond a hope that they may relax. I mean, is there any evidence in that direction?—In the first place I can only point out that that Statement of the Standing Committee of Bishops was written before this offer, or this suggestion, by the Fellows and ex-Fellows and Professors of Trinity was thrown out, and I may say that personally that offer or suggestion was certainly more, in some respects, than I had ever expected, not of course that I should not wish it to be still further enlarged, but I never conceived, for instance, that it would be openly suggested that there should be a clean sweep of the existing Governing Body, and as that document of the Standing Committee of Bishops was written before that, of course they could not have had it in their minds.

1522. But since the publication of the Bishops' Statement has there been any manifestation, or expression, of a modified opinion, from the Roman Catholic Hierarchy?—There have been personal expressions of opinion, but I do not know of any joint action.

1523. Have those personal expressions of opinion been favourable or otherwise?—I would rather not go into that, because I was most unwillingly brought into the controversy, and I advocated from the first, that there should be a round table conference on the subject. But when you ask me whether there has been any further expression of opinion, I would ask the Commission to look at an article in the *Irish Ecclesiastical Record* of October, 1906,† written by a Professor of Theology in Maynooth College, and certainly this article answers the question which you put to me in the first instance, as to whether I was opposed, or the Bishops were opposed, to mixed education, because it is obvious that the phrase "mixed education" there is used in a most qualified and limited sense. There are two or three things pointed out in that article; in the first place it is pointed out that the warning addressed to the Queen's College was issued in view of the very special circumstances of the time. It was issued at a time when of course none of the tests were removed from either the English or the Irish Universities, when there was a general spirit of infidelity, when there were various attempts at proselytising in Ireland; and the Professor points out—I think at page 324—that he very much regrets that at that time the Bishops did not provide for those spiritual necessities which they said were neglected by the Queen's College scheme—so much as to say that the Bishops should have appointed at that time the Chaplains, and given the religious instruction. He goes on to point out that even now it is a pity that Catholics do not go, for instance, to Cork and Galway, and train that Professoriate which would be necessary if there was to be any Catholic institution, or any kind of institution for Catholics. He says further: "We complain that Protestants get all the positions in Galway Queen's College. But while only very few Catholic students go there, how can we expect that Catholics will be appointed to teach Protestant and Presbyterian students from the North of Ireland? And if Cork and Galway Colleges were re-constituted to-morrow on Catholic lines, and if we got a College for Catholics in Dublin, have we Catholics ready to fill the Professorships in these Colleges and in the seminaries? Shall we be ready when—if ever—the education difficulty is finally solved?" I point out that supposing to-morrow we were given an institution for Catholics, where are the Professors to come from? Dr. O'Dwyer pointed out—I think I have his words here—before the late Commission that the Catholic Clergy, who have complete control of the Secondary schools, were without University education. It was pointed out that there were no lay teachers. He says, in Volume I., Question 324: In the case of the Catholic Clergy this is very serious"—that is, the absence of higher education—"as well for themselves as for general education. Almost all Secondary education in Ireland is in the hands of the clergy. In almost every diocese there is a seminary, which is the school both for candidates for ecclesiastical Colleges and laymen. In these diocesan schools there are from 3,000 to 4,000 boys. The clergy that teach them have never received a true education." He develops

DUBLIN.

Oct. 19, 1906.

N. J. Synnott,
Esq.

* i.e. (1.) Memorial addressed to the English Bishops by Catholic Laymen on frequenting the National Universities, 1894: see proceedings of Royal Commission on University Education (1908). Vol. I., App. p. 313 et seq.

(2.) Instruction to Parents, Superiors, &c., by the Archbishop and Bishops of the Arch-Diocese of Westminster, 1896.

† See page 414.

DUBLIN.
Oct. 19, 1906.
N. J. Synnott,
Esq.

that at very great length, and says that "There are no laymen competent to teach at all." Of course that last expression is perhaps rather strong, because there is a competent staff of a very limited kind at University College, but the President of the University College has admitted that with regard to Science and Mathematics he has had to get the assistance of Protestants, and unquestionably if there was to be a full University we must go for help outside.

1524. LORD CHIEF BARON.—But why should we not go outside?—I do not see why; I am in favour of it; but I am trying to answer the difficulty which is put to me.

1525. There is no objection upon the part of the Catholic Hierarchy at present to a College in which a number of the Professors should be Protestant?—No, certainly not, in theory.

1526. Nor is there any objection to its being a College to which Protestants should be freely eligible, nor any objection to there being no tests?—Quite so.

1527. CHAIRMAN.—The writer of this article deals with this rather: he says, "The presence of a few non-Catholic teachers or students in a Catholic University would not prevent the formal approval of the University; the University would receive approbation, and the presence of the few non-Catholics would be said to be tolerated"?—Yes; I had noticed that passage.

LORD CHIEF BARON.—But the Hierarchy have admitted long since that in any institution which might be founded there are not to be tests.

1528. CHAIRMAN.—Perhaps you would like to make your statement continuously, without questions being put to you?—Thank you; I have tried to make it as short as possible.

1529. LORD CHIEF BARON.—I think the Commission will be glad to hear you fully; you represent a very important body?—You must please stop me if I seem to exceed in any degree the limits of your inquiry. I first of all looked into the historical aspect of the matter, to discover what was the original purpose and design of this University, as to whether it was national or intended for all classes of graduates or not, and probably, as you will have other evidence upon that, I need not go into that part of the subject.

1530. I shall be very glad, for one, to hear you fully upon that; it is entirely within the limits of our Commission?—I have a few facts, and I will just mention the authorities, and then the Commission can refer to them for themselves. The first public step towards its foundation was taken by James Stanishurst, who, it is said (and the authorities for the statement are Mr. Urwick and Mr. Macneile Dixon, both Protestants, and holders of degrees in the University of Dublin), was Speaker of the House of Commons in the time of both Mary and of Elizabeth, and it is said also, a Catholic. Catholics joined in subscribing towards its establishment, and it was not until the Caroline period that tests were set up, Protestant religious observances enjoined, and Fellowships confined to clerics of the Established Church. By the original Elizabethan Charter the College was self-governed, and free from State or Episcopalian interference. Whatever may have been the early history, the State, by the Act of 1793, and finally by the Act of 1873, abandoned the policy of keeping the College and the University as a close corporation for Protestants. The Irish Church Act of 1869 ended the recognition of a State religion in Ireland; all religions were thenceforth to be equal before the law, and when, therefore, the Preamble of the Act of 1873 defined the objects of the measure—that "the benefits of Trinity College and of the University, and of the schools in the University, as places of religion should be rendered freely accessible to the nation"—the Legislature must have intended to include the whole nation and the religion of the majority. As no party or creed in Ireland desires purely secular education—that is to say education without religious instruction—the only plan of making a University and its schools as places of religion and learning accessible to the nation (in the words of the Preamble) is to give opportunity equally to all in respect of educational facilities, religious observance, and religious and dogmatic teaching. Alteration in methods of government is machinery which helps to this end. That is to say,

in other words, it was illusory in substance to offer us a Divinity School and religious instruction, if that Divinity School was to be under a body which was *de facto* Protestant, and perhaps consisting of a majority of members of a different religion. And in further explanation of the Committee's attitude towards what I may call the Trinity College proposals—although we wish to preserve, so to speak, a benevolent neutrality as between a College in a University and this reorganised and adapted College—I would like shortly to refer to the historical aspect of the question. For a long time the Catholics have, so to speak, been "knocking at the door of Trinity College, or rather complaining that it was only half open, and in criticising strongly its *de facto* Protestant constitution, Protestant atmosphere, and absence of special dogmatic and religious teaching facilities for Catholics, presumably the removal of these objectionable features was desired as a possible alternative, and not merely that they should remain and become the basis of a similar claim on the part of Catholics for equal privileges. I am not aware that it was ever denied (until, at any rate, recently) that the claim for equality could be met by levelling down as well as by levelling up—that is to say, equal opportunities to be given within the University and College instead of outside it. There has been a phrase constantly used in regard to this question of "Hands off Trinity." Now "Hands off Trinity" was not a Catholic cry at all, and I do not know who invented it.

1531. It has been explained that there has been a mistake about it, and I think it may be left out of account?—Then I will drop the phrase, and say that the principle was not ours. In fact when phrases of that sort were used, there was some talk in the Press about their narrowness, but the policy now seems to be rather the other way, and it is said, "We will allow your monopoly or narrowness, but that monopoly and that narrowness shall be made the basis of another claim by us." With that I have no sympathy, and I do not think that our Committee have any sympathy with it. Now, I would like to refer, if you will permit me, to some very remarkable facts. From the beginning of Catholic Emancipation—from its first inauguration by the Act of 1793, I find a consistent attitude, certainly by Catholic laymen, in respect of this question. They have constantly, as I have said, been "knocking at the door" of Trinity, and down to 1875, when the Synod of Maynooth passed a resolution applying the warning which had been given as to the Queen's Colleges to Trinity, I do not find anywhere a suggestion on the part of the ecclesiastical authorities that Catholics were wrong, so to speak, in seeking to make Trinity open, or that they were wrong to go there. Now, the Act of Parliament of 1793, the Catholic Relief Act, which opened Trinity to Catholics, did a great many things besides doing that. It abolished the Oaths and it allowed the Franchise, and I want to point out that most of the things that it did were done in pursuance of the petition of a body called the Catholic Association, which at that time was launched on a democratic basis by counties; and one of the things this Association sought for was this very thing, the opening of the University. Plowden's History* has a very full account of their proceedings, and protests were made by the general Committee in Council in 1792, before the Act passed, against various disabilities—professions shut to them and so on, and at the end they say they are excluded from the Bench, the Bank, the Exchange, and the University. There was a Petition to the King on behalf of the Catholic Prelates and Laymen, which is found in the Proceedings of the Catholic Committee, signed not only by the Committee, but signed by all the Roman Catholic Prelates of the time, and I have here the text of the Petition and the signatures. Amongst other things they set out their grievances, and one of the things they set out is that they are shut out from the University. When the Act passed the Roman Catholic Bishops presented an address to the Crown thanking the Crown for the removal of disabilities. That is to be found in Plowden's History. Now, I want to point out that Maynooth was founded in 1795, in consequence of a Petition of the Catholic Bishops to endow seminaries for the education of their clergy.

1532. CHAIRMAN.—Was it for the education of their clergy?—Well, that was their object.

1533. It was not in terms—it was general?—No, the terms under which it was sanctioned were quite

* Historical Review of the State of Ireland, by Francis Plowden, 1803, pp. 406, 448, 519, etc

general, but the Petition of the Bishops was confined to that. Now, although it is historical matter, perhaps all this answers the question you put to me as to what the attitude of the Bishops is, or may be.

1534. I do not wish to stop you, but do you think we need go very deeply into the history of 1793?—I will make it as short as possible. In their Petition they say that although the education in the University may be well adapted to form men for the various departments of public business, yet, for various reasons which they set out, the education in such a University would not be at all adapted to students for an ecclesiastical career. Now, it appears that the Catholic Laity freely availed themselves of the Act of 1793, and then from 1830 down to 1846 there were various at-

tempts, by Sheil, by Wyse, by Dr. Heron, and by Mr. Fagan, Member for Cork, in Parliament to open the University and its offices and emoluments altogether for Catholics; and I find (and I have read most of their speeches on the subject) that throughout their great desire seems to have been to modify religious animosities and those differences which they say were based on ignorance, one class of another. Now, in Mr. Wyse's book on Educational Reform, you will find that both in 1830 and in 1844 he sought to open the University, and he said throughout—I presume as we would say now—"If that cannot be done by any possible means, then we must have a separate institution."*

DUBLIN.
Oct. 19, 1906.
N. J. Synnott,
Esq.

After a short adjournment.

1535. Will you please go on?—I was pointing out that Richard Lalor Sheil, who worked with O'Connell in obtaining Catholic Emancipation, moved in Parliament in 1834 to admit Catholics to Scholarships and secular Fellowships. And in 1845 Mr. Denis Caulfield Heron, afterwards Queen's Counsel and member of Parliament, was elected by marks a Scholar of Trinity College. He was defeated after a long and expensive suit in his attempt to obtain the Scholarship, but he spent a great deal of time, and he wrote a book, "Heron's Constitutional History of Trinity College," which was published in 1847. Now it is to be noted, seeing what the tone of that book was, that it was published in the year after the Queen's Colleges had been proposed by Sir Robert Peel. That book was published in the throes of the discussion at the time as to mixed education, and Heron's book was written for the purpose of showing, in the first place, what I briefly dwelt on that Trinity College was originally a non-sectarian institution, and that it was intended for the benefit of the whole country; and, secondly, I believe that he was legally entitled to the Scholarship, but that at any rate all the offices in Trinity College should be opened to Catholics, and that they should freely go there. At page ninety-eight of that book he says that the small number of Catholic students at Trinity College arises not by reason of either prohibition or warning or anything of that kind, but from the simple fact that the emoluments of the University are not open to them; and, of course, he points out, too, that the fact that the emoluments of the University were only open to Protestants, especially the Scholarships, lent itself to something in the nature of a temptation to Proselytism. He gives us the number of Catholic students there at that time, 120, that is about one-eighth of the whole at that time. And at page 185 he practically uses the language that the Catholics used fifty years before, and says, "Emancipation should have begun here rather than in other places. Did not exclusion remain fixed in educational monopoly sectarian feud might long ago have died away." Now, Mr. Fagan was M.P. for Cork in 1854, and he moved that Trinity College, Dublin, should be opened up in all respects, and there was a most instructive debate, and Mr. John D. Fitzgerald, who was then M.P. for Ennis, used a remarkable phrase. Both Cork and Ennis were Catholic constituencies, and Mr. Fitzgerald, who was afterwards Lord Fitzgerald, a Lord of Appeal, was a Catholic, of course. He said, "It was certainly true, as had been stated, that a large majority of the persons who belonged to the College were Protestants. But why was this? Simply because, although Catholics could be educated there, they could not be members of the Governing Body or gain any of the honours of the University, and they would, therefore, not send their children to an institution where they were not on an equality with Protestants, but simply tolerated." Now, I am not aware that in that expression of opinion, and there were many others of the same kind, it was ever hinted that there was any objection to the mere mixing of students, but it was pointed out that the Professorships and all the offices were closed to Catholics, and that that was what produced or was the cause of the atmosphere which they objected to. Then in 1870 there were the Resolutions of the Catholic laymen, and the Lord Chief Baron has already stated before the previous Commission what the origin of those resolutions was. Now, I have read them most carefully, and it is quite apparent that when the Catholic body then were framing special resolutions stating their grievances—and this was be-

fore the Act of 1873—they did not at all ask in terms for a separate denominational institution. What they asked for was equality, the removing of conscientious objections, and a change in the system of University education. They used the word "change," a change in the system that would give them equality. The phrases used were substantially equality in representation, I think, educational facilities, and so on. Now, in 1875 there was a Synod of Maynooth, and that was the first time there was any prohibition or warning against Trinity College, and I have not the exact words.

CHAIRMAN.—We need not trouble you about having the exact words.

1536. LORD CHIEF BARON.—They are in the Report of the former Commission?—But, curiously, this was not before the previous Royal Commission as proceedings of former Synods were. The proceedings of this Synod were not.

1537. Mr. BUTCHER.—Where are they to be found?—The collection is described as "*Acta et Decreta Synodi Plenariae apud Maynutiam*," but I have not it here.

1538. LORD CHIEF BARON.—Have you an extract from it, Mr. Synnott?—It is appended to Dr. Hogan's book or pamphlet, "Irish Catholics and Trinity College," at page 140. And the ground of it is remarkable. The ground of that prohibition is not because of this mixed education. The phrase "mixed education" is never used, but it says, "It seemed to us to enact the same with regard to the non-Catholic College of Dublin, and *eo vel magis quia in Academiam illam recenter inductum est systema Educationis mere secularis*"—"the more on the ground that recently to that institution or University there has been recently brought in a system of education merely secular"; and therefore the ground of it was that the Act of 1873 had passed. And that is more clear in the contemporary pastoral of Cardinal Cullen, which you will have in the body of Maynooth Statutes to which I have referred, and he puts it quite clearly that Trinity College under the Act of 1873 had become a godless College, and that, therefore, that was the reason, or one of the reasons, why the warning with regard to the Queen's Colleges applied to Trinity College.

1539. CHAIRMAN.—It was rather hard for Trinity College to be accused of being godless and of being too godly?—That was inconsistent with the line taken on this point in 1870. The statement was that Trinity College has been distinctly the great Protestant nursery of the Established Church both in the past and now. My object is not to point out inconsistencies, but to point out what the Catholic case with regard to Trinity College was officially from 1793 down to 1875.

1540. Does it amount to prohibition?—There never was prohibition.

1541. There never has been prohibition?—There never has been. It recites the rescript of 1850. It recites the warning as to Maynooth. Well, of course there was prohibition as to the clergy taking office; there was that prohibition; but there was only a warning as regards the body of Catholics, and it is a remarkable thing, and Dr. Coghlan in that pamphlet points out that the prohibition as to ecclesiastics accepting office in Universities was not distinctly laid down in the Statutes as regards Trinity College—and I hope that is of good omen. Perhaps I had better

* "Notes on Educational Reform: Speeches, Letters, &c., of Sir Thomas Wyse, K.C.B., 1901."

DUBLIN.

Oct. 19, 1906.

N. J. Synnott,
Esq.

take up the subject of mixed education here, as I was asked a question about it. The subject is rather a difficult one, and perhaps I had better shortly state what I wish put on the notes on the subject. And of course this question as to whether Protestants and Catholics should mix together is involved in the question of a University scheme or College scheme as we look upon it. The phrase "mixed education" was used first, as far as I can see, with regard to primary education when the Kildare Place Society established their schools, and during the controversy as to the establishment of a National system of primary education. The phrase seems to have been transferred to the question of higher education in relation to the Queen's Colleges controversy, but apparently covered quite different principles and ideas, that is secular education, or irreligious atmosphere, or non-Catholic professoriate, or the absence of any voice or government by the Bishops. It seems to cover all these things, but it is a rather remarkable phrase, and does not seem to be used officially in the rescript from Rome, nor does it seem to be used in the resolutions of the Synoda. That is the phrase "mixed education" does not. There is a very good account of the whole controversy given by Gavan Duffy—of course Gavan Duffy was a Catholic—and it is given in Gavan Duffy's "Young Ireland." I have the cheap edition, and at pages 252 and 262 he points out there that the controversy never was as to the mere mixing of Catholic and Protestant students in itself. In page 254, where he is commenting on the proposals made by the Bishops he says, "The Bishops accepted the principle of mixed education provided there were adequate safeguards against Proselytism"; and he quotes the Bishops' requirements, that the Bishops should have some voice in the appointment of the Professors instead of the suggestion that the Professors should be in the appointment of the Crown; and he points out that the question of the mixing of students did not arise, and he states that the whole of the Young Ireland party at that time, Davis, Gavan Duffy, Dillon, Smith O'Brien, both Protestants and Catholics, urged that Protestants and Catholics should be educated together, and that that was one of the main reasons why they were in favour of the Queen's College scheme, provided there should be security for religious belief and religious observances; and, of course, they did support the Bishops' view that there should be some assurance that a fair proportion of the Chairs should be held by Catholics. Davis summed up the thing in this way, and it is quoted by Gavan Duffy, "The objections to separate education were numerous. The reasons for it were reasons for separate life, for mutual animosities, for penal laws, and for religious wars." Of course, they may be rather rhetorical, but there it stands. Now, it is remarkable that petitions in favour of the principle as amended were signed by a number of Catholic gentlemen. Their names are given here, at page 163. "The petitioners admitted that the proposal to educate students of different creeds together, and to leave open the emoluments and honours to persons of all religious denominations, would tend to promote charity and extinguish religious feuds in Ireland. But the measure was defective in not providing religious instruction for youths removed from the care of their parents, and in giving the selection and control of the professors to the Crown." ["Young Ireland," by Sir Charles Gavan Duffy. *Irish People's* Edition, vol. I., page 163.] But it is remarkable that amongst those signing were Mr. John O'Hagan, who was afterwards a Professor of the late Catholic University under Dr. Newman, and Mr. D. F. McCarthy, who held a similar position afterwards; and amongst others who supported the petition was Thomas O'Hagan, afterwards Lord O'Hagan. Mr. Heron, who was, as I have pointed out, the author of that book and afterwards a member of Parliament, Sir Colman O'Loughlen, and Sir Dominic Corrigan, a man well known as a strong supporter of denominational education and the author of a number of pamphlets and letters to the Press at the time on the subject. Well now, I have a number of quotations here on the subject of mixed education from the late Royal Commission, and I will only point out that Dr. O'Dwyer stated that there was "no immutable principle," and Dr. Delany stated that the Queen's College Scheme was "excellent on paper," and pointed out that it involved the mixing of Catholic and Protestant students, and Dr. O'Dwyer stated, vol. 1, page 56, that there was not a hair's breadth of difference between what was in Sir Robert

Peel's mind and the proposal of Mr. Balfour for a University for Catholics or a College for Catholics. I wish to point out also that the question of mixing of students was accepted, as I understood, with regard to the Queen's College, Cork, before the late Royal Commission. There was a suggestion for altering the Governing Body to a wider principle, or that the locality should be represented, or something of that sort, but there was no suggestion that in any modification of Queen's College, Cork, it should not be freely open to both Catholics and Protestants. I have concluded on that point, and I wish to draw your attention again to a paragraph in our Statement in page 2, in which we point out, that there is this mixed education in that sense (which is the only sense I am alluding to) in Oxford and Cambridge, and in various Universities in Germany, and we trust your Commission will be fully advised on these matters by competent impartial witnesses. Information of this kind was promised to the late Royal Commission, but was not obtained, at any rate, first-hand information was not obtained. Allusion to this part of the subject has constantly been made before Parliament and still will be, and it goes to the very root of the matter, and we do feel that this is one of the things that will certainly be inquired into, and I do not know what exactly the result of that evidence would be, but I am willing to abide by it, speaking for this Committee. But I do not think that we can shirk that question, and we feel that if there is not some special explanation of the whole of that matter, we may have set up against us an argument before Parliament which it would be very difficult to meet; and I point out that no private individual can obtain information upon those points. Now, I will just deal with a few other matters on these controversial topics. I have said that in 1870 the memorial of the Catholic laymen at that time, in the first place urged that conscientious objections should be recognised, and, secondly, it advocated that there should be a change in the University system of that time; and we accept the spirit and almost the letter of the wording of that declaration. We were disposed to look upon the Trinity College Scheme, that is the scheme formulated by those Fellows and ex-Fellows, as an attempt at any rate to remove the conscientious objection referred to in the second Resolution of 1870, and we were in hopes that more might be obtained by consent, which it would be difficult to obtain by compulsion. For example, it had to be considered and found out how far Parliament would go in granting and endowing, in a new institution, a Divinity School under the Roman Catholic Bishops, and special classes of Philosophy and History, and allowing *ex-officio* or other special representation of Catholics on an Advisory Board or on the Board of Visitors. We had to look, in the first place, for what was attainable. We had to consider whether, if these things were put down in a Bill with regard to a separate institution for Catholics, there would not be the most tremendous opposition, and whether, if proposed from within by the authority of an endowed and incorporated body, which had the name at any rate of being strongly Protestant, it would not be very much more likely to be attained. There was also the consideration that an Institution like the University of Dublin, reformed in the main from within, was likely to proceed on its new career with less friction than where a reform was imposed altogether by external authority. It is evident from the statements of Fellows and Professors, now made public, that there is strong opposition in Trinity College to the proposal for a second College. We, however, do not know how far such opposition would exist to a second College, under the conditions named by us as essential, or whether such opposition is not rather aimed at such an independent College as was outlined in the late Royal Commission. We are not insensible to the fact that the scheme as outlined here is a mere skeleton, and it must not be thought that if we do not make any definite suggestions we do not desire to add to what is proposed from within by the Fellows and Professors; but I have already pointed out—it does not seem to be alluded to here—that it would be probably necessary that there should be a declaration imposed on the Professors, and accepted by the Professors, that in the discharge of their duties they would not teach any doctrines, or make any statements derogatory to the truths of revealed religion or

offensive to the religious belief of any of their students, as in the case of the Queen's Colleges; and I do not find that this raised any difficulty; and then there should be, as I stated, a Conscience Clause as in the Oxford and Cambridge Act of 1871, as mentioned in our Statement "that no person should be required to attend any College or University lecture to which he, if he be of full age, or, if he be not of full age, his parent or guardian should object upon religious grounds." Now the College Statute against blasphemy, which I have read, does not seem at all specific enough upon this point. It is unnecessary to add that any College statute, regulation, or custom which prescribes that Protestant religious services or ceremonies should be used officially in the College or by the College authorities on any occasion should be repealed. If we do not refer to the other heads of reform, and specially as to the deficiencies in the curriculum and in the methods and scope of the teaching, for instance, the need for widening the programme in the subjects of Irish history, language and antiquities, modern languages, economics and social science, law and jurisprudence and research, and the need for a new and extensive science equipment in various branches, it is not because we do not conceive them important, especially under the second head of the Inquiry, but because they are matters outside our special province. There are two or three points which require special attention, as they bear directly upon the question of making the College or University acceptable to those who are Catholics. Definite proposals should be made as to providing residential accommodation for new students, and that accommodation should be considered in relation to the Medical School's proximity to the Hospitals. The question of reduction of fees will have to be considered. And it is a question whether special provision should not be made for candidates for a teaching career, in respect of residential quarters. The Committee are strongly of opinion that to ensure that the proposals of the Fellows and Professors of Trinity College be generally acceptable, an arrangement should be made, by consent if possible, by which the Medical School of Trinity College and the Cecilia Street Medical School should be amalgamated. It would be unreasonable not to consider the vested interests of those schools, and as any considerable access of students to Trinity College would involve an increase in the teaching staff, in many cases Professors might be added on or be duplicated, either altogether, or *ad interim*, perhaps with right of succession. The Professors thus brought over should be electors of the Governing Body and eligible for it. If the new proposals are accepted a similar operation might, the Committee hopes, take place with regard to the staff, or some of the staff anyhow, and the students of University College. And it will have to be considered whether such of the staff as are not taken over should be entitled to compensation. These matters should be dealt with in a generous spirit, having regard to the large efforts and expenditure in establishing and developing independent institutions, and the long delay in settlement of the question. Now, I wish to point out with regard to the Medical School, that both from the evidence of the late Commission, and here, it appears that both the Medical School of Cecilia Street and the Medical School of Trinity College are making large demands on the public exchequer both in regard to equipment and increase of the Professoriate; and this opens up a grave question. Is it likely that if you go to Parliament for equipment and endowment on a large scale in respect to that School, Parliament will grant it on denominational lines? That is what we have to face. And is there any reason why such a School as that should be divided up on denominational lines? I admit that the Medical School of Cecilia-street have a most efficient staff, but it is a question for them to consider whether, according to their own statements, by their own witnesses, that their buildings are cramped, that they have practically no endowment for them, an insufficient equipment and no facilities for research, whether they will get them from Parliament on strictly denominational lines? Whichever solution is adopted, dual College or reformed and adapted University, if the principle of elective academic government is finally to reign, and if there are to be no tests for students or Professors, and all secular Professors are to have free-

dom in teaching in their own subjects, the complexion and atmosphere of the University or of the new College, as the case may be, will, in course of time, in all respects be what the Professors and students make it, and, therefore, it will have to be considered whether in respect of religious aims and ends, there will be so very much difference between the two solutions in the result. It may happen that both Episcopalian and Presbyterian students attracted by the open door, and the attractive new buildings and large equipment and endowment anticipated, and a modernised course of studies, may frequent the new College in large numbers, and gain a large number of Professorships and seats on the Governing Body, and that mixed education may result, which is considered the danger of the other plan. There is ten per cent. of mixing already in respect of the students at Stephen's Green, even although it is of exclusively Catholic complexion. If, however, the demand be made that security be given, other than open academic election, for a *de jure* Catholic Governing Body in *perpetuum* in either College or University, that such a College should be autonomous, that the atmosphere should be determinedly Catholic, this is the claim which has been refused State support and endowment for the last sixty years. Will it be granted to-day in the present attitude of parties and people on the other side of the Channel towards such a solution? Equality is the basis of the claim against the State, but if the claim involves *de jure* rights as Catholics, it will be met, by the argument that this is more than Protestants have in Trinity College. Equality in 1850 meant tests, and education controlled by ecclesiastics, and it has to be considered whether in view of the Tests Act the demand is the same thing as in 1850. Nor do I see the wisdom of a claim which involves giving the right to the University of Dublin *de jure* to have a Protestant government and a Protestant atmosphere in *perpetuum*. Now, we have also to consider, from the point of view of the State's attitude towards this question, whether there will not be obvious objections raised to the duplication, or, it may be, triplication, of endowment for higher secular education, especially as the subjects of University teaching are so largely increased. Many of the additional subjects require expensive equipment, and in the separate subjects courses and teaching have necessarily become specialised. Many of these extra subjects, moreover, have little or no religious tinge—Applied Science, Economics of Industry, Commerce, Agriculture, Medical Research; not to speak of the more Professional Schools of Law, Medicine, and Engineering. I only wish to point out that if we Catholics claim these as denominational subjects, and to be separately treated, it may be that others will set up the same claim, Trinity College amongst others, and, I suppose, amongst others, Belfast; and it may be that this increased demand on the State for financial help may deter the Government that is in power from touching the question at all. I have already dwelt incidentally on the difficulty of obtaining a special denominational teaching staff, and I do not pursue that question further. Now, with regard to the reply of the Catholic Bishops in England to the memorial of laymen in 1894, which is in the Appendix to the Report of the late Royal Commission, I only wish to point out summarily, that that address was answered by the reply from the Bishops, and if there was anything pointedly wrong in doctrine or practice in this document, signed as it was by a very large number of influential names, you may be perfectly certain that the authorities in Rome or the Catholic Bishops who received this document and who answered it, would have pointed it out. It is sufficient to say that the principles there laid down in the memorandum are such as in the main, I think, our Committee would agree with, and we pointed out in our note that in the reply of the Bishops, they avowed that there was an essential difference between the doctrine of mixed education as applied to Primary Education and as applied to Higher Education. Now, it is remarkable that this question was raised in England by the Hierarchy themselves, as to attendance at the National Universities of Oxford and Cambridge, before the laymen broached the subject at all. And so far from the mere mixing being condemned, it is one of the reasons this body of men asked for that alteration. They say it would be necessary in these days, that there should be an "intimate understanding of the thought and temper of the times" on the part of a Catholic, "and a knowledge of the point of view of those who do not share his

DUBLIN.
Oct. 19, 1906.
N. J. Synnott,
Esq.

DUBLIN.
Oct. 19, 1906.
N. J. Synnott,
Esq.

faith." "In the University, as in the world, all shades of opinion are to be found, and a man must be there to hold his own belief firmly without the direct support of a surrounding public opinion." I think if that was true in England, it is, perhaps, even more true in Ireland that people should be trained to see that they should express their views and beliefs without the support of a surrounding opinion.

1542. CHAIRMAN.—I do not think that you suppose that we entertain such difficulty as to the question of mixing?—I only wished to get this on the note.

1543. Rather the difficulty is what the Bishops seem to have said?—Yes. Well, let me point out this, that if Catholics say Protestants are prejudiced, and honestly wish to remove this prejudice, they should surely welcome any legitimate method of making their position and tenets better known, and be confident that such knowledge would, at least, remove misconception. It has been a constant complaint that Catholic doctrines have been misstated—I will not go into that, it is not necessary, but that Catholic philosophers are not even dipped into, and that certain historical epochs have been distorted, and so on, and they ought to welcome an opportunity of presenting their doctrines and opinions in their true light under conditions when they are more likely to be considered. Within recent years we find certain works of St. Thomas, and the historical works of Abbot Gasquet and the Rev. Father Maher made text-books for courses at Oxford. You can never hope for this tolerance, if the hall-mark of religious exclusiveness is to be stamped on each institution, and students are to be educated on strictly denominational lines. It has been openly stated that the Irish Catholic University students are less prepared to withstand religious or other influences in a mixed University than Catholic students either in England or abroad. This has been put, for example, by Dr. O'Dwyer on historical social grounds, and he says that if there was no religious question, this makes mixed education a practical impossibility. The students are, he says, deficient in mental equipment and religious instruction. This argument is difficult to understand, for it seems inconsistent with the proved mental capacity shown in the results of the Royal University examinations, and Intermediate Education results; as for being insufficiently instructed in religion this seems a strange criticism—which I do not agree with—on the religious training in Secondary Catholic Schools. This line of argument is either based on the tacit assumption that imperfectly educated boys from the Elementary Schools are to flock *en masse* to the University, which Dr. O'Dwyer characterised as "rhetoric," or goes a great deal too far, for it would make the student from a Secondary School unfit generally for the world and its occupations, either as teachers, civil servants, merchants, or members of the legal profession; in fact, those public occupations to which a large number of the higher Intermediate students now flock to. If there is foundation in the suggestion it might be a good reason for reforming methods of instruction in such schools, or for a warning to parents such as was issued by the English Bishops, but hardly for depriving a large body of students of the benefits of a University education. Now, I notice in some of the statements a shifting of the ground from the strictly religious point, the conscientious objections which have been constantly made to the political, national, and social grounds. This is, of course, absolutely different in kind from the conscientious grounds which inspired the Bishops' disapproval and prevented the Queen's Colleges at Cork and Galway being frequented by Catholics. Apart from religious considerations, there was no reason why those institutions should not have taken any political, national, or social complexion that the mass of students would have made then. But are these reasons to be emphasized now for asking the State to establish and endow separate educational institutions? It seems a dangerous process to change the basis of argument that has been advanced for sixty years when State favour is sought for. Granted that there are political and social lines of cleavage in Ireland as well as religious. Are these to be widened and emphasized by State help? Is it the business of the State to divide people merely by class or party distinctions—above all, the rising generation of students?

This was not the policy of extreme democratic parties at the end of the 18th or middle of the 19th century—the United Irishmen, or the New Ireland party. These differences of opinion may, and probably will, remain, and there will be the rich and the poor, but it ought to be the business of the State, especially a democratic State, to diminish the rancorous expression of opinion, class hatred, and artificial social distinctions. Now, I wish to point out as to the grounds of objection to a College for Catholics in the Royal University and a College similarly constructed in the University of Dublin, if these Colleges are to be independent, as was outlined in the Report of the Royal Commission, and having a duplication of equipment, that there is exactly the same objection to such a College in the University of Dublin as in the Royal University. And now I may point out that Father Delany says so in terms, although he asks a University of Dublin as one solution whilst he prefers a separate University. He distinctly states that such a College must be of the type proposed by the late Royal Commission. The grounds of objection to a College for Catholics in the Royal University as outlined in the Report of the late Royal Commission, and to a College for Catholics similarly constituted, and of a similar scope in the University of Dublin, are in many respects the same, though the Royal project has objections of its own, for instance the additional duplication of equipment and buildings. It is instructive to find that some who most vigorously supported the scheme of a separate College under the Royal University are now urging the objections to any such federal system, and this with the purpose of showing that the only solution is a separate University. Arguments in which both the President of University College and Mr. Edward Gwynn agree must have considerable force.

1544. I should like to ask you this. Does it not appear to you, that there would be, in some way, much less difficulty in founding a College for Catholics in the Royal University than in founding one in the University of Dublin? The University charges for matriculation are opposed to the addition of a second College, and a Catholic College already exists in the Royal University. If you put a second College in Dublin University you must have an independent Governing Body for the University, and there would be a difficulty in settling that, whereas in the case of the Royal University you have already a Governing Body settled and working with a certain amount, I believe, of success. Would not, therefore, a reform which took the form of the establishment of a second College in the Royal University be better?—From what you have said there might be less difficulty in founding a College in the Royal University than in the University of Dublin, but I am not at all sure that the Fellows of the University of Dublin would have the same objection to a College such as I propose.*

LORD CHIEF BARON.—Has the Governing Body of the Royal University been condemned?

1545. CHAIRMAN.—It is in evidence that it works with a fair amount of harmony. It appears to me to be a very important question, whether the line of least resistance is not the establishment of a second College in the Royal University rather than in the University of Dublin?—I think if we are to call things by their right names there is not a particle of difference between the so-called autonomous Colleges of the Royal University and the Royal University itself. Now, I have one thing more to add, and I will deal with it very shortly, it is with regard to the difficulty raised as to the Maynooth students. It is evident from the proceedings of the late Royal Commission that the number of students from Maynooth who would reside or attend lectures at a new College or University would be comparatively small. Now, before the late Commission, if I may mention a personal matter, I stated that although I had not changed the opinions I expressed in 1897 that a solution, something of the kind that we have before us, would be the best. I thought, at the time of the late Royal Commission, that there would be a great difficulty about the Maynooth students. I favoured the solution of a College, because there would be additional means of giving higher education to the Maynooth students. I found that since then, according to Dr. O'Dwyer's evidence,

* (Note added by Witness).—I find I did not answer this question fully—but the views of the Committee on this point have been already presented at page 2 of their written statement. The Committee, from the first, have been resolutely opposed to a College in the Royal University as exhibiting the worst type of a federal system, and as neither adequate nor final. Such a college would be accepted only as a stepping-stone for a separate University—a plan condemned by the Royal Commission. We think such a plan would meet with great opposition from many persons who would look with favour on a solution in the University of Dublin.

and Dr. O'Dea's, who was then President of Maynooth, that it is not proposed by the ecclesiastical authorities to send any large body of Maynooth students into this new College at all, but only to send a number of selected students, and, as I understand, some rather for post-graduate courses, and that necessitated that the Arts course in Maynooth should remain there, and that Maynooth College should be a College in the new modified Royal University. Now, in the face of that it is to be considered whether, for the benefit of these Maynooth students alone it is necessary to establish this separate College, if they proposed to keep the Arts course at Maynooth. And there is another point to be considered. If the example of foreign Universities were followed, including the University of Louvain, which is entirely under the Catholic Bishops, and after the example of the Universities of Bonn, Tübingen, and Breslau, and others, where there are Catholic Chairs of Theology and Philosophy there would be separate houses of residence for ecclesiastical students, where they would have their own discipline and regulations, and in Oxford and Cambridge the same plan is followed. There are some houses of residence for both regulars and seculars. As to the Catholic Divinity School, this would be, according to the proposals made, under the control of the Catholic Bishops, both as to professoriate and courses, and though in the University formally. Although it is proposed that that School of Theology should be in the University, if a separate house for Maynooth students is necessary in any case, would it not be better, and would not the same end and purpose be attained, if this Divinity School were attached to a separate house of residence outside the College proper? The next point is the question of ways and means, and as this was not alluded to in the Report of the late Commission, though evidence was given, I refer to it now because it is an important matter, and I do not wish it to be overlooked. As any scheme to be adopted will probably involve demand for public moneys, I desire to point out that Ireland has a right, an equity, that any grant or endowment for higher education should not be taken from any Irish fund. Except the Queen's College Grant the Imperial Government gives nothing out of general taxation towards higher education in Ireland, because by the Irish Church Act of 1869 the Exchequer was relieved of three annual payments charged on the Consolidated Fund—the Maynooth Grant, £26,000, the Regium Donum of £45,000, and the Queen's University, £4,900, amounting altogether to something like £76,000 a year. Now, there were a number of other things put upon that Irish Church Fund which ought properly to have been paid out of the Imperial Exchequer.

1546. LORD CHIEF BARON.—Mr. Synnot, you have referred to the origin of Trinity College. You observe that the Charter of Elizabeth makes no distinction in reference to the creed of the students?—None.

1547. It would appear to have been a Charter intended for the benefit of all Irish students?—Certainly, and I think the Charter itself expresses it that it should be for the poor, and the very poor, and it is notorious that those classes are synonymous with the Catholics of those days.

1548. But then it appears that by reason of a matter extraneous to the Charter itself, the Statutes affecting Roman Catholics, the class of students became limited?—Certainly; that was under Acts of Conformity.

1549. We need not go into that. But so that when these restrictions were removed it would appear that all students in Ireland had a right to the benefit of the Charter?—Certainly.

1550. Now, you observe that the Charter contains a clause (page 7 of the first volume of the Charters) prohibiting University instruction being given elsewhere without the license of the Crown?—Yes.

1551. Then later on, the Acts of 1660 and 1793 show that the University which sprang out of Trinity College was intended to have more Colleges than one?—Yes.

1552. Well, then, the Act of 1793 seems to distinguish between the two colleges, one the existing college and the other a second college, the foundation of which is contemplated, being to a certain extent, a Catholic College?—Well, yes.

1553. Has your attention been directed to that?—I am not sure of the Catholic College, if for Catholics only.

1554. A college in which Catholics were to have rights which they were not to have in Trinity Col-

lege?—Yes. As far as we are concerned, that was to be open to all.

1555. Now, in your opinion all the restrictions having been removed by Fawcett's Act, do you consider that the title of every young Irish student to enter the University of Dublin and to have the benefit of this great foundation is the same whether he is of the Catholic religion or of the Protestant religion?—Most certainly so. It is so stated in plain terms by the Statute of 1873.

1556. You know that a young Roman Catholic student is not free in the choice of a University or College. You know that if there is an absolute ecclesiastical prohibition against it he is unable to enter it. To do so in these circumstances would be against his religion. Now, passing from Roman Catholics as a body to the individual Catholic, if there were such a prohibition against any particular college he could not in the conscientious exercise of his religion make use of it. Supposing there was a prohibition against a college within the University of Dublin, he, by reason of his religion, would not be able to enter it?—Quite so.

1557. He would be deprived by reason of his religion from that benefit which a person of any other religion would have?—Yes, if there was such a prohibition.

1558. Has the individual Catholic student any voice as to whether there is a prohibition or not?—No.

1559. Do you consider that each subject of the State has a right to education?—Certainly.

1560. I wish to bring you to another matter. In this Report your body appears to be rather neutral upon the question whether there should be a second college in the University, or whether there should be a change in the organisation of the existing College itself?—As a committee we are neutral. It would be idle to deny that there were not leanings of opinion to one side or the other.

1561. You are representing the Committee?—Yes.

1562. That Committee is neutral in reference to this question?—Yes, except that we are not neutral as to the type of the College.

1563. I intend to come to that. You have said a great deal in reference to mixed education. Of course you are aware?—I may say candidly I did not intend to allude to the matter at all. I had it in my notes only, but did not intend to raise the question in that sense. But I thought it my duty to read what I had written out. I had intended to avoid this highly thorny subject. I am not a theologian.

1564. Well, I want to remove the effect of that evidence so far as I think it is erroneous. Are you aware that the Catholic Hierarchy have in the statement they have sent in, page 82,* second paragraph, stated: "It is quite another thing when we come to Dublin University. Students of different religions and various social and political views may fraternise with advantage in the same University, and if a scheme were formulated for setting up in the University of Dublin another College in addition to Trinity College we should be prepared to consider it with open minds." Do you observe that the objection is not to students of all religious denominations mixing in a University?—Yes, but again that depends entirely upon what the College is.

1565. But surely any college that can now be constituted must be a college which Protestants, Jews, and Atheists will have as much right to enter as Roman Catholics?—Yes.

1566. I don't see how you are able to say that a proposal to erect a new college having regard to Fawcett's Act can be taken to include the idea of having that college as a college for students of one denomination. I thought that was given up years and years ago?—I would ask you to look at the paragraph at page 81. I don't wish to read it.

1567. Read anything you wish?—It is very long.

1568. As I understand this document without reading it they do make objection to education in a college, and they make a distinction between education in a college and education in a University, and whilst they say they won't have education in Trinity College they say that the same objection might not extend to students of the University?—I answer it in this way: Suppose we tried a college in the ordinary sense, like Oxford and Cambridge, with a joint professoriate, and joint equipment, and I suppose the medical schools consolidated, and the students are mixed very largely with each other, that there are not only lectures but social intercourse, and so on. What is the difference,

DUBLIN.

Oct. 19, 1906.

N. J. Synnot,
Esq.

DUBLIN.

Oct. 19, 1906.

N. J. Synnott,
Esq.

then, I want to know, between such mixing in a University and in a college? The paragraph I refer to says that "special treatment is given to Catholics in Trinity College; they are treated like guests in a family." I don't understand that position. It seems to me that argument bears out my contention that what is objected to is the intercourse of the students, the intercourse of Protestants and Catholics. If I am wrong I shall be glad to be corrected.

1569. I consider you are altogether wrong. I cannot of course answer your question. Would you have any objection to a College to which Catholics and Protestants were equally admissible and in which it was immaterial whether the Professors were Catholic or Protestant attached to the University in which the Honour lectures would be given by the Professors of the University and not of the College, lectures which would be attended by both Catholic and Protestant students, who would jointly compete in one single examination, and mutually succeed or be defeated in their examination according to their abilities? Would not that establish a healthy rivalry between the young men of all religions?—All these things would exist in a common College.

1570. Suppose you do not get a common College?—We say so provided we have these conditions. The conditions you name are the conditions we will require. That is academic government—and that after a temporary period, the complexion of the College, should be what the Professors and students make it.

1571. Must we not have some regard to existing facts? Is it any use making recommendations which can never come to anything? If we recommended your scheme when there were these objections on the part of the Roman Catholic Hierarchy do you believe it would come to anything?—I suppose not.

1572. I am trying to come to something practical. Passing on to one suggested solution, a new College, a College in Dublin University, I am trying to ascertain what are your views in reference to that. According to my view it is a matter of the very utmost importance to Ireland that the young men of both religions should have the opportunity of meeting and competing with one another at the very earliest moment of their careers. Is not that so? They meet at present in the professions, or when they enter business at the age of 21, but they have had very little opportunity of meeting earlier than that up to the present, at least with the exception of such of us as went to Trinity. You, I am sure, will agree in any scheme that would enable them to meet on terms of friendship and respect at the earliest period. It would be most desirable. Is not that your opinion?—I agree absolutely.

1573. Is there any more effective way of making them friends, and to make them entertain a respect for each other than by setting them to compete side by side in examinations in a University?—I do not understand that. Not in Honour examinations only.

1574. Cannot the College have pass examinations of its own and also let its students compete in the ordinary University examinations?—I think they do compete in the Pass examinations at Oxford and Cambridge.

1575. I would let them pass in the College?

The CHAIRMAN.—In the University?

1576. LORD CHIEF BARON.—Yes, in the University. You are aware, at all events, of the advantages of this kind of competition?—Certainly. I would go beyond mere competition. I would have constant intercourse.

1577. Yes, constant intercourse. Don't you think that when a student has been beaten in an examination by another student it would tend to give him a respect for that student. I know I felt that to be the case myself?—If the students in the separate Colleges here are to be mixed and associated together in the same way as in the Colleges in Oxford and Cambridge, I personally could not see that there would be any objection.

1578. Do you think that any College Charter or any Act of Parliament will compel students to mix together. Is it not more reasonable to say that the mixing will result necessarily from giving them the opportunity of doing so?—I think that is so.

1579. If it be not possible to so reconstruct Trinity College that it can be frequented by Catholics in large numbers, don't you think the next best thing as a solution is a separate College in the University of Dublin?—Certainly. These two schemes were before our Committee, but they did not decide. We did not commit ourselves to one or the other. As a Committee we do not favour one as against the other. We put forward one scheme because it seems the more attainable. Others might think another scheme more attainable.

1580. If the new College scheme were not attainable and the University scheme were attainable you would be in favour of the latter?—We must take anything we can get.

1581. That is also my view. Take whatever instalment you can get?—Yes.

1582. So far as the Academic Government of the new University is concerned, are you in favour of the plan that each College should elect a certain proportion of the Governing Body of the University?—I suppose that would be so.

1583. For the Governing Body of the College it should be formed by a peculiar method for a certain period, say a period of twenty years?—It will have to be named. At least presuming there is no other alternative. There might be according to one plan, the power of graduates of the Royal University, to co-opt, or elect themselves into the new Senate.

1584. What right would the present students of the Royal University have to elect representatives to the new College in Dublin University?—That is what I do not see.

1585. Put that out of the question. At the end of this transition period would not the best plan be to have the College under an academic government elected on the principle of being representative of the classes in the College itself?—Yes; they should be elected by the classes in the College.

1586. The College itself should elect representatives on the Governing Body?—Yes, of the University.

1587. I take it that the Professors should elect some, and perhaps Convocation would elect others, and that the Governing Body should be elected by the various classes in the College?—Oh, certainly.

1588. That, you think, would satisfy your first condition. Now for number two?—The difficulty is that Belfast would be excluded.

1589. I am not talking of Belfast at all?—That is one of the propositions.

1590. I am not referring to these numerous propositions; they are as numerous as leaves in Vallambrosa. There is one specific proposition. You say the Committee would approve of the new college in the University of Dublin provided it satisfied certain conditions?—Yes; number three refers to the appointments.

1591. Under the Robertson Commission Report the Commission recognises that the Crown should have a voice in the appointments. I suppose you would prefer that the election should be in the hands of the Governing Body themselves so as to have the control purely academic?—I think the Robertson Commission suggested that the Crown should make the appointments only at the beginning.

1592. Only at the beginning?—I think so.

Mr. BUTCHER.—I think that was so.

1593. LORD CHIEF BARON.—Of course there should be one common standard of studies fixed by the University which should be followed by each College?—That is our view, certainly.

1594. And the students of each College should be examined together by the University at the one examination as at Oxford and Cambridge. And there should be residence for a fixed period necessary for obtaining degrees?—Quite so; these are general regulations.

LORD CHIEF BARON.—That is all. I have nothing more to ask you.

1595. Sir T. RALEIGH.—Supposing this University or College were established on your lines it would be open to Protestants as well as Catholics, but it would be governed in accordance with the views of your Church?—I would only say this as representing the Committee. In the beginning it would have no machinery for elections to the Governing Body except the one. The other classes would not exist. There would be a certain number, perhaps a majority, of Catholics. After a fixed period it would be left to take care of

itself. Right or wrong it would be that which the Professors and Students would make it.

1596. It would be left to itself on your lines. In course of time it might change from a Roman Catholic to a Protestant College?—I think that is possible. The College must be open. I have dealt with it in my evidence. It is involved by the repeal of the Test Acts, and I think the Bishops would agree to that.

1597. You think it is quite possible that this College given to satisfy you at the time may possibly become a Protestant institution?—It is possible, but not likely. The Catholics will remain in the majority. The Protestants will continue to come here. I said in my evidence that Protestants might be attracted to it by the low fees and modern equipment, but I do not look forward to these complications, though they are possible.

1598. But there is nothing to prevent the suggested College, so constituted, from becoming such that it would not continue to be distinctively Catholic?—Our notion is that it should be established on the basis of academic government in the future, whatever it is in the beginning. I think the Students and Professors will settle the matter. I understand that the Bishops have waived the point of *de jure* representation.

1599. I know they have made a certain concession of that kind?—Well, that is our opinion.

1600. LORD CHIEF BARON.—The Robertson Commission recommended that two Catholic Bishops should be on the Governing Body. Do you say that has been given up?—I am not sure; it has been so stated.

1601. SIR T. RALEIGH.—That being so, there would be the possibility of the College having that complexion?—I believe it is possible. I believe that there might be a reorganisation of the University, and that the Colleges might be on the same basis in twenty years' time.

1602. Can you imagine it possible for the State to effect these changes without providing a large sum of money. I think the two Colleges might be of the same type. Is it not a dangerous experiment to spend a large sum of money in establishing these two colleges when there might be no difference in the end?—It was our idea to have a common professoriate, and, therefore, the dangers will be very much minimised. I agree that the type of College suggested by the late Royal Commission would involve duplication.

1603. Allow me for a moment. The common equipment would be the University as distinguished from the College equipment?—Yes, I should say so.

1604. Do you say that it would be possible for the Engineering Laboratories to be common to the two Colleges?—I think it would be most desirable. If we were to ask for wholly separate engineering equipment on denominational lines, it would be very difficult to argue it, and we would not do so.

1605. In view of the fact that there is a Professor of Mechanical Engineering and an Engineering Laboratory in Trinity College, how would that particular problem be dealt with?—I suppose it would be treated as a University course.

1606. And the students from this new College would have to go to Trinity College to receive their teaching in Engineering?—I suppose so.

1607. I mean you do contemplate a considerable moving of the students backwards and forwards from one College to another, and the teaching of one should be recognised by the authority of the other?—With such a course as Engineering I should say necessarily.

1608. And the same would apply to the scientific subjects, of which the equipment is very elaborate and expensive?—There is no question about it.

1609. Would you go so far as to say that not merely would the students work in the laboratory, but they would be taught by the same Professors?—I see no objection in the case of these subjects.

1610. Then what is the distinction between that and having one College—for I think you have already stated that you prefer the one-College solution?—No, I do not. I have pointed out that there is not so much difference between the two, but what does make a great difference is the question of attainability. You referred to the Engineering Schools, and I refer again to the Medical Schools.

1611. I would be delighted to hear that that would be so, but in the case of the great majority of the students in those branches getting their instruction in Trinity College, do you think that that would be acceptable to the Roman Catholics?—There are two parties to satisfy. You must get something from

Parliament. The alternative to that is to say to Parliament, "We want in these things a College which would have a new equipment in Engineering, in Medical Science, provision for Medical Research and new equipment and all these things, and we claim that in a separate institution." That is the only alternative.

1612. Claiming it in a separate institution?—Yes, in a separate independent college. You put it to me that there was no difference between the two.

1613. You think that in Engineering there would be no difference between the two?—I say there is not very much difference between the two if there is to be a common equipment and a common professoriate.

1614. DR. JACKSON.—I desire to ask you one or two questions with regard to your views as to what the governing body would be. I gather that with the two-college scheme, with which I will begin, you assume that there would be an academic government and a collegiate government for the new college, and I presume some sort of collegiate government for the old Trinity College?—Yes.

1615. It seems almost a necessity that, if there were to be an alliance of two colleges in one university, there must be a council for the university, and a council for each of the two colleges to do the domestic work of these two colleges.—Yes.

1616. Do you anticipate any difficulty in distinguishing the functions of these three bodies?—I suppose the university governing body would control the courses, appoint university professors, have control of all equipment; and the college authorities, I suppose, would have charge of all domestic discipline in that college, making regulations for it and for the control of the college property. And I suppose they would appoint the college teachers.

1617. That was exactly how I thought out the thing to myself. Supposing that there was only one college in the University, might it not be possible in the same way to distinguish the academic from the collegiate functions, and, if it was necessary to introduce persons there for a particular reason, to introduce them into the academic body only, and not into the collegiate?—Except that I understand you are alluding to the functions of the proposed Advisory Committee.

1618. No; the Advisory Committee is distinct again, is it not? I want to suggest to you that there might be an academic governing body and a collegiate governing body, and to ask you whether the representatives would inevitably be on the collegiate governing body as well as on the academic governing body?—I suppose it would be desirable, if the collegiate governing body are to make the regulations as to domestic discipline.

1619. You think it necessary that there should be a substantial representation in regard to the domestic discipline as well as in regard to the academic studies?—I certainly think it would be desirable, if there is to be that distinction.

1620. MR. BUTCHER.—I wish to ask a question or two. It is about the constitution of the second college in the university. I think the real crux of the solution depends on how you are to form the governing body of the university, and how it will work in relation to the two colleges?—Certainly, and on what are the functions of the university as distinguished from the college.

1621. I think from some remarks that you have made it is clear that you are of opinion that, if there are to be only two colleges inside the University of Dublin, the tie between them must be much closer than that contemplated in the colleges that were to be joined in a federal union under the Robertson Commission?—I think it is quite clear that it must be.

1622. I am glad to have that opinion from you, because I notice in a good many statements of those who approve of the scheme of the two colleges, the assumption is made that the new college shall be equally independent with the proposed colleges under that federal union?—Certainly. Father Delany explicitly says so, and that is why the Lord Chief Baron asked me that question there as to the statement of the Bishops, page 82.*

1623. I quite apprehend. But does not it lead us again to this, that, if that tie is to be so close, if the colleges can be in no sense autonomous, does it not

DUBLIN.
Oct. 19, 1906.
N. J. Synnott,
Esq.

* Appendix to First Report (Cd. 3176), page 82.

DUBLIN.

Oct. 19, 1906.

N. J. Synanott,
Esq.

follow that the question of the constitution of the University becomes one of supreme importance?—Naturally.

1624. And on what general principle would you be inclined to constitute it—must it be, in other words, equal representation of the two colleges on the governing body?—I cannot see any other system.

1625. In fact, you come back to the system which in its general outline has been existing in the Royal University of Ireland?—Yes, except that that would be only for a limited period.

1626. But I go farther than that. You would have such a system for more than the transition period, you would be obliged permanently to give equal representation to the two colleges?—Yes, but it need not be divided up as the existing Senate of the Royal University is, that is on strictly denominational lines.

1627. Not in theory. But would it be so in practice, do you think?—That depends on the denominational character of each of the Colleges. I may say at once that I dare say one College would be predominantly Catholic, and the other Protestant, as a matter of fact.

1628. And practically it is only that which justifies the institution of such a College at all. We need not blink the matter?—No.

1629. And can you conceive any other mode of representation that would be accepted in Ireland except the equal representation of Protestants and Catholics—and does not that at once excite a certain amount of alarm in one's mind if one looks to the academic welfare of the institution—I am really very anxious to know this?—I don't know. It entirely depends on the spirit which actuated it. These persons, after all, would be elected as academic persons. I think they would not be elected because they were Catholics or Protestants, but because they were the best men. And I would hope that they would have the interests of the University at heart before anything.

1630. Let me put a concrete case. For these are difficulties that I foresee will arise in administration. Suppose a vacancy for the Chair of Latin in the University as re-constituted. This year a Protestant gets it. Then the next vacancy occurs. Looking to Irish custom and tradition and the general atmosphere of Ireland, is not it morally certain that it will be said next time that it is the turn for a Roman Catholic?—If that sort of appointment had to be made, and you had two independent colleges, I would say, "Probably yes," to your question; they would be elected on that principle. But if (as I hope there will be) there were common courses, with intercourse and association on the part of the students and professors of the two colleges, I think in the long run they would be elected on academic lines.

1631. I am glad to hear that hopeful anticipation. But we must start with the fact that one will be labelled Catholic and the other Protestant from the outset, and that it will not be in the least like a single college in which Catholics and Protestants are fused together without any denominational label?—If what you say is so, it is certainly hopeful.

1632. CHAIRMAN.—Is there any other institution in Ireland where Protestants and Catholics meet together for common purposes in which they act otherwise than on the principle of turn and turn about?

1633. Mr. BUTCHER.—We may take in detail the Royal University, the National Board, and the Intermediate Board?—(Witness).—The Crown appoint them turn and turn about; but this is a difficult question, which Mr. Butcher puts to me—as to whether these electing bodies would choose professors on that principle.

1634. The Crown appoints in that way, because of an extremely strong public opinion that prevails in that direction?—I presume so; but I certainly hope that that public opinion will not pervade the University. I may mention the Colleges of Physicians and Surgeons are mixed bodies, and they elect Protestants and Catholics without regard to their religion. I know I have heard of some complaints; but they do elect them to their professorships and offices.

LORD CHIEF BARON.—The Benchers are a mixed body, and they never think what religion a man is.

1635. Mr. BUTCHER.—Yes; but, as far as my observation goes, Irish education in all its forms—from causes that are easily understood—has got this peculiar

characteristic, which is absent, of course, from all professional life even in Ireland?—(Witness).—As the Lord Chief Baron has put to me the whole of this document submitted by the Bishops, it is very hard to draw an inference from one passage. If they wish to be in a college in the University, they must be prepared for this—that the representatives from that College on the University Board must act on academic lines; and there ought to be a public statement to that effect, if necessary.

1636. No statement, of course, would alter the fact if they proceeded on the other lines?—I mean, if you do not wish to work on strictly academic lines, it would be far better to have a separate University, but in my opinion you will never get that.

1637. You look to the professorial lectures as being calculated to bring the students together in social intercourse?—It is probable that they would.

1638. Supposing the colleges are each of a definite denominational character, and each has got its own teachers in a considerable number of subjects, would it not be at least possible that the professorial lectures will, as at Oxford and Cambridge, not count for much—in fact that the collegiate lectures will take the place of the Professorial?—Yes; but I presume the University fixed the standard and assigned the books, and so on. And then, consider all these scientific chairs and medical studies; and there must be a very large gathering of students. For very many of the students in this new college will be going in for professional careers, and you will not have so many men of leisure as you have in Oxford and Cambridge.

1639. I agree that science may be a bond in future. Let me take one point more. It is as regards Maynooth, which is an extremely important point in the programme. It was only at the end of the sittings of the last Commission that its importance appeared. The demand made was that Maynooth should be affiliated with a Catholic College or Catholic University as part of the Faculty of Arts in that College or University?—Yes; that was the claim.

1640. The original proposal was that the Maynooth students, as you said, should come to Dublin; reside here, and go to the lectures of the College?—Yes.

1641. But the Bishops made it quite clear that that was impossible. Now the question I would put is this: the course for an Arts degree may be so laid out by the University as to include the subjects that are acceptable to Maynooth as well as acceptable or required by Trinity College?—That is to say if the Maynooth students were to come in.

1642. I am assuming now that Maynooth is made an affiliated College, its Faculty of Arts being part of the Faculty of Arts of the College, for that was the demand, and I therefore suggest that in drawing up your University Course for Arts you must frame a common course for those ecclesiastical students who are studying within the walls of Maynooth and for the students of Trinity College. Do you think that this would offer difficulties?—I think it might unless they were content to take the University course as it was constituted by the Joint Board. In an Arts Course, it might be that they would be perfectly willing to do that.

1643. But the Governing Body of the University will have to say what the course is?—I am not aware that Maynooth is claiming to have special representation on the Governing Body, if they are affiliated.

1644. That was, I think, put forward, and there was some evidence as to the kind of Course in Arts that would be acceptable to the students at Maynooth. Certainly it would not be a Course in Arts that would fall in with the traditions of Trinity College. And how would you solve it—would it be by giving an alternative Course for the Arts Degree?—I do not really know how you would solve that.

1645. It is one of the problems that the University Governing Body would have to reckon with. You spoke about one single Course common to the two Colleges. I think you would find that you would be driven to giving an alternative Course?—My suggestion is that the Maynooth students would come into the College in a house of residence.

1646. If the Bishops accepted your suggestion, well and good?—I admit that there is a difficulty in the other case if they do not.

1647. As introducing the novel principle that residence in a Theological Seminary should be equivalent to residence at a University?—Yes. And the Professors would not be nominated by the University. I suppose the Bishops would never give up the right to nominate their own Professors.

1648. Dr. DOUGLAS HYDE.—I have only one or two questions to put. We followed with the greatest interest your historical account of the attitude of the Roman Catholics towards Trinity College, Dublin. I take it that you introduced the whole of that historical disquisition with the object of showing that the Bishops have at various times adopted a more or less varying attitude?—There was only one case in which I quoted the petition of the Bishops. Catholics were knocking at the doors of Trinity College for a very long period. It was only for that purpose that I went into it, and to show how extremely foolish we would be, having gone on for so long a time observing that attitude, we were now to say that we wanted to go outside. And also for the purpose of showing that for a very long period there did not seem to be any objection by the authorities to the mixing of students, Protestants and Catholics.

1649. To show that the Bishops have changed their attitude?—Well, I only say that I cannot find in those times any official warning to Catholics not to go to Trinity College. In fact, it is notorious that some of the Catholic Colleges in the land encouraged their students to do so.

1650. But now, the Bishops having issued a warning?—But, pardon me, you put me that question perhaps a little leading. They wish to be in the University of Dublin, and I hope that they interpret it in the way that the Lord Chief Baron interprets it—that the College is really to be a College in the University in the proper sense.

1651. Your Committee have proposed an alternative scheme that it should be reformed from the inside, and against that we have the absolute and unanimous objection of everybody concerned in the College; or a second College inside Dublin University—I mean against that scheme for a second College inside Dublin University we have Trinity College opposing it from start to finish, and we have the Bishops opposing mixed education in Trinity College. Now, that must have come before your Committee, and in face of that you have stated that the establishment of a separate University in Dublin for Roman Catholics is out of the question in your opinion. Surely of the three it is the line that offers the least resistance, if instead of saying a University for Roman Catholics you say a second National University. Nobody opposes that. The Bishops do not oppose it, the body of Catholics do not oppose it, and Trinity College does not oppose it. And why should your Committee seem to have left it out of consideration?—Because there was an inquiry which lasted a year and a half before the late Royal Commission, and they practically unanimously ruled it out. And, not only so, but there were Catholics on that Committee, and they said that there were not only objections to it, but that it was untenable. And the Government, of course, have that before them.

1652. Then your consideration of this matter was limited in its scope?—We could not, of course, shut our minds to what is in the Press, and what has been going on for 50 years, and that is that a separate University for Catholics is a red rag to a great many persons.

1653. But, supposing we had a National University in Dublin without the Bishops being *de jure* on the Governing Body, and no mention of Catholics at all in regard to it, why would the Committee that you represent object to such a settlement as that?—That is a complete change of front. Remember what has been going on for 50 years. The demand for a National University that has no religious complexion is a completely new demand, and you would have to justify it before Parliament, and they would ask—“Why do you not make Trinity College a National University—why don't you capture it, and make it one.”

1654. But supposing, in face of the opposition from Trinity College, we are unable to do that?—I don't know whether the objection to a National University has come from Trinity College. They do not object to being called or made a National University. What

they object to is the peculiar religious complexion suggested to the rival institution.

1655. You say that no Royal University scheme, however modified, would appeal to Irish sentiments and traditions?—Yes.

1656. And you appear to think that Trinity College appeals to Irish sentiments and traditions?—It is an existing University; it has a magnificent site; it has produced a great number of famous men, and many of the great democrats and leaders in Ireland, and it is there. It is a much easier thing to reorganise an existing institution than to establish a new one.

1657. And you really think that there is no necessity for considering the question of another University. Supposing that we cannot get a footing inside Trinity College for one reason or another, do you think, as your Committee seem to think, that there is no need or material for a second University, if we cannot get into Trinity College by hook or crook, I mean into Dublin University?—I do not like to contemplate that alternative. I do not see why you are to assume you will not. If you ask me to assume that this place is to be razed to the ground, of course we would want a separate University. But it is not. It is there.

1658. Is not there a barrier raised up around it in the words of the Bishops when they say that “On no account will we accept any scheme of mixed education in Trinity College, Dublin.”

Mr. KELLEHER.—The word is “they”; not “we.”

1659. Dr. DOUGLAS HYDE.—Yes. Very well. (*To Witness*).—If we cannot get into Dublin University, do you see no need for the establishment of another University? You seem to think that there is neither need nor material for such?—I do not think that there is any need for another, when there is an existing one.

1660. But when we cannot get into the existing one?—That remains to be seen. I don't know why we are to assume that. Why, the Bishops want to get into it.

1661. Dr. JACKSON.—Is not the real objection to the foundation of a second University that it requires a very large sum of money to run a second University when you have already got one?—Oh, yes.

1662. I have had occasion to think of this in more ways than one, and it seems to me that the starting of a second University in the same place creates enormous difficulties.—Yes; and in the same city. Dr. Hyde has suggested that it should be a new National University. It depends a good deal on what interpretation you put on the word “nation.” I should say that on principle you should make it include all classes and creeds.

1663. Dr. DOUGLAS HYDE.—I don't think I used the word “national”?—(*Witness*).—You said, if it were considered from a national point of view, and not a religious.

1664. Then you hope that the Cecilia street School of Medicine should be incorporated with the new school inside of Trinity College or Dublin University. Would not the Cecilia street School of Medicine require a *quid pro quo* for what they would be giving up?—That is the reason that I say it would be most desirable that their Professors, if possible, should be made Professors of the University. I think it would be very reasonable to say—“If we bring in these students, and you require, on your own admission, an enlarged medical staff here, take over our Professors or such as you approve of.” I think that would be very reasonable.

1665. At present is not the Cecilia street School of great advantage for the science in Ireland?—Yes, but it is a question whether the whole medical profession should be conducted on wholly denominational lines; and it is for Parliament to consider whether in the administration by public bodies their medical appointments should be on strictly denominational lines.

1666. Dr. COFFEY.—Which would you take as the better expression of the opinion of the Catholics of Ireland in reference to Trinity College, the statements of prominent individuals at different periods or the number of Catholics who have gone to Trinity College over a lengthened period of time?

DUBLIN.

Oct. 19, 1906.

N. J. Synnott,
Esq.

DUBLIN.
Oct. 19, 1906.
N. J. Synnott,
Esq.

Which do you think represents more effectively the attitude of Catholics towards Trinity College?—I think that the reason that there were so few Catholics is the reason that Mr. Heron and Mr. Fitzgerald gave, and that was that they had no voice in the Governing Body, and they were not eligible for the best offices.

1667. You mean that they have kept out of Trinity College, whatever the reason?—There is no doubt about the reason.

1668. Now, as to one statement on page 2 of your Committee's report*:—"There is neither need nor material for two residential teaching Universities in Dublin, etc." Do you mean by that no need or material for two residential colleges; does the term cover colleges as well as Universities?—No.

1669. You only apply it to residential Universities?—I do not say that there is no material for a new college. It is part of my case that there is.

1670. LORD CHIEF BARON.—Was not the very foundation of your Committee in order that you might press the second college within the University?—Most decidedly, as against any college in connection with the Royal.

1671. DR. COFFEY.—"There is no need nor material for two residential teaching Universities in Dublin." You say that you do not apply that to colleges?—No; a University is a very different thing from a college.

1672. The question of a second college in Dublin University has been a long time before the public?—Oh, yes.

1673. Bills have been promoted in Parliament?—Mr. Fagan was the first person who proposed one.

1674. Has it not been the case in the last dozen or fifteen years in Dublin that the rival advantages of a college in Dublin University and in the Royal University have been much written about?—In the last four or five.

1675. Has not the Catholic Archbishop of Dublin been advocating it for a considerable number of years?—Yes.

1676. And do you agree that in that way the public mind has become familiar with the idea of a second college in the University?—Yes, familiar with it since Butt brought forward his Bill in 1877.

1677. And you, Catholic laymen, expressly appeared before the last Commission to advocate that scheme?—Yes; but you must not draw conclusions from that; it is wrong to say that we appeared there. We furnished a statement after certain evidence had been given there by Catholics in favour of a college in the Royal or a separate University. And we said that of the solutions brought before that Royal Commission we thought the scheme for the college in Dublin University was the best.

1678. But had that actually been brought before them?—Yes; by the Lord Chief Baron and by The O'Connor Don and by Monsignor Molloy.

1679. Your Committee acquired a position of great representative importance, inasmuch in supporting that form of settlement you were supporting one of the solutions that the Bishops always said that they would accept?—That is what I said in my evidence.

1680. Well, when recently members of Trinity College thought of opening up the college to Catholics I believe they interviewed some members of your Committee?—Well, but I had nothing to do with that.

1681. No doubt your committee became aware of the movement that was going on in Trinity College. Then did your committee submit to Trinity College any scheme for a second college in connection with Dublin University?—No.

1682. Your views as to the nature of that second college now seem to be pretty clear. You have given us what you think the characteristics of such a college ought to be?—Yes.

1683. And you were aware, of course, that much interest was taken in this second college by the public generally in Ireland?—Yes.

1684. And you did not at any time submit to them the question of the possible establishment of such a college?—To whom?

1685. To the Trinity College authorities, knowing that they were moving and suggesting reforms,—you did not suggest it to them in any way?—We had no communication as a committee with the Trinity College authorities.

1686. You did not see your way to communicate to them this scheme of re-organising Dublin University on the two-college plan?—We knew that they were opposed to that two-college scheme, because they passed a resolution against it after the report of the Robertson Commission. But I may tell you that I do not know yet whether they are so opposed to the two-college scheme on these lines as on the other.

1687. I want to know did you submit to them any scheme of a second college on the plan you advocate here?—No, we thought the whole thing would come before this Commission.

1688. Now as to some of the points you have dwelt on—the broadening of Trinity College on the plan suggested by the members who favoured the establishment of a Catholic Theological Faculty, and so on—that, I take it, could scarcely be carried on without at the same time going into the other reforms suggested from within Trinity College, namely, the mode of election to Fellowship, the question of a new Board, and so on?—Oh no, they hang together.

1689. Hang together and relate to one another?—Yes.

1690. And does not it occur to you, with these new modes suggested for the election of Fellows, in which so much power is reserved to the Governing Body in the college, practically referring to a considerable extent, over and above, merits on examination, the selection of the successful men to the authorities of the college, if you have the Catholic students coming in, do you not think that, coming in under the conditions which we are all of us aware of exist in Ireland, there would be a great deal of watchfulness on the part of the Catholic students in the college as to those who were selected to fill the appointments?—Certainly.

1691. Would not that tend to prolong this balance of religions that has been so much spoken of, so that if a Catholic is appointed this time it would be insisted on that a Protestant should be appointed next time? Would not the watchfulness be greater in reference to such appointments?—I daresay they would watch them, but I hope the thing would be done on academic lines. I understand that there are to be always academic considerations. The Professors, I understand, would elect one class on the Governing Body, and the Fellows another, and the Senior Moderators another.

1692. And, as a matter of fact, the Catholics would have to give up their colleges outside to go into Trinity College?—And I think they would sweep the whole place in a few years. I think they might do that.

1693. On this question of the mode of election, and of the particular men appointed to chairs, would not there also be greater watchfulness on the part of those already in the college when the Catholics come in?—I cannot conceive why the persons who made this offer should be animated apparently by the desire of getting Catholics in, and, having got them in, should try to drive them out.

1694. CHAIRMAN.—I think you have made it clear that you believe that the proceedings would go on on academic grounds?—I think, if you get academic persons together in a University, they would soon forget these controversial matters. I find it in the bodies that I am connected with, and that is my candid opinion.

1695. DR. COFFEY.—There is another question. A residential University of the Trinity type involves a large degree of ordinary teaching for pass Arts Degrees, the men live in college and attend tutorial lectures. Where you have two such colleges, each undertaking the collegiate instruction of its pupils, don't you think that there is more room in connection with the professorial studies for the expansion of knowledge than where you have only one college within the University organization?—In the strictly professorial course—
No, in the general course.

1696. What I mean is, will the college be, so to say, astride of the University where you have only one college. And where you have two or more, have you not got a certain educational rivalry which is beneficial to the higher professorial work of the University?—I am not so sure that such competition is desirable.

1697. Would not it give you a greater variety of teachers with the two colleges and a larger staff?—I would have the staff strengthened in the re-organised University, too, most decidedly. Candidly, whichever course is adopted, I hope there will be a healthy rivalry between Protestants and Catholics, but not as Catholics and Protestants.

1698. One last point is in reference to the question of endowment. Have you any experience yourself of the kind of equipment that is required for medical study?—No, I am not an expert in that matter, but I have read the evidence as to it, and there seems to be no question that both the school here, and the school in St. Cecilia Street, are in need of very much more equipment.

1699. Are you acquainted with the German University medical organisation?—No.

1700. In order to bring up the medical equipment to the European standard, would you not require to have very much larger endowment for the necessities of present day medical education?—I have read the figures given as to Leipzig and Berlin, and of course they are tremendous, and I quite agree; and that is why I say that, if you are going to ask Parliament for the adequate equipment for an independent college, if you go on strictly denominational lines, you are asking what you will not get, because you are asking for double the amount.

1701. You seem to think that the State will lose by a generous endowment of higher education in Ireland?—Oh, no. I say that if you ask for separate equipment you might be imperilling your claim altogether, and get nothing at all.

1702. Don't you think that the special claims of Ireland with reference to education would demand a broad margin of endowment?—A large endowment; but you would have to satisfy Parliament that duplication was necessary.

1703. And your difficulty is the one of satisfying Parliament?—I think that is a most crucial difficulty, and it has been at the bottom of the whole question for the last fifty years—to try to satisfy Parliament.

1704. Do you think that Ireland deserves special treatment in this matter of educational endowment?—Most decidedly, because I think the state of things is due to Parliament's own act, and other measures in the Penal Laws.

1705. MR. KELLEHER.—You have told us the history of the committee; and I would like to ask you if you are aware that there is a large body of opinion amongst educated lay Catholics in the country in favour of the attitude which your committee have taken up on the University question—that is, the attitude of trying to get a solution within the University of Dublin, a solution by means of Trinity College?—There were a large number of signatures which were sent to the late Royal Commission which expressed a desire for a solution for collegiate education within the University of Dublin. About 400 of those were obtained merely by private request. As regards the other proposition, you have the signatures there of some 300 or 400. As a committee we advisedly did not attempt to get any signatures to that.

1706. Apart from those who have signed, do you think that there is a large body of opinion in favour of the proposal?—I do. And I think there are many gentlemen who did not like to express their views in view of the statements made by higher authority.

1707. Take the final paragraph in the statement* sent to us by the Standing Committee of the Roman Catholic Bishops, in which they say:—"The Standing Committee of the Roman Catholic Bishops feel that they are safe in stating that the Catholics of Ireland would be prepared to accept any of the following solutions:—(1.) A University for Catholics. (2.) A new college in the University of Dublin. (3.)

A new college in the Royal University, but that on no account would they accept any scheme of mixed education in Trinity College, Dublin." Do you think that that is a fair statement of the opinions of the Catholics of Ireland? It seems to me that if this is a statement of fact "as regards the Catholics of Ireland," then, to some extent, it is weakened by the action of your Committee?—I think the answer to your question is: in the first place, as to the solutions that they would accept. I think the attitude of Catholics generally as to the College in the Royal was significantly shown when the Report was published; I don't think that there was an echo of approval from one end of the country to the other. But, as to their accepting any solution contained here, their document was prepared, I think, without consultation with the Catholic body in general; but I would prefer that you would ask some of the authors of it. It is hardly competent for me to give an interpretation of it.

1708. I would ask you, if a second college in Dublin University is impossible, and if a college in the Royal University, situated in Dublin, is so undesirable as to be unattainable?—An autonomous college.

1709. Do you think it is preferable that we should hold our hands and wait until a more conciliatory attitude is adopted between parties in Ireland on the question of University education?—I hope that the Commission will consider this entirely from the point of view of educational efficiency, and satisfying the demands for religious instruction and denominational education. As I said, I hope that some of the statements in this statement of the Bishops may be modified. If the statement really means what has been suggested by the Lord Chief Baron, at page 82, personally I agree with it, but if it means more than that, I do not.

1710. LORD CHIEF BARON.—May I ask you one question with reference to what Mr. Kelleher has asked. You were appointed Secretary to the Committee of Catholic Laymen when it was established on the 6th March, 1902?—Yes.

1711. The first resolution of that Committee was to the effect that a Committee should be appointed, and be requested to act, for the purpose of taking steps for making known to the Royal Commission the views of Catholic laymen, and supply a solution of the University question on the lines of collegiate education within the University of Dublin, and to take all necessary steps, etc.?—Yes.

1712. And I have here a statement sent us by the Catholic laymen:—"We are strongly of opinion that of the various proposals submitted to the Royal Commission the best is to be found in the establishment and endowment of a college in Dublin for Catholic students affiliated to the University of Dublin"?—That was the first resolution.

1713. Has there, up to the present time, been any resolution of the Catholic Laymen's Committee modifying that?—No, except that resolution; which we passed in July, approving of the statement then sent in.

1714. Is not that that they are neutral as to which mode should be adopted?—We approve of the statement saying that no solution would be satisfactory on the lines of a reconstituted Trinity College unless certain things were done.

1715. Do you say anywhere that you are not of opinion that the best solution is in the establishment of a new college?—I am very glad you asked me that question. That is, of the schemes presented to that Commission.

1716. But was not there a new resolution that they are neutral as to which solution shall be adopted—the affiliation of a new college or the adoption of the scheme mentioned?—Certainly; except with the addition in which we point out that probably one is more attainable than the other. On the merits, as a Committee, we are neutral; and I respectfully ask that if I have gone outside the four corners of this document it is to be taken as the expression of my own opinion.

DUBLIN.
Oct. 19, 1906.
N. J. Synnott,
Esq.

The Witness withdrew.

* Appendix to First Report (Cd. 3176), page 80.

GEORGE FOTTRELL, Esq., Clerk of the Crown and Peace, Dublin, called in and examined.

DUBLIN.

Oct. 19, 1906.

George
Fottrell, Esq.

1717. CHAIRMAN.—Mr. Fottrell, do you hold any official position?—Not in connection with education. I am Clerk of the Crown and Peace for the County and City of Dublin.

1718. You hold no official position in reference to education?—No.

1719. You represent yourself only?—Officially I represent no one.

1720. Are you a graduate?—No, I am sorry to say I am not a graduate. Perhaps I may be allowed to state that my father became a graduate of this University in the year 1831, two years after Catholic Emancipation, but during the time which elapsed between his obtaining his degree and my arriving, in 1865, at an age fit for entering a University, a great change had taken place in the relations between the Catholic Hierarchy and laity of this country and Trinity College, and although my father had the strongest wish that I should have the benefit of a University education, he had a conscientious objection against my entering Trinity College. I therefore did not enter it, and I have remained without a degree. In the year 1895, when my son became of an age to enter the University, he was very anxious to have a University education; and on carefully considering the matter, I decided that I was not entitled to inflict upon him the injury of refusing him my permission to enter as a student of Trinity College; but I considered it my duty as a Catholic, there being then no safeguards for faith in the college, to urge him most strongly to abstain from attending lectures in mental or moral philosophy. He therefore obtained a degree; he has had no training in philosophy; but I hope my grandsons will be able to enter Trinity College without any restriction in their course of study.

1721. Are you a member of the Committee of Irish Catholic Laymen?—I am; and have since 1903 taken an active part in their proceedings.

1722. We have before us the statement which has been put in by that body, and have also a full expression of their views from Mr. Synnott, in consequence of which we had to keep you waiting, for which I am sorry. You are one of the signatories of the statement of that Committee, and I suppose you have read it?—I have.

1723. Does it express your views?—It does.

1724. I suppose you have read the document that has been laid before us on behalf of the Catholic Hierarchy?—Yes.

1725. That document does not seem favourable to mixed education?—It does not seem favourable to mixed education in Trinity College; but I am not aware that the Catholic Hierarchy have expressed any opinion upon the proposed solution of the question which I am here to support. There has been no document signed by the Bishops, and no official pronouncement by them, since the date of the document which has been laid before you, and that was previous to the proposal, the principles of which I uphold.

1726. Have you received any information as to what the opinion of the Catholic Hierarchy is with regard to it?—No; we are, as far as I know, without any information as to what opinion the Catholic Hierarchy, as a Hierarchy, have formed upon it.

1727. Your proposed solution has now been before the public for some time?—Yes, but not prior to the 1st August, 1906.

1728. And there has been no intimation from the Catholic Bishops that they would accept it?—I did not expect that there would be. In point of fact there has not been any such intimation.

1729. I would wish you to explain what exactly is meant by "mixed education," and what the opinion of the Irish Catholic Bishops, as Bishops, involves?—I would ask your permission to put in, as portion of my evidence, an article which has appeared in the October number of the *Irish Ecclesiastical Record*.*

1730. Our attention has been already drawn to that article?—If you would insert it in the Appendix it would, I think, be of great assistance to the public in understanding the questions under discussion. The article is stated to be written by the Rev. Daniel Coghlan, D.D., of Maynooth College, and at page 311 I find this paragraph:—

"A 'mixed system' is not necessarily secular; it may enforce in primary schools denominational religious instruction, and in Universities it may recognise, formally or virtually, the right of the Church to exercise supervision over all that may concern the faith and morals of its subjects. The 'mixed' system supposes that, by law, entrance to the college and access to its emoluments and offices are open to members of all religious denominations. Then it is a 'mixed' college, at least in theory and in law, but it may be purely denominational in reality. The presence of a few non-Catholic teachers or students in a Catholic University would not prevent the formal approval of the University; the University would receive approbation, and the presence of the few non-Catholics would be said to be tolerated. But if the Professorships and entry to a college were open by law to non-Catholics generally, if Professors could not be vetoed on the sole ground of being Protestants or infidels, then the system of education would be the 'mixed' system, and, I think, for reasons to be indicated farther on, the University would not be formally approved by the Church, but only tolerated. The Church necessarily condemns colleges where conformity to false religion and worship is insisted on, or where attendance at and acceptance of false doctrine is required. She formally and explicitly pronounces judgment of 'toleration' in favour of colleges in which, though the Church ideal be not realised, satisfactory safeguards exist for the faith and morals of Catholic students."

1731. Please proceed?—I have read these passages for the purpose of pointing out, first, that the Trinity College solution, i.e., an altered Trinity College as the sole College of the University of Dublin, undoubtedly involves "mixed education," as does also the solution which proposes to establish a second College for us within the University of Dublin, and as does also the solution which proposes to establish a College for us under the Royal University. All three solutions involve "mixed education," and, secondly, that the "mixed system" of education is one which the Church can "tolerate." There is a popular belief that between "approval" by the Church and absolute condemnation there are no intermediate stages. This is a mistake. There are several intermediate stages. Trinity College as it has hitherto existed has been declared to be "intrinsically dangerous to faith and morals," and by reference to the article in the *Irish Ecclesiastical Record*, to which I have referred, I find, page 313, this statement: "We may assume that in colleges intrinsically dangerous to faith and morals, ecclesiastical supervision is altogether denied." This assumption plainly cannot apply to the solution whereby an altered Trinity College, with religious safeguards, would be the college for both Catholics and non-Catholics. That altered college would not be open to the charge that within it "ecclesiastical supervision is altogether denied"; on the contrary, it would be an institution in which the right of supervision and vigilance by the Church would exist over the faith and morals of the students, and therefore, with very great respect, it appears to us as to be one which might secure from the Church a judgment of "toleration."

1732. Do you wish to add any remarks upon the general question?—If you would allow me, I would like to say this—that in our opinion the solution which we support is the best that has been put forward. It is the best for the country, because it would bring students of all denominations more closely together than any other system that has been proposed. It is the best for Catholic students, because it brings them more near to attaining perfect equality than any other system—by which I mean equality in enabling them to secure and participate in all the advantages which the University can offer. In my opinion, not alone is it the best for that reason, but because it is also the most feasible. I regard what is occurring here as a kind of arbitration between two opposing sides—the Protestants on the one side, for whom Trinity College is a representative, the other side being

* See page 414

the Catholic clergy and laity. If we have secured, and I trust we have secured it, the assent of one of the parties to the arbitration, viz., Trinity College, to this single College scheme, within the University of Dublin, and if this scheme be fortunate enough to obtain the approval of this Commission, then we, Catholics, can at once, by agreement among ourselves, bring the scheme within the region of practical politics by showing to the Cabinet that it is one which will not meet with serious opposition in Parliament.

1733. From the past history of what has taken place with regard to the University question, it would seem that no scheme would have the effect of attracting a large number of Catholic students to the University unless it had the approval of the Hierarchy?—I trust it will receive their approval.

1734. We have not had any intimation as yet that it has their approval?—Well, sir, the Hierarchy of Ireland have very grave and serious responsibilities in this matter, and this question involves not only the position of lay Catholics, but also the position of clerical students with regard to the University, and it is not reasonable to expect that they should pronounce their opinion on the question until they have had time to consider it fully and carefully. In my view, there is a close analogy between the question as to the Dublin University and that as to the University of Oxford. In Oxford, as you are aware, Catholics are at the present moment allowed to enter, though there are no safeguards such as are suggested in the scheme we propose, and I would call your attention to the fact that there were, in the case of Oxford, several changes of policy from time to time on the part of the Hierarchy, first, in the time of Cardinal

Wiseman, and subsequently in the time of Cardinal Manning.

1735. We are aware of that?—Yes. I refer to it, as it goes to show that from time to time there has been a change on the part of the Catholic Hierarchy—a change not in principle, but in the application of the principle to the facts of the case, where the facts of the case justify the Hierarchy in taking a view which they did not take up at an earlier stage. It is only fair to say that with regard to the solution which is now put forward, the Irish Hierarchy have not yet had sufficient time to examine and pronounce an opinion upon it. The proposition has come upon us entirely by surprise. Even we, Catholic laymen, anxious as we were, and are, to have the benefits of University education, were astonished when we heard of it, because we thought the scheme of a second college was the one Trinity College would be most likely to accede to.

1736. LORD CHIEF BARON.—You think we may expect to receive evidence of their approval?—I think it is highly probable that this evidence will not come before the Commission at all.

1737. CHAIRMAN.—Do you suggest that we should report in favour of a proposition not approved of by the Hierarchy, or, at all events, upon which they have not as yet expressed their opinion, and the result of which might be a repetition of the Queen's College episode?—If you think it is the best scheme and the one most calculated to further the cause of the higher education of Ireland, and to bring about the peace of the country, I may be pardoned for saying that I see no reason why you should not recommend it, although it may not yet have received the official sanction of the Hierarchy.

DUBLIN.

Oct. 19, 1906

George
Fottrell, Esq.

The Witness withdrew.

The Commission adjourned until the following morning

FIFTH DAY.

SATURDAY, 20TH OCTOBER, 1906,

AT 10.30 O'CLOCK A.M.,

At Trinity College, Dublin.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman);
The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland;
Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.SC., LL.D.,
F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D.,
D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.;
S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

J. P. JOHNSTON, Esq., M.A., SC.D., Resident Master in Trinity College, called in and examined.

DUBLIN.
Oct. 20, 1906.
J. P. Johnston,
Esq., M.A.,
SC.D.

1738. CHAIRMAN.—Mr. Johnston, we have a letter from you, dated 15th October, and I believe you are rather anxious to say something to us in support of the observations contained in that letter?—Yes.

1739. You are, I believe, a private tutor in the University, with accommodation in the College?—Yes, and also Lecturer to the Indian Civil Service class.

1740. Is that a class in the College?—It is in the College, but that does not give me a position on the staff. Although my name is printed in the return sent to you as one of the lecturers, it does not appear in the College Calendar, or in any official publication.

1741. Your functions are two-fold, then?—Yes, as far as the College is concerned.

1742. Will you say anything you wish to, especially on the subject of private tutorships?—Being a Resident Master in the College, who takes private pupils, I am grateful for this opportunity of adding to the statement I have already sent you relative to subject matter VII of your enquiry. I, perhaps, should add I am also one of the Lecturers to the Indian Civil Service class. My remarks will be confined to the work done by those Resident masters, colloquially, but hardly politely referred to as "grinders," the correct and courteous title being "private tutors."

1743. I did not use the term; I said private tutors?—Yes; but the expression has been used. As I say, my remarks will be confined to the work of those Resident Masters to whom rooms have been granted in College for the purpose of teaching in Arts; the necessity for it; and the position of these teachers in the College. The Board determines who these private tutors shall be. The work may be divided into two classes, ordinary and honour. Though both classes are indispensable for the welfare of the College, and there are many points of similarity, I think it will be wiser for me to confine myself to that with which I am more particularly conversant, namely: Mathematical honour work. The instruction in this branch, directly supplied by the College, consists of one course of lectures every term for each of the first three years of the undergraduate course, and the lectures of the Professors of Pure and Applied Mathematics, which latter are intended for Moderatorship candidates. No matter how painstaking one of these lecturers may be, no matter what skill in teaching he possesses, he cannot supply all the wants of each member of his class. There will always be in a class, particularly as it will generally contain, both first and second honour-men, those who cannot keep pace with the lecturer, unless he does grave injustice to the average man. Then again, in the case of a good man, the part of his course in which he most requires assistance may not be that part which the lecturer considers most needful for the majority. In order that a student may make the best use of his abilities it is highly desirable that it should be in his power to get individual instruction and help when he needs it. He is, at present, able to get the assistance he requires from one of the unofficial teachers. That the student

should be able to get this assistance is particularly necessary in the case of Moderatorship candidates. The only official instruction received by them in their last year is that obtained from the lectures of the Professors of Pure and Applied Mathematics. The average candidate requires much more assistance than he can possibly expect to get from these lectures. The function of professorial lectures is not tutorial, but rather to broaden and extend the ideas and views of a student and sow the seed of future original work. The tutorial assistance should be otherwise supplied. To supplement the work of the Professors and College Tutors, the present private tutor is necessary, or else, the existence of other men who will do exactly the same kind of work as they do, if anything in the nature of a School of Mathematics is to exist and flourish. The private tutors here have no recognized position and no part in College life. They do a considerable portion of the teaching and by no means the least important part. For instance, the University Professors are the only persons who give more advanced instruction in mathematics than some of these teachers. There are, practically, no posts on the regular College Staff to which they are eligible for election, and I think it would be to the greater advantage of the whole institution if there were. Should Readerships as suggested in Statement V. be established, and the present private teachers be considered eligible for election to some of them, it would do much to remove the hardship of which I complain, namely, that of persons doing good and absolutely necessary work being without adequate recognition.

1744. I suppose the majority of those who succeed in the competition for Moderatorships have been assisted by private tutors?—Well, I should say, at any rate, one half of them.

1745. Some considerable number then, perhaps one-half, are able to get Moderatorships without assistance from private tutors?—I think some do; I only know definitely about the men who come to me.

1746. But when the lists of the examinations come out you know how many of the students get through, and how many have had assistance from private tutors?—There would be some who would get through without assistance, but I should say that at least one-half get assistance.

1747. In the case of private tutors their remuneration is the fees which they receive from students?—From the students who come to them.

1748. There is no pooling of fees?—No.

1749. Sir THOMAS RALEIGH.—May I ask one or two questions about the Indian Civil Service men; are there many of them?—No; the classes are small.

1750. How many candidates do you send in in the year?—I would say, perhaps, seven or eight. I could not say definitely, but the numbers who come to the mathematical classes with which I deal are small.

1751. Compared with the numbers who go in, I understand that the number of your successes is very creditable?—Yes, I think so.

1752. They have an opportunity of going on to a degree, I suppose?—Oh, yes, most of them do go on to a degree.

1753. That is since the age was altered, I suppose?—The classes have been regularly established here for some years past.

1754. Are the students left to find their way as individuals, or is there any authority specially in charge of them?—There is a Registrar of the School of Indian and Home Civil Service.

1755. And does he superintend the whole of their work?—He arranges all the classes they will go to, and advises what College lectures they shall attend, but the men have a choice of the subjects they will take up; he does not control that.

1756. When one of your men obtains a place in the open examination, do you keep him here for the probationary year?—Yes.

1757. And he can get the Oriental languages and so on here, just as well as in London, I suppose,?—Just as well as in London or any other place; there are regular teachers appointed for the purpose.

1758. And for the legal part of it, which is important?—I believe so, but I cannot speak definitely as regards that.

1759. There must be some lecturer or tutor, I suppose, who knows the Codes?—I think they can get the full instruction here, but I could not speak definitely; I am the Lecturer in Mathematics only.

1760. We should like to know how the Code part of the work is done?—I could not say.

CHAIRMAN.—From the statement of Dr. Purser, there appear to have been courses of lectures in Roman Law and in English Law; I do not see anything about Indian Law.

1761. Sir ARTHUR RÜCKER.—Are there a limited number of these Resident Masters who give teaching of this kind?—The Board decide who they will be; they only grant rooms to certain persons.

1762. Is that done on application?—That is done on application. Having applied for rooms, I received the following letter from Dr. Ingram: "Dear Mr. Johnston—I have brought your matter before the Board, and they direct me to say in reply that the question of the number of private tutors to be provided with rooms in the College is regularly considered immediately after the Long Vacation, and that the Board are unwilling to go into single applications at other times." That is the reply I got to an application for rooms in 1894.

1763. They do it once a year, practically?—Once a year, and the number is limited.

1764. Do they fix the fees, or is that left to you?—The fees are fixed by custom. They are three guineas a month for ordinary work, but Moderatorship work in Mathematics is charged for at the rate of four guineas a month.

1765. Is it usual if a gentleman has once been given rooms in College for him to retain them for a long time or for life?—He usually retains them for life, provided he continues to teach.

1766. It practically becomes a permanent post?—It becomes a permanent post in that sense. I have never known the College to take back rooms except where there was some fault which they considered grave.

1767. CHAIRMAN.—Are there private tutors who have not rooms in College?—There are certain men outside who teach, and there are a great number of students who teach. A scholar who retains his room as a matter of right up to M.A. standing can teach if he likes, and these are not appointed by the Board. There are a few teachers in the place who, although of M.A. standing, have not proceeded to their Master's degree, and they hold their rooms, of course, from the Board.

1768. Dr. JACKSON.—Does the undergraduate choose his private tutor for himself?—Yes; he is absolutely free.

1769. He probably would take advice from the College tutor before deciding?—In a great number of cases they go to the College tutor, but in a great many cases they get a senior student to advise them.

1770. They get clearer advice in a matter of that sort than they would from a person who does not know the aptitudes of the private tutors?—I think so; it is quite possible.

1771. I was not quite clear as to what you said about the number of honour students who resort to private tutors. Do you think that in mathematics most of

them resort to private tutors?—Not in the earlier years, but in the case of men reading for Scholarships I think the majority of them go to private tutors, and for Medal, I should say, that at least one-half go to private tutors.

1772. A man who is getting a part of his instruction from a private tutor is, I presume, attending college lectures—professorial and tutorial, at the same time?—In most cases professorial or tutorial, but occasionally one will have a man, as I sometimes have, who fails to get honours at the first attempt, though reading with a private tutor; he is a weak man; it is not advisable for him to go to college lectures; he would not follow them.

1773. I come from Cambridge, where we have had and still have a system similar to yours.—Yes.

1774. During a number of years, before I had college work, I used to take a considerable number of pupils in classics. Of late years we have found that the college could do what classical men wanted: but in spite of that, in mathematics, "coaching," as we call it, continues. Mathematical students seem to want it more than students in any other subjects. Can you tell us anything about other subjects? Do undergraduates who are reading for honours in other subjects resort to private tutors to the same extent to which they do in mathematics?—I do not think so. I do not think they do as much. I am told that perhaps one-half the men for Scholarships and probably one-half for Medal do; but they read a very much shorter time in classics.

1775. Part of the time then they are getting the whole of their instruction from the official teachers?—That would be my impression.

1776. I was rather anxious to get out that distinction, which I expected to find from my experience elsewhere. Then, I should like to put to you this question. Is it not an advantage in this sort of teaching that the relations between the pupil and the teacher are informal?—Yes.

1777. Certainly, it was my experience that there was an advantage in the informality of the teaching. A man came to me of his own choice; he left me of his own choice; therefore the relations between him and me were less formal than those between the college lecturer and himself. To some men that was an advantage. I am raising this point, because I want to ask you whether, if the informal teacher were formally recognised, there might not be a certain loss in that respect? Would not a new grade of informal teacher arise?—When I was in Cambridge I do not think there was any loss through the coach that you went to being a college lecturer at the same time.

1778. I see. You think that those who are performing these functions ought to have a certain amount of college lecturing in order to give them a position?—Yes. It would also, I feel, while not diminishing the good effects of the informal relation, tend to prevent any ill effects arising from it.

1779. That, in fact, your own position, which is two-fold, ought to be made general?—My own position is two-fold, but though I am lecturer to the Indian Civil Service class, that does not really give me any position in the college.

1780. That is to say, it does not give you any status as a teacher of mathematics for ordinary students?—No. I get no position. I am simply employed. Though I am spoken of as a lecturer, I am simply employed to teach these men.

1781. Are there many private tutors who have not got the recognition implied in the occupation of rooms, practically for life?—I beg your pardon?

1782. I am afraid I have not put my question clearly. I understand that some of the private tutors occupy rooms, practically for life?—Yes.

1783. There are also some Honour men who are here for a time and who are taking pupils. Are there any completely unauthorised private tutors who do not come within the view of the College at all?—There are some outside.

1784. Do they teach Honour men or Pass men?—Pass men, I think, altogether.

1785. I ought to have asked this question earlier: I gather that you teach a number of Honour men?—Yes.

1786. Do you also teach Pass men?—Very few now, practically none at the present time.

1786A. You have enough to do in teaching Honour men?—I have enough to do in teaching Honour men and the Indian Civil Service class, and I am also As-

DUBLIN.
Oct. 20, 1906.
J. P. Johnston
Esq., M.A.,
sc.D.

DUBLIN.

Oct. 20, 1906.

J. P. Johnston,
Esq., M.A.,
sc.D.

sistant to the Professor of Mathematics in the Royal College of Science.

1787. Do Pass men resort largely to private tutors?—Yes, a very considerable number of them for the Little Go and the Degree.

1788. May I conjecture that the worse Pass men want more of this sort of teaching than the better men?—I would say so, most decidedly. There is one thing I would like to say regarding the question you asked me on our position in the College. We come into our rooms and we go out; we are not in the habit of attending Commons, are not members of the common room; and have little or no part in College life.

1789. Dr. DOUGLAS HYDE.—Are there many teachers with rooms inside the College?—There are seven or eight.

1790. And do they pay for their rooms to the Board or do the Board give them free?—They pay for the rooms, and they pay fees.

1791. Fees as well?—Fees as Masters of Arts.

1792. Yearly?—Half-yearly.

1793. CHAIRMAN.—You have spoken of private tuition in mathematics and in classics; is there any private tuition in scientific subjects—not referring to mathematics in that sense?—There are a certain number of students who attend in experimental physics.

1794. Physiology and medical subjects?—I could not say as regards medical subjects, but there is a certain amount done in teaching experimental physics. Of the masters who hold rooms at present for the purpose of teaching, there is some experimental physics taught by one for the Engineering School.

1795. I suppose the chief amount of private tuition is in classics and mathematics?—Yes, mathematics first, and then classics.

1796. With science a bad third?—Yes, and there is more done in mathematics than in classics.

1796A. Do you sometimes have men going in for a Fellowship?—There is practically no private teaching done in mathematics for Fellowship; but there has been a considerable amount done in mental and moral philosophy for Fellowship.

The witness withdrew.

A. F. DIXON, Esq., M.B., D.Sc., Professor of Anatomy in and examined; representing the signatories to Appendix to the First Report (Cd. 3176), 1906.

1797. CHAIRMAN.—You have come before us, I believe, in support of the first part of what we call "Statement VII."?—Yes.

1798. Which has been submitted by members of the staff of the School of Physic in the University of Dublin?—Yes.

1799. Perhaps you will make to us any observations which you think desirable?—I think that one of the characteristic features of our Medical School is that the University of Dublin requires that all our students should take an Arts degree as well as the ordinary degree in medicine. In fact, each student must have completed his Arts course and passed the examination for the B.A. degree before the degree of M.B. is conferred upon him. Students are, however, allowed to run certain of their courses concurrently. Some of the medical students enter on their medical courses after the first half-year of their Arts course, and they are then allowed to run their Arts and Medicine courses concurrently. The more purely Arts portion of the course, i.e., such subjects as mechanics and logics, are taken in what we speak of in the Medical School as the summer term, and arrangements are made by which a certain amount of time in the morning is given up to those subjects. Many students, however, do not enter the Medical School in their first year of Arts, but enter in their second year or their third year, or even sometimes in their fourth year. I might say that quite recently an arrangement has been made by which certain definite Arts instruction must be taken. Medical students are not given as much choice in the Arts courses and lectures they attend as the ordinary student in Arts; they are compelled to attend certain lectures if they are running their Arts and Medical courses concurrently. There is not the same amount of choice now given to them. This is mainly in order that they shall get what is thought to be the best part of the Arts course for them, and also for time-table purposes.

1800. Do those arrangements meet with your approval, or are you anxious to suggest that they should be modified in any way?—I think that they most certainly meet with the approval of the Medical School. I should like to say that they are also highly spoken of by the Arts lecturers who take part in the instruction of the students.

I should like, too, to have an opportunity of mentioning the names of the teachers and lecturers who are responsible for the post-graduate instruction.

1801. You mean the officers?—Yes. I simply propose to quote the names, in order that they may come before the Commission in some way, because I understood the Commission wished to inquire into who the teachers were and the way the duties were performed. It is merely that they do not occur in the College Calendar.

1802. I think we hardly require to know the names of the individuals?—I was merely saying that they do not occur in the College Calendar or in any document.

1803. Perhaps you will just mention them?—They are as follows:—Medicine, Henry T. Bewley, M.D.,

and Chirurgery in the University of Dublin, called the Joint Statement VII., printed at page 35 of the

F.R.C.P.I.; Alfred R. Parsons, M.D., F.R.C.P.I. Surgery, Thomas E. Gordon, M.B., F.R.C.S.I.; Edward H. Taylor, M.D., F.R.C.S.I. Gynaecology, E. Hastings Tweedy, F.R.C.P.I. Diseases of Eye, Henry R. Swanzy, M.B., F.R.C.S.I. Diseases of Throat, Nose, and Ear, Robert H. Woods, M.B., F.R.C.S.I. Diseases of Skin, Wallace Beatty, M.D., F.R.C.P.I. Pathology, Alex. O'Sullivan, M.D., F.R.C.D. Anatomy, A. Francis Dixon, M.B., sc.D. X-Ray work, William S. Haughton, M.D. Cystoscopy, K. E. L. G. Gunn, M.D., F.R.C.S.I.

1804. Dr. JACKSON.—What is the status of these gentlemen?—These gentlemen are appointed lecturers in these subjects for the post-graduate courses which are given each summer.

1805. By whom are they appointed?—They are appointed by the Board of Trinity College.

1806. CHAIRMAN.—Will you proceed, please, with any observations you want to make to us?—As it is possible that the Commissioners may desire to make recommendations based upon the tables furnished by the College showing a summary of accounts, salaries, &c., I would ask to be permitted to make some remarks on the figures which concern the Medical School. In the first place, the names, titles, and emoluments of the King's Professors of the School of Physic, with the exception of the King's Professor of the Institutes of Medicine, do not appear in these tables.

1807. Are they not paid by the Dunn Fund?—Yes, and in other ways. These professors (1) Practice of Medicine, (2) Materia Medica and Pharmacy, and (3) Midwifery receive £92 (£100 Irish) from the Fellows of the Royal College of Physicians as trustees of Sir Patrick Dun's estate, together with the fees paid by the students who are members of their classes. These latter fees do not appear anywhere in the accounts as given in the tables, for they do not pass through the hands of the Bursar. The King's Professor of the Institutes of Medicine also receives £92 from the trustees of Sir Patrick Dun's estate. That does not appear either. The fees paid for the summer (optional) course of anatomy, for advanced practical physiology, and for instruction in bacteriology and other subjects required from the candidates for the Diploma in Public Health do not appear in the accounts, as they are paid directly to the professors or lecturers who conduct the courses. None of these courses are required from candidates for the M.B. or M.D. degrees. I would like also to draw attention to the fact that under the heading "Medicine" in Table III., page 15, of the Appendix of First Report of the Royal Commission, several sums are entered which are only to a relatively slight extent, or not at all, connected with the teaching of medicine. This is probably due to the fact that teachers of chemistry, botany and zoology were originally appointed in the interest of the Medical School only, and their names are still retained, and the moneys paid them entered in the part of the College books devoted to the Medical School. The emoluments mentioned under the heading "Medicine" amount to

about £5,860, but this sum includes the entire incomes of the professors of Chemistry, Applied Chemistry, Botany, and Zoology, as well as those of the keeper of the herbarium and the demonstrator in chemistry. Among the details of the incomes of the various teachers may be seen many sums paid for work done outside the Medical School, such as "Art School fees," "Engineering School fees," "Curatorship of Museum," etc. On the other hand, the salary of the Lecturer in Pathology appears in Table II. as part of the income of one of the Junior Fellows, for the lecturer, in addition to his position in the Medical School, holds a Fellowship in the Arts Faculty. If these considerations were taken into account, the sum—£8,806 4s. 2d.—given in Table V., page 9, of the Appendix to the First Report of the Royal Commission as expenditure "Medicine," would be considerably reduced.

1808. You propose a division of the salaries of the professors of chemistry, &c.—Yes. Then I have another statement I should like to make about it. I believe that a more accurate estimate of the annual expenditure on the Medical School can be made from a study of a "schedule" entitled, "Scheme for division of fees and salaries," drawn up and adopted in the autumn of 1903.

1809. By whom?—It was drawn up by the Board of Trinity College, and the professors were asked to sign it at the time. May I hand you a copy of it? (*Document handed in.*) This scheme shows a net annual cost to the College of £3,274 5s., on the assumption that fifty students enter the school in each year. At the same time it will be seen that the Scheme includes the salary of the Professor of Applied Chemistry, under the title of assistant in chemistry. The Professor of Applied Chemistry devotes very little time to the teaching of medical students, but is almost entirely an Arts teacher. It also includes the salary of the demonstrator in chemistry.—I would also like to draw attention to the fact that the scheme does not take into account the sums paid by medical students in *licent* fees and fees for degrees. An examination of Appendix Section B., Return II., enables one to estimate the average value of these latter fees during the last six years at, approximately, £1,400 per annum.

1810. I am not sure that I quite follow this. It is a little complicated. I see that it starts:

For average of 50 students, total fees, £2,861 5s.

Deduct capitation for 17 courses, ... 850 0s.

leaving to be divided into eighty shares of £25 a balance of £2,011 5s. Is that the income?—These sums appear in the Report which you have in these Tables.

1811. I was only anxious to understand this document which you have just handed in. Is the sum of £2,011 there mentioned the annual receipts?—The total fees are £2,861 paid into the College by students, taking an average of fifty students.

1812. Then it leaves a balance of £2,000, roughly speaking?—Yes; and this sum is divided into eighty shares, twenty-eight of which are paid to the Board to provide part of the expenses of the School. Before this scheme was invented, these fees were simply given to the various teachers, who had to provide for the assistance and to a large extent also for the working expenses of their departments. When this scheme was invented, this money was divided in a certain way. You will see by the first page of the document that the object of the scheme was to enable changes to be made in the curriculum without hitting severely any one teacher; but another object was to provide for a certain amount of expenditure for the working of the departments. The way in which the money is divided is this. For every student whom a teacher has in his class he received a capitation fee. These capitation fees are seen in the fourth column. In addition to that he receives a salary from the Board, which is in the third column. The remainder of the fees, after deducting a certain amount for the part equipment of laboratories, is allotted to the teachers. I am afraid it is very complicated. The only reason I have brought it in here is simply to show that the cost to the college according to this scheme is shown at the bottom to be £3,274, as against the much greater sum shown in the Tables in the Blue-book.

1813. What is the other sum?—It is not balanced in any one part, but it would appear in one of the

Tables as £8,331, less the fees, which are about £2,000.

1814. LORD CHIEF BARON.—What page is that?—Page 8.*

1815. CHAIRMAN.—That is about £6,000?—But even then, this net cost to the college does not allow for the fees which are paid by our students for examination fees and for degrees, which would represent another £1,400, about.

1816. MR. BUTCHER.—Is that scheme in operation now?—Yes, it is now in operation.

1817. SIR ARTHUR RÜCKER.—For how long has it been in operation?—For the last three years.

1818. CHAIRMAN.—And the difference does not depend to any extent on an increase of expenditure?—No. In the Returns, as they are given in the Blue-book, the entire incomes of the Chairs such as chemistry and botany, the curatorships of the museum, and of some Chairs which are scarcely connected with the Medical School at all, are all charged to the Medical School.

1819. SIR ARTHUR RÜCKER.—This £675 for the Professor of Chemistry is not the whole of his income, is it?—It is not the whole of his income; he receives in addition fees in Arts and in the Engineering School.

1820. Pathology is included?—We have drawn attention to that in the statement I have just read. He receives £400 from the Medical School scheme.

1821. CHAIRMAN.—What inference do you draw from that as regards the Medical School?—The inference we draw is that we are entitled to ask that the Medical School should be more liberally treated by the University and College than it is.

1822. This scheme is now in operation, is it?—Yes. I am not speaking of incomes in connection with this scheme, but in regard to the question of research work, additional assistance, and things of that sort.

1823. You do not desire to disturb this arrangement?—We do not at all.

1824. But you would like more money for research work?—We wished, if the Commissioners were making any Report, or any suggestion based on those figures, that they should have before them the correct amount spent on the school.

1825. You think we might act on the idea of an expenditure of £6,000, whereas it ought to be reduced in this way?—Yes.

1826. Is there any other point you wish to mention?—Of course we recognise that large outlays have to be made at irregular intervals in extending and keeping up to date the various laboratories and museums, and, in addition, there must be certain annual expenses not provided for in the schedule; but we consider that all these together can scarcely exceed in amount the total gain to the College chest by Arts fees paid by medical students who enter the College with the sole object of obtaining a medical degree.

1827. LORD CHIEF BARON.—I do not understand you to suggest that there is anything wrong in these accounts on page 6 of the Appendix*?—Most certainly not.

1828. Because on the other side of the account there appears "Medical School and Dissecting Room Fees, £1,507 3s.," and also receipts from students in Arts; is not that so?—Yes.

1829. It is only that you direct attention to it for the purpose of showing that something more should be spent upon the Medical School?—Yes, quite so; that is exactly the point.

1830. There is no reason why we should not take these accounts as correct?—Oh, no.

1831. But we know now, upon consideration of your statement, the exact receipts and outgoings of the Medical School?—Quite so.

1832. CHAIRMAN.—I think your point is that certain professorships ought not to be charged entirely to the Medical School, but should be divided?—Quite so.

1833. SIR THOMAS RALEIGH.—What careers do you prepare your medical students for—an ordinary career in practice, I suppose, in most cases?—Very largely; a very large number of our men go into practice.

1834. Do they usually obtain employment in Ireland or out of Ireland?—A very considerable proportion leave this country, and numbers of them go into the Army Medical Service, and into the Indian and Navy Medical Services.

1835. Are there any relations between your school

DUBLIN.

Oct. 20, 1906.

A. F. DIXON.
Esq., M.B.,
D.Sc.

* Appendix to First Report (Cd. 3176), 1906.

DUBLIN.

Oct. 20, 1906.

A. F. Dixon,
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D.Sc.

and the other School of Medicine in Dublin?—The College of Surgeons and the Cecilia Street School.

1836. Yes?—The courses given in the College of Surgeons and in Cecilia Street are recognised as qualifying courses, provided the amount of instruction is equivalent.

1837. Do you think it is an advantage or a disadvantage to have two schools—your school and the Cecilia Street school?—Do you mean, would it be an advantage to join the two schools?

1838. I was not suggesting that; I was merely asking whether you thought it operated to the disadvantage of medical education or to the advantage?—I think it is a very difficult question to answer, but I think there must have been some advantage in having two schools originally, or the second school would not have been founded. I believe that both schools are doing exceedingly good work.

1839. Sir ARTHUR RÜCKER.—I understand that the medical students have to go through the Arts course as well as the Medical course. How far do subjects of the Arts course coincide with those they would have to take in the Medical course?—Formerly, not at all necessarily; but recently the arrangement has been completely changed. Medical students are given better courses in botany, zoology, and physics, and they are allowed to count these as a larger proportion of their Arts course than they were before.

1840. They are examined in those subjects for their Arts degree?—They count for their Arts degree.

1841. Are they examined in them again for their Medical degree?—No. They also have special courses in mechanics to which they have to go. These are lectured in, and examined in, the Arts faculty. They have to pass an examination in botany, zoology, chemistry, and physics. These are counted to them as part of their Arts course.

1842. Botany, chemistry, zoology, and physics, they are all included?—Yes.

1843. So that the work is not done twice over?—No; the examiners and lecturers are the same.

1844. In that way the two courses do very largely overlap?—Yes.

1845. And does it add very materially to the length of the medical students' studies—the necessity for taking the Arts course as well?—I do not think many of our students qualify within the five years as they could do. Most men take a little more than five years, some a good deal more. It does add to it, certainly.

1846. Do you think that that, on the whole, works for the good of medicine, taking it from the point of view of the University?—You mean, does it turn out better men?

1847. Would it?—Certainly it does. It is very difficult to judge the ages of men from different places, but taking the men who go up for the Army Medical Service, where the ages are given, our students average a year younger than the Scottish and English graduates, so that taking these Arts courses does not delay them too long.

1848. Do you think the additional length of the course implies a condition that prevents poor men coming in: does it act as a deterrent in that way, do you think?—It does in this way—we lose a few every year by young men beginning, and then finding they are not able to go on.

1849. Are you aware whether there is any pecuniary difference between your students and those of the other school? Are the fees less?—No, the fees are similar in all three Dublin schools.

1850. So that there is no grave difference in the pecuniary position of the students in the two schools?—No, I think not. Of course, the students who go through Dublin University have to pay the extra money for Arts fees.

1851. And do you think that those fees would be a very heavy burden?—I think myself they are a heavy burden.

1852. Mr. BUTCHER.—Do they pay full Arts fees?—Yes.

1853. For how many years?—For four years. The whole sum total is about £83 or £84.

1854. But the Arts course in medicine does not extend over four years, does it? I mean, the Arts subjects in the medical course do not extend over four years?—They do, very nearly.

1855. Sir ARTHUR RÜCKER.—What additional subjects has a medical student to take that do not count in his medicine course?—In his first and second years he must attend lectures in Mechanics (including some Trigonometry), English Composition, and Logics, and he is examined in these subjects and in one language, viz., French, German, Latin, or Greek. In his third and fourth years he must attend lectures in Astronomy and Ethics, and pass examinations in these subjects and in English Composition.

1856. There are really a number of subjects added to the medical course?—There are, certainly. If you compare our course with the course a medical student in, say, Edinburgh, would go through, there are certainly subjects added to it; there are more also than there would be in the University of Cambridge. When we went into this question, we studied very carefully what was done in other places, and our men have certainly a longer Arts course.

1857. The medical teachers do not object to that?—I think we do not object to the present system.

1858. Dr. JACKSON.—I understand that the teaching in botany, chemistry, and zoology given in the medical department is the only teaching in those subjects provided in the college; is that right?—No; it is not quite correct.

1859. Would you mind explaining?—There is a course of lectures given in physics and in chemistry in the college in the Arts course which could be credited to the students after they had passed their Little-Go, that is, at the end of their second year. These lectures are attended by medical students in whatever year they are in, so long as they have taken a special course in mechanics beforehand; there is a special course of practical chemistry given to medical students during the whole of the summer session; it is one of the heaviest parts of the chemistry course, and it is for medical students only. Botany and zoology which medical students take is a completely different course from that given to Arts students.

1860. CHAIRMAN.—Is it a more advanced course?—It is a different type of course; I do not know that it is more advanced; it is a much heavier course while it lasts; it is more concentrated.

1861. There is more of it?—Yes.

1862. Dr. JACKSON.—Who gives the course delivered to Arts students in those subjects?—In chemistry, the professor of chemistry and in physics the Erasmus Smith professor of experimental philosophy.

1863. That is the same professor who gives the lectures in the medical department?—Yes.

1864. In fact the same persons provide all the teaching?—Yes.

1865. Whether it is given as part of the Arts course or as part of the medical course?—Quite so.

1866. The question I want to ask you is whether it is quite satisfactory that in such subjects as botany, chemistry, and zoology there should not be a distinction between theoretical teaching and practical teaching? Or perhaps I might ask this preliminary question: In the higher lectures given by these professors, are the interests of the medical students mainly considered or are they ignored?—They are not ignored. I might mention that the courses which the medical student takes out in chemistry, botany, zoology, and physics are better courses than those which the ordinary pass man would take for his degree.

1867. Certainly; there is more practical work in them?—They are more extended courses. They are not as advanced courses as the honour students would take for his B.A. degree; that is what we call the Moderatorship.

1868. CHAIRMAN.—In fact, there are three classes: the class for the ordinary pass Arts student; the class for the medical students; and the class for the honour men in natural science?—Many of the ordinary pass men do not attend the lectures in botany and zoology; in chemistry and physics I believe many do.

1869. Dr. JACKSON.—I want, then, to ask this question: Are the interests of science properly considered when the teachers have to give a very considerable part of their time to the preparation of medical students?—You mean, is there too much work for the teachers?

1870. Yes.—For the professor of chemistry?

1871. Has the professor too much work to do if he has to consider on the one hand the interests of pure science, and, on the other hand, the practical teaching which men want if they are to become good medical men?—I think, taking the case of chemistry, that the medical class would always require to be taken by itself, because there would not be accommodation for the medical and the Arts students together. It is a matter of expediency and of the time-table.

1872. Have you separate classes in that subject?—I think it is better that they should be taken separately.

1873. How many teachers of chemistry have you then?—We have a professor of chemistry, and a professor of applied chemistry who assists, and also an assistant.

1874. You have differentiation in that case?—We have a certain amount of differentiation.

1875. Have you differentiation in zoology?—We have not. We have one teacher in zoology, who also, you will notice, is called in the papers Professor of Comparative Anatomy. Formerly those two Chairs were separate, and the professor of comparative anatomy simply took medical students, and none else. About ten years ago the Board permanently united the two Chairs, and he is now professor of zoology and comparative anatomy.

1876. And the subject is not too large?—I think myself, if we get what it is hoped we shall get (under the Science scheme) much better equipment for zoology, the two Chairs should be separated once more. I am speaking for myself, of course, in this matter; I think they ought to be separate.

1877. Mr. BUTCHER.—You said just now that Arts students did not, as a rule, go to lectures when they took botany and zoology?—I meant in the practical work; I should have said that Pass students did not take as much practical work.

1878. Do you draw a distinction between the laboratory work in these subjects and the mere lecture work—or is there such a distinction?—An Arts student in a subject like botany is required to take pass lectures and demonstrations, but in Dublin University, except in the case of medical students, lectures are not compulsory. I think they should be compulsory myself; I think the medical scheme has made an advance in making these things compulsory.

1879. In the case of medical students, they have to do practical work; have they any laboratory work in botany, zoology, and chemistry, as well as mere lecture courses?—Certainly, and in physics in the future.

1880. And in physics in the future?—Yes.

1881. That has not been so hitherto?—They had in chemistry, and the last year they had in botany and zoology; in fact, more than half the course is practical work, and they get practical examinations.

1882. That is a distinct advance?—Yes. The difficulty formerly was that there were no buildings in which to do it. Under the scheme which doubtless has been before you—Dr. Joly referred to it—it is hoped we shall have botany, zoology, and these subjects put on even a better footing than they are in at present; we are very anxious that it should be so.

1883. Dublin University, as you say, retains the B.A. degree as a preliminary condition of the medical degree. Which other universities still do that?—Oxford is the only other.

1884. Cambridge gave it up some years ago, I think?—Yes, but practically all students in Cambridge do take it. Oxford has reduced its Arts course for its medical students very much in the last few years.

1885. So I gather. The course of study for medical students, as you gave it, was very interesting to me, because I observe that within five years, which is the minimum medical course—that is, I think, by regulation of the Medical Council—you are able to put in not only the medical course but also a certain number of Arts subjects which do not naturally come into medicine—the literary subjects, one language and English?—Essay-writing.

1886. That is interesting to me, because I know that elsewhere the complaint in medical schools is that they cannot in the five years put in even the necessary medical subjects?—I should like to mention that in making this arrangement we have ceased to permit our medical students to begin medicine the very moment they pass the entrance examination of Trinity College.

1887. You have?—They must, in addition, pass another examination which is a stiffer, a more advanced examination; and this we consider to be the equivalent of at least half a year's work in Arts.

1888. Is that the preliminary science examination?—No, it is the examination described in page 331 of the Calendar.

1889. Let me get this quite clear. You have, first of all, your regular preliminary examination that is required by the Medical Council?—Yes.

1890. As regards that examination, and the standard of it, I suppose the University examination here is of a considerably higher standard than the minimum required by the Medical Council?—I think it is higher.

1891. But only as supplemented?—I think the public examination was probably the standard required by the Medical Council, but I really am not sufficiently informed to judge of that. But I am convinced that what is now required is higher than the minimum.

1892. But there is no serious complaint on the part either of the professors or of the students that the courses are now overloaded?—There are complaints; a very large number of departments think they should have more time.

LORD CHIEF BARON.—That is very much the same in every profession.

1893. Mr. BUTCHER.—No doubt it is. Can you tell me how many students there are in the faculty of medicine? I find, Sir Edward, that we have not in our returns the number of students in the separate faculties—medicine, arts, science, engineering, etc., and I think that that is a return which we ought to have.* (To Witness).—Do you know how many it is in the case of medicine?—I can give the number of men who have entered the school of medicine during each of the last ten years.

CHAIRMAN.—I suppose there would be no difficulty in getting such a return?

Mr. KELLEHER.—None whatever; it could be got within an hour or two on a less busy day than to-day.

Mr. BUTCHER.—I think we ought to have it.

CHAIRMAN.—I quite agree. I think we had better make some arrangement for getting the return.

Mr. KELLEHER.—Any day next week, I think, it could be done.

CHAIRMAN.—Will you undertake the charge of it?

Mr. KELLEHER.—I will.

1894. Mr. BUTCHER (to Witness).—Can you give us the numbers in medicine?—In 1896, 65 students entered; 1897, 63; 1898, 60; 1899, 61; 1900, 50; 1901, 64; 1902, 46; 1903, 42; 1904, 65; 1905, 69.

1895. On the whole, you have been pretty constant?—On the whole. Our scheme is calculated on an average of fifty students entering each year. There are two years in which there was a big drop.

1896. The time of the Boer War?—Yes. A large number of students who were in the college at that time left.

1897. Looking back over the last ten years, has the Medical School in general kept up its numbers; I know that other medical schools have tended, for various reasons, to decline?—I think we have, omitting those two years, we have been fairly constant. Last year was the biggest year for ten years past. Before that there were some big years, just before the five years' scheme was introduced. A number of students then entered, because if they entered then they could qualify within four years at any time.

1898. Your entrances, being from fifty or sixty in the year, how many do you think your total number of medical students on the roll would be in any single year—of course, some drop out?—They do. One can estimate the number that drop out by taking the table, which shows the number that come out each year at the end. There is a table given of M.B.'s

1899. They are graduates. I suppose there are a good many failures?—The average of those who have taken degrees during the last six years is forty-one.

1900. Dr. JACKSON.—These are the numbers of the students on the books of the Medical School?—These are the numbers of students who have commenced medicine, and the numbers who have come out at the end with degrees.

1901. Mr. BUTCHER.—Passing on to the scheme of fees—which, of course, one has only just glanced at—I am I right in saying that until the last few years all the fees of any given Chair went directly to the professor?—I think that is so. In the time of Dr. Cunningham, all these fees for dissections and so on were

DUBLIN.
Oct. 20, 1906.
A. F. Dixon,
Esq., M.B.,
D.Sc.

* See Return subsequently furnished, printed at page 337.

DUBLIN.

Oct. 20, 1906.

A. F. Dixon,
Esq., M.B.,
A.Sc.

paid to him, and he paid the junior demonstrators and assistants.

1902. That is precisely the same system which existed in Edinburgh until recent reforms. Now I understand the income of the professor depends partly on salary, which is fixed, and partly on capitation fees, which are variable, and also upon a certain dividend, which is, I suppose by arrangement, agreed upon between the different Chairs?—Yes.

1903. Each Chair having so many shares?—Yes.

1904. Are those shares calculated according to the amount of work and the number of students, roughly speaking?—Not quite. It was arranged in the first instance to make the incomes of the Chairs approximately equal. It is a very artificial system. But if a man has a great number of students the capitation fee for his courses is in some cases halved.

1905. It strikes me as being rather too complicated a system for the purpose?—Then I have a statement which I should like to make, if I may. I make it entirely on my own responsibility.

1906. CHAIRMAN.—If you please?—I believe that in Trinity College the incomes of the various teachers are too largely dependent upon the amount of the fees paid by the students. The fixed portion of each teacher's income is too small in proportion to the variable part, and this condition may cause the incomes of certain teachers to be unduly influenced by alterations in the arrangement of the curriculum, and may render discussion regarding the omission, or introduction, of new courses difficult or almost impossible. To take as an example an extreme case—it has been suggested that the Arts course should be reduced from four to three years. Without attempting to give any opinion on the matter, which, so far as I know, has never been formally discussed—it will be evident that the teachers who are best qualified to speak on the advisability, or otherwise, of such a step, and who form the only body of men likely to have energy and influence enough to carry through such a change, are exactly the individuals who would suffer severe financial loss if the change were made. In a similar manner the dependence of the teachers for income upon fees paid by students may render it difficult to propose and carry out useful changes in the Medical School. The "Scheme for division of fees and salaries" had as one of its objects the removal of some of these difficulties; unfortunately it still leaves the teachers in the Medical School with incomes which are too largely dependent on the number of students in their classes.

1907. Mr. BUTCHER.—That seems to me to have great force, and I must say it is precisely what occurred to me, for I have seen precisely the same evils to be met in adjusting the fees in the medical school of the University of Edinburgh, and the problem was just that—how to make the professor independent of these accidents outside his own Chair, in the curriculum or otherwise—to increase the income that comes from the constant as distinct from variable sources?—We felt this when Dr. O'Sullivan and I drew up this statement—but I am afraid I am now speaking on the second part.

1908. CHAIRMAN.—And another gentleman is coming in to assist on the second part?—Yes.

1909. Mr. BUTCHER.—Very well. Some of the medical professors give their whole time to the university, do they not?—Yes.

1910. Which are they?—Practically those which appear on this list—anatomy, physiology, chemistry, botany, pathology.

1911. The others, who have smaller incomes, are most of them engaged or may engage in private practice; is that so?—Yes.

1912. The Professor of Pathology, is he allowed to take private practice, or not?—He would be, but if he does take private practice, it must be an exceedingly small amount. I do not think there is any to speak about.

1913. Dr. COFFEY.—Would he be allowed to take private medical practice?—I do not think the question has ever arisen, but I do not think there is anything in his appointment to stop it.

1914. LORD CHIEF BARON.—Was not Professor Purser professor of physiology?—Yes, and he had a private practice.

1915. He was a great authority on pathology, and took private practice in it?—He was the only person who taught pathology here for many years.

1916. Now there is a separate Chair?—There is a separate lectureship.

1917. Dr. DOUGLAS HYDE.—In addition to chemistry, botany, zoology, and physics, which are part of the Arts course and also of the medical course, the medical student has to pass in astronomy, ethics, logics, and one language, and you also mentioned lectures in English composition. What is the meaning of lectures in English composition? I do not notice them in the ordinary Arts course?—There are none at all for students other than medical students, I believe. The Medical School, when these changes were being made, asked that their students should be instructed in essay-writing, which was a thing we felt our students were deficient in. We were met at once by the Arts faculty, and it has now instituted essay-writing as a part of the instruction for the medical course.

1918. What kind are the lectures in English composition?—The way in which they are conducted is this, the students are told they will be required to write an essay on some subject, and they are given some days to prepare. They come in and write an essay, and then it is gone over and corrected.

1919. That only refers to medical students?—Yes, at present.

1920. Dr. JACKSON.—The teaching in essay-writing is provided by one of the teachers in Arts?—It is part of the Arts work.

1921. You have not tried the method, which I confess I believe in, by which the teacher of the student sets him to write on some subject in which he is likely to be interested?—I think that is done by the Arts teachers. They go through a certain book, or they may be lecturing in astronomy, or something of that kind; the subject set is in connection with the work they are doing.

1922. Have you tried stimulating interest in English composition by setting students to read their essays aloud in the presence of their fellow students?—I have had nothing to do with it myself.

1923. Dr. DOUGLAS HYDE.—Has any friction ever arisen between the Medical School and the Arts course people as to the heavier course in Arts?—I do not think there has been any friction. There has been discussion, and each side has put forward its views, but there has been no friction.

1924. The Medical faculty would be sorry to see the necessity for a degree in Arts abolished, would they?—I think on the whole they would be, most certainly.

1925. Have you any idea as to the proportion of those who take a medical degree who remain in this country, and what proportion emigrate?—In our statement we said that we thought the position of the school might perhaps be indicated by certain figures. I have tried myself during the summer vacation to get some indication on the matter, and I have got these figures. Unfortunately, I have not separated England from Ireland, but I could give the figures, I think, without much trouble.

1926. They would be interesting?—I have a statement here. Without attaching undue weight to examination results, or to individual successes, the position which Trinity College Medical School holds as an organ of medical education may be inferred from the following figures. The numbers stated are by no means exhaustive, as there is much difficulty in tracing past students, and only known and verified cases have been counted. Among the consulting physicians to the various hospitals of England and Ireland, the names of Dublin University graduates occur in 43 cases; among the consulting surgeons in the same hospitals in 16 cases; among the visiting physicians to these hospitals in 56 cases; among the visiting surgeons in 52 cases; among the gynaecologists in 18 cases; among the pathologists in 12 cases; among the anaesthetists in 10 cases; among the ophthalmic surgeons in 16 cases; and among the permanent members of the resident staffs of asylums and other medical institutions in 27 cases. I have a further statement in regard to the Royal College of Physicians and the Royal College of Surgeons. The reason I have brought these figures is that we say in our general Statement that the position of the Medical School may be estimated by taking these numbers. There are in all 66 Fellows of the Royal College of Physicians, Ireland, of whom 47 were educated either in part or wholly in Trinity College, and 37 of these hold Dublin University degrees. Among the 440 Fellows of the Royal College of Surgeons, Ireland (omitting women), 95 are graduates of Dublin University, and a total of 120 were educated

wholly or in part in Trinity College. Trinity College is represented by about 180 past students in the Royal Army Medical Corps, by 38 in the Royal Navy Medical Service, and by 57 in the Indian Medical Service.* On the teaching staffs of medical schools in Ireland, excluding Trinity College, the names of 15 graduates of our school appear, while on the teaching staffs of the universities and medical schools of England and Wales, Trinity College Medical School is represented by at least 15 graduates.

1927. CHAIRMAN.—In Scotland?—I am afraid there are none. Finally, there are four of our medical graduates amongst the living Fellows of the Royal Society.

1928. Dr. DOUGLAS HYDE.—It would be very interesting if you could make a return of the number who remain in this country and the number who go abroad, if you could do it with any accuracy?—Except in the large towns, not many remain in this country, because, unfortunately, the poor law service, on which medical men depend so much, is so bad a service that one really feels justified in advising men not to go in for it.

1929. Dr. COFFEY.—In reference to the figures you mentioned, of the sums of money which come to the University through the Medical School, do you include in that total the Arts fees paid by the Medical students?—I do not. I think that is an important point.

1930. It is a very important point?—And in this paper, for which I am responsible, I have a statement saying that in what might be considered a fair medical account there would be a considerable balance to the University chest in the Arts fees from Medical students which the University would not get otherwise. We regard it as part of the duty of the University, even if it costs it money, to teach Medicine just as much as Arts.

1931. Do you not think—in fact, you have stated it already, but it had occurred to me—that you have a big claim on the common fund of the University on account of the large sum of money paid as Arts fees?—I think we have.

1932. I gathered from you, at the beginning of your statement, that many of the students of the Medical school begin their medical course when they are well-advanced in the Arts course. Would you favour that, if it were possible, all the conditions considered, students should begin the medical course a little late in the Arts course?—I do not think it is desirable. Until some fifteen or twenty years ago students were debarred from beginning medicine until they had passed their Little-Go, that is, at the end of their second year; they got no professional privilege, as it was called, until the end of the second year. I think students now are coming to the University older and better prepared in Arts subjects than they were formerly, and little by little they have been entering the Medical School earlier. Then this change which was introduced last year prevents students entering the Medical School before they are sufficiently well equipped in Arts. When they entered too soon they spoiled both courses, and it was much harder on themselves. So we have made the entrance examination a stiffer examination, and after that they are given further privileges.

1933. Do many of your medical students seek the Moderatorship in Natural Science in their Arts course?—That is a change which has been made recently. Until two years ago, there were only two Honour degrees including medical subjects, one the Moderatorship in Experimental Science, which includes Chemistry and Physics, and the other the Moderatorship in Natural Science, which includes botany, zoology, geology, and mineralogy. Within the last few years, about two and a-half years ago, a new Moderatorship has been introduced, which is sometimes called the Medical Moderatorship, or the Moderatorship in Natural Science B. This permits a student to take an Honour degree in subjects such as anatomy—not merely surgical—but anatomy as a science, physiology, pathology, and bacteriology; the subjects are arranged in certain groups. The students are allowed to group the subjects, and we have a considerable number of men doing this since the course started. There is no doubt that by giving us a much better type of student as our senior students it will improve teaching in all these subjects.

1934. It struck me that the greatest number of successful candidates for the Moderatorship were in that particular department?—Yes.

*Note by Witness.—These numbers have been taken from the Medical Directory where the individuals put down the schools in which they studied. They are not from the official lists, because the schools are not there mentioned. Some who have retired are included, but a number of candidates who gained commissions at the last few examinations are not included.

1935. In Class B?—In future I fear we shall not have so many in every year; this year only four or five, but we hope it will be a thing that will grow.

1936. Have you considered the possibility of any arrangement by which the scholarships might lead on to the Medical school, instead of remaining wholly, or almost so in the Arts school as it is at present?—Of course, the Medical school have very little to do with the subject, but I think the FitzGerald Scholarship will quite probably lead towards the Medical school.

1937. CHAIRMAN.—The Research Scholarship?—I should not have called it the FitzGerald Scholarship; it is the scholarship which has been started in Experimental Science. I called it by mistake the FitzGerald Scholarship, he was so energetic in urging the establishment of such scholarships in Science.

Mr. KELLEHER.—The scholarship in Experimental Science; the FitzGerald Scholarship is quite distinct.

LORD CHIEF BARON.—I think Dr. Coffey referred to the foundation scholarships.

1938. Dr. COFFEY.—Yes?—It is a foundation scholarship. Quite recently the College has come in for a sum of money which was left by the late Dr. Begley to endow studentships in the Medical School; but these have not been offered yet; there is some delay about the trust deeds in connection with the matter.

1939. Would it be possible to associate such subjects as chemistry with subjects for the scholarship?—It is awarded in Experimental Science; chemistry and physics are the subjects.

1940. My last point is in reference to the very interesting figures you submitted to us of the distinctions held by Trinity College graduates in different institutions. I think in the case of the College of Physicians the number is accounted for by a special reason, but I do not suggest that that is in any way against the distinctions and successes which they have obtained in the other places mentioned. There is a special connection between the College of Physicians and Trinity College, is there not? They appoint some of your professors?—Yes. At the same time, we have always put the College of Physicians' Fellowship before our students as a Fellowship which it was most desirable they should get if they were remaining in Ireland.

1941. CHAIRMAN.—Does the connection between the College of Physicians and Trinity College in any way influence the Fellowship?—I do not think it does in the very least; all candidates have the same examination for membership, and there is an election to the Fellowship. (Dr. Coffey).—It is election for the Fellowship.

1942. Mr. KELLEHER.—You said a great amount was gained by the University from medical students who entered the College merely for the medical degree?—My words were "with the sole object of obtaining a medical degree."

1943. Could they not get it in the Royal College of Surgeons equally well or from the Cecilia-street School?—They would have to pay their Arts fees. I do not understand the point. Neither of these give degrees.

1944. My point is, that they come here for the medical degree of the University, which includes as a condition the B.A. degree?—It is partly for this reason some, no doubt, desire to have an Arts degree together with a medical degree. But it is only a small point. I believe many take the Arts degree because they could not otherwise get our M.B. degree.

1945. One other question, with reference to the poor law service. Do you know any other reason, apart from the inherent drawbacks of that service, why our students do not seek to enter it?—It is a matter which I personally do not care much to discuss. But there is certainly the point that Trinity College men at present, are distinctly handicapped in going up for it. There is a very distinct feeling that a Trinity College man would not get a post if he does go up for it.

1946. So that your men don't hold posts in that service could not be taken as a reproach to the Trinity College Medical School?—No. I think there is not the least doubt that it could not be taken as a reproach. We feel that it would be a most desirable thing that our graduates should get these posts and hold them if the posts were improved. We are very anxious to see them improved, but one feels that the posts will not be improved as long as the best men do not try to go for them. If, however, you had the best type in the country trying for these posts they might be

DUBLIN.

Oct. 20, 1906

A. F. Dixon,
Esq., M.B.,
D.Sc.

DUBLIN.
Oct. 20, 1906.
A. F. Dixon,
Esq., M.B.,
D.Sc.

improved, but as long as they are posts which are given for other reasons, in some cases, than purely for good qualifications they will not be improved.

1947. CHAIRMAN.—You have mentioned the subjects which a medical student has to study during the four years' course. Are not the subjects almost too many? In the Arts part have you noticed that there is one subject put down for each year's work?—I do not think that in that way there are too many. There was a discussion as to whether it would not be better to have permitted a modern language in the final year to be optional with Astronomy.

1947A. You do not think that too many subjects distract the attention of the student?—I do not think there are too many.

1948. Mr. BUTCHER.—I wish to ask one question concerning a proposal made to us on behalf of registered practitioners of at least five years' standing. Perhaps you are aware that it has been suggested that they should be allowed to dispense with the requirement of the Arts subjects in order to get their M.B. degree. Might I ask what are the subjects in Arts which such a practitioner has to take, because has he not already taken necessarily in his medical course, physics, botany, zoology, and chemistry? Are the subjects alluded to English and another language, astronomy, and mechanics, or what?—I suppose so; but I think I am right in saying that if a student wanted to take courses in Arts elsewhere in Britain, and have them recognised, they would have to be taken either at Oxford or at Cambridge.

1949. What has a practitioner of five years' standing really to do when he comes here to get an M.B. degree?—I am not certain of the length of time, but some have simply to pass in pathology, applied anatomy, applied physiology, and the final subjects of our degree.

1950. They specially mention the Arts subjects necessary for the degree of B.A. I was rather wondering whether you had any views as to remitting these subjects in the case of practitioners of five years' standing?—I think some of us have distinct views in regard to these men who have taken degrees elsewhere, that they should be able to come and work with us, and be entitled to go up for our higher degrees—that if they are capable and have a good knowledge of the subject, they should be entitled to get a higher degree mainly on work which they do in the laboratories here.

1951. CHAIRMAN.—I suppose that many of the class of persons referred to are not University graduates at all?—Some of them who make applications are not.

1952. But merely licentiates of the College of Physicians?—Yes.

1953. They would not have gone through the course? No. Everyone of these applications comes before what is spoken of as the Medical School Committee, and the Board are advised by the Medical School Committee.

1954. On each case separately?—Yes.

1955. Mr. BUTCHER.—The danger then would be that you might lower the value and prestige of the medical degree of the University which implies a University Arts degree?—That is so, but we are anxious that gentlemen with recognised qualifications in medicine should come to us to work in our laboratories.

1956. LORD CHIEF BARON.—Irrespective of the culture which is incident to passing through certain

years in Arts?—The question that has really to be discussed is as to what is possible. For my own part, I think it would be a very good thing if they did come. I fear that in answering these questions I have confused two points mentioned in the letter referred to by Mr. Butcher, namely, (1) the offering of opportunities to do research work in our laboratories, and (2) the right of qualified men other than Trinity College graduates to take our degrees after work in our laboratories. I believe that the Medical School authorities have always been anxious to offer facilities to all qualified men to work in our laboratories, but the question of granting degrees is a difficult one; personally I think that graduates of recognised British and Colonial Universities should, after work in our laboratories, be permitted to go in for our higher degrees on the work done by them in our laboratories if it is judged sufficient.

I should like to say again that the fact that there is a decrease in the number of students holding poor law appointments and posts throughout the country cannot be taken as a reproach to Trinity College in any sense.

1957. CHAIRMAN.—There are other influences at work?—Yes.

1958. Dr. COFFEY.—Is there not one point of view which might be overlooked, namely, the localities from which you draw your students. Forty per cent. of your students come from the City and County of Dublin, and only ten per cent. from Munster, and five per cent. from Connaught?—I think it is another reason. In the first instance, our best men do not want to go for these posts, and the men who would go for them prefer to go to England rather than try to settle in this country, because they know they are handicapped here.

1959. As long as you do not get students from the other districts, do you not think that that will always be a drawback?—I am content to accept that, but one must really recognise that they are fearfully handicapped. One has only to read the newspapers to recognise that.

1960. It comes back to the general University problem in Ireland.

1961. Dr. DOUGLAS HYDE.—That is why I said it would be interesting if you would give us a return of how many of your men remained in Ireland?—In former years the number of men who got these posts was much greater than at the present time.

1962. Dr. COFFEY.—Was not that before the days of the present Local Government system?—It was before the appointments were put into the hands of a certain type of person.

1963. Under the former Local Government system?—I suppose it was, but there has been a great deal of pressure brought to bear to have qualified men from another school put into these posts.

Dr. DOUGLAS HYDE.—It has a great bearing on the whole University question if the medical men you turn out cannot keep themselves in the country.

1964. LORD CHIEF BARON.—Would it not be a great advantage to medical men if this question which has been called the University question were settled to the satisfaction of all parties in Ireland?—I think it would be a great advantage to every person who has to live in Ireland.

A. C. O'SULLIVAN, Esq., M.D., Fellow of Trinity College, Dublin, University Lecturer in Pathology, called in and examined (together with Professor A. F. Dixon, already under examination); representing the signatories to the Joint Statement VII. (ii.), printed at page 37 of the Appendix to the First Report (Cd. 3176), 1906.

1965. CHAIRMAN.—I think you have come before us, in conjunction with Professor Dixon, in support of the second part of the Statement submitted by three Members of the Staff of the Medical School?—(Dr. O'Sullivan) Yes.

1966. And that second part deals with rather a different part of the Medical question from that which has been dealt with by Professor Dixon already?—Yes.

1967. Perhaps both of you will now make any observations you desire to put forward in support of that statement. I do not know which of you will begin, but I think you, Dr. O'Sullivan, are connected with Surgery?—With Pathology.

1968. You lecture in Pathology?—I lecture in Pathology, yes. May I add something further to that?

1969. By all means?—With regard to this Statement generally, I should like to say this: The previous one was a statement of facts concerning the

school; this one contains some suggestions, and what I wished to say was that these suggestions are of two kinds; some of them would require legislation in order to carry them out, while others would not. As regards the second class, I believe there would be very little difficulty in getting the reforms we require as far as the funds will admit of them, if once the fundamental reform—that is, the institution of an elective and representative governing body, were adopted. I would like to make one remark, if it were not considered to be outside the question, on the scheme that has been proposed for the reform of the governing body, and that is that I do not think that such a scheme would ever be carried from inside—that is, with the co-operation of the Board as at present constituted. It has always been observed in the history of the place that however desirous a Junior Fellow was for reform of the governing body, his desire always disappeared when he became a member of the Board. I think that that is partly due to

DUBLIN.
Oct. 20, 1906
A. C.
O'Sullivan,
Esq., M.D.,
with Professor
A. F. Dixon.

DUBLIN.

Oct. 20, 1906.

A. C.
O'Sullivan.
Esq., M.D.,
with Professor
A. F. Dixon.

a feeling of loyalty to the order among which he has come; but I think it is quite idle to expect that the Board will themselves co-operate in their own reform. Those suggestions which could only be carried out by means of legislation are most of them suggestions for alterations in the School of Physic Act, and my own feeling about that Act is that it would be very well if it could be done away with altogether.

1970. You mean the early Act of George III.*?—The fortieth, I think, of George III. That is the final Act; of course there were several before that. One of the suggestions which we have made which would require an alteration of the Act is that the heads of teaching departments should be appointed by the same Governing Body, which is not the case at present.

1971. You are dealing rather with the relations of the King's Professors and the University?—Yes. We make the suggestion that they should be appointed by the same Governing Body. That is not the case at present; the King's Professors are not appointed by the Board—so that that would require an alteration in the Act of Parliament. Then all these remarks which occur in the first paragraph, on the duties of the Professors, which are all regulated by the School of Physic Act—these also would require an alteration in the Act to carry them out.

1972. Perhaps you will just mention to us who are the electors to the King's Professorships now?—The College of Physicians.

1973. Do you know whether the College of Physicians would be willing to lose that power?—I think the College of Physicians are somewhat divided on the matter. There is a considerable body of them, I think, who would have no objection to sever their connection with the College, but they are not all agreed.

The statement says on the Subjects of Inquiry III. and IV.:—"We believe that the incomes of the teachers should be fixed." What I would have myself to say about that is that I myself did not intend that to exclude the possibility of an increase of income according to length of service; being "fixed" does not mean that a man has absolutely the same income from the time he takes up a post until his appointment terminates.

1974. LORD CHIEF BARON.—You mean that it should not depend upon the number of students?—That is what I mean.

1975. CHAIRMAN.—To no extent?—Would you object to have part fixed and part variable?—We have included small capitation fees, I think, but they should be very small. The reason for this, of course, is this—a man should have some interest in keeping up the size of his class, but I do not think that that should be anything very great. But if the incomes depend upon the courses which a man gives, any change that one thinks desirable to make in those courses involves either pecuniary gain or pecuniary loss, and it is often very difficult to make alterations which are desirable in consequence of that.

Then we said that we thought that each important Chair should have a suitable income assigned to it.

1976. That is very desirable, no doubt?—Yes. That sounds as if it were rather a truism, but what we mean by that is this—that in Trinity College, not only in the Medical School but elsewhere, the income of a Chair is as a rule £200 a year. Of course that is not a sufficient income, and the consequence is that the income has to be made up in other ways, and sometimes there are other duties attached to a Chair which rather distract the Professor from his proper work. If it were arranged that each important Chair should have its own income assigned to it, a man could be left to do the work of that Chair altogether. I may perhaps mention myself as an instance of what I mean. I lecture in Pathology and Bacteriology in the Medical School, but I have also to lecture in Classics.

1977. In Classics?—Yes, as a tutor to the Arts students. And when I leave this room to-day I shall be examining in Geometry. One is practically obliged to do rather a bewildering number of things.

1978. It really almost implies omniscience on the part of a Professor?—Yes, and the omniscience is unfortunately not there. But that is the meaning of that suggestion.

Then, as regards the Subject of Inquiry XII., we have stated that we believe that the most important step that could be taken for the purpose of increasing the usefulness of Trinity College to the country would

be the adequate endowment of research. I wish to say a word about research specially in connection with the Medical School, if I may be allowed. The subject has already been discussed more generally.

1979. We shall be very glad to hear what you have to say?—I think the laboratory is becoming now more and more important every day, and one great feature of Medical Science is that research is becoming organised. There is an enormous field of minute investigation to be covered, and I think people recognise now that the only way in which that field can be covered is to have a great body of investigators working under direction. These men are not supposed to be all geniuses; they are selected from those who are above the average intellect and in industry, and they must be taken comparatively young. They must, of course, have received a previous training beyond the ordinary curriculum to fit them for their work. They do not in many cases spend their whole time in pure research; they gravitate later on to active professional work, the best of them teachers, and all of them take a higher position in their profession than those who have not done original work. The public is becoming more and more educated to feel that any man who is to receive their confidence as belonging to the highest class of medical man must have begun his career in this way. Well, what I have been speaking of as growing in the public mind we in Dublin, I think, are only beginning to feel; I do not think these ideas have become as widely spread among the public, or even among the profession, in Dublin as they have elsewhere; but I have not the least doubt that they are growing, and that it will become more and more necessary, as time goes on, for a Medical School of the highest class to give its best students an opportunity of distinguishing themselves in this way, otherwise those students will not take the highest posts when they go into their profession. That is not putting the claim for research upon the highest grounds, perhaps, but I am endeavouring to show what a practical necessity it is that one should have a school of the kind. I think it follows from that that if we are to retain our position as an instrument of the highest medical education, we must have in each department selected workers of this kind, and some provision should be made to enable them to devote the greater part of their time to what is for the time being unremunerative labour. At present the money which is spent on this subject in our Medical School is about a quarter of what is available for the students of Queen's College, Belfast, for example, who belong also to the Royal University, and it is still more trifling as compared with what is available in the English Universities.

1980. But are there research students in medical subjects at the present time in the College?—You mean men working?

1981. Yes?—Oh, yes.

1982. But they have no remuneration, have they?—There is no endowed research, is there—except, I know, that there is the FitzGerald Studentship or Scholarship?—Yes, and there is a sort of research assistantship in my department, and one or two small prizes, the total amounting certainly not to more than £200 a year.

1983. Then how many research students have you at the present time in your department?—In my own department?

1984. In your own department we will take first?—At present there are three men working there.

1985. And in the other departments connected with the Medical School?—(Professor Dixon).—With the exception of one of my assistants there is no one doing research work at present in my department. I cannot speak for other departments.

1986. Have they time and opportunity for doing it?—Some of them have; there is the assistant, who is called the Chief Demonstrator; one tries to give him as much time as one possibly can, and he is trying to carry out good work at the present moment. Then there are always junior assistants giving assistance in the Anatomical Department.

1987. LORD CHIEF BARON.—Are they paid, these junior assistants?—Yes, a small sum. (Dr. O'Sullivan).—Another requirement with regard to research work is that both professors and assistants should have more leisure to work for themselves and direct and oversee the work of advanced students.

1988. CHAIRMAN.—It is very much, I suppose, a question of finance?—I think it might be helped in one way by the men who are working at these research

DUBLIN.
Oct. 20, 1906.

A. C.
O'Sullivan,
Esq., M.D.,
with Professor
A. F. Dixon.

subjects spending a certain amount of their time in taking such part of the teaching as could be left to them.

1989. In other words, you would wish the teachers to have part of their time only occupied in teaching, the rest being devoted to research?—A short time in teaching, and the main part of their time in research work.

1990. Would Mr. Dixon like to add anything on this part of the case?—(Professor Dixon).—We say in our Statement that we think a suitable income should be assigned to each Chair, and I should just like to say that in other places every Chair is recognised to be worth a certain sum of money. In Trinity College that is not the case; many of the Chairs are worth insignificant sums of money. Chairs of this kind can only be taken by some person who is already in the University, and who has an income made up in other ways. In this way the number of candidates for such Chairs is sometimes very limited. The Professor's income may be made up of sums paid for other work which he undertakes. For instance, the Regius Professor of Greek is also Senior Assistant to the Professor of Hebrew, and in the Medical School, in consequence of the state of things I have alluded to, the Curator of the Museum, the Registrar of the Medical School, the Superintendent of Examinations, and the Professor of Zoology and of Comparative Anatomy are all rolled into one in order to assure a man a sufficient income; my own belief is that each of these Chairs should have a certain money value which should be sufficient to support the holder.

1991. LORD CHIEF BARON.—You mean, of course, a minimum value?—A minimum value in connection with each Chair.

1992. CHAIRMAN.—Would you propose to give that by way of electing to Fellowships in the College?—No, I do not think that would be the right way. I think if one looks at our scheme it would be possible to increase the salaries and diminish the amount of the capitation fees, and in that way to make the fixed part of the income more satisfactory. When the Chair of Anatomy was last vacant, the statement sent out said that the salary was £250, together with the fees derived from the Medical School, which were put down at a certain sum approximately: some people did not apply for the Chair at that time, because they did not understand what the value of the Chair was, and no person who had not been at Trinity College could understand from that statement what the value of the Chair really was. I think this is really not a matter of sentiment only, but a matter of serious and practical importance. We have also stated in that Statement that heads of departments should be appointed by the same Governing Body, and I believe firmly that if a Medical Faculty were established on the lines laid down in the scheme, Statement No. V.,* and if all the lecturers and professors were appointed in the manner there recommended, many of the present disabilities of the King's Professors would be removed, and they would feel that they were really a part of the Medical School, while at the present moment there is a kind of feeling that they are only so in a limited sense.

1993. LORD CHIEF BARON.—The posts are not permanent—they are not life positions?—Ours are not life positions either.

1994. But if they were life positions, no matter who appointed them, it would identify them to a greater extent with the University?—Yes. I also understand that the King's Professors apply that they should be given certain representation on the School Committee. I believe, if the Faculty were organised in the way we have asked, that the present state of dissatisfaction would totally disappear, and all would feel that they were part of the same Medical School.

1995. CHAIRMAN.—I do not know whether you have seen the Statement of the King's Professors in the School of Physic?—I have.

1996. And you know that that concludes with two recommendations—first, "that the School of Physic be incorporated in the University of Dublin as the Professional School in the Faculty of Medicine"; and secondly, "that the King's Professors on the Foundation of Sir Patrick Dun be accorded the rights and privileges of officers of the University." Do you agree with those recommendations?—I do.

1997. And is that the case with Dr. O'Sullivan, also?—(Dr. O'Sullivan).—Yes.

1998. LORD CHIEF BARON.—As I understand from your evidence, you consider that both the provision and the encouragement for research in Trinity College are too small?—Yes.

1999. You have mentioned that it is less than in one of the Colleges of the Royal University one of the Queen's Colleges: could you give me a definite figure?—I should like to have something a little more precise than that general statement?—I know that you will get that figure from another source this afternoon; I am sorry I cannot give it to you now.

2000. Could you give me the figures as to some of the great English Medical Schools and Universities?—Well, I am afraid I could not give you the exact figures at the moment, but one knows that there is a very large number of studentships, research scholarships, readerships, and things of that kind under different names. There are often notices sent over of vacancies to these appointments, and one gets to have a general knowledge of them in that way.

2001. Could you give me, then, any detail of the recommendation which you would advise this Commission to make in reference to increased encouragement of research? I fully agree in the absolute necessity of it. Would you like to have some positions in which the student would be entirely confined to the work of research, spending his entire time in that work, and not obliged himself to teach?—I made some recommendations in Statement VI.†—a Statement which had special reference to research. If you will look at page 34, you will see that in the last paragraph but one of the section headed "School of Pathology," I say this: "If we had three or four readerships or scholarships of £50 a year, given on condition that the holder should devote his time to research, I believe that excellent work would be done in this laboratory." That is what I think.

LORD CHIEF BARON.—That satisfies me entirely.

2002. Sir ARTHUR RÜCKER.—Would £50 a year secure a good man—is it sufficient?—I think so; at the time the man would come to us, he has become qualified; he has got no practice; he is just waiting, and he merely wants to be kept alive. I think it would be enough. Of course, if it could be made more, so much the better.

2003. But you think that sum would secure him?—Yes, I do. The present man has £50 a year—the man that I referred to earlier in my evidence as being my assistant.

2004. Dr. JACKSON.—In regard to the third paragraph in Statement VII., § section (ii.), I should like to ask you a question or two about the Professorship of Physiology. Is that Professorship a medical Professorship, or a scientific Professorship? The paragraph in question reads: "It should not be a part of the duty of the Professors of Anatomy and Physiology to give clinical instruction." Who is the Professor of Physiology, and what sort of subjects does he teach?—He teaches Physiology.

2005. Yes, but is it rather in the interest of the Medical Students, or is it rather in the interest of scientific inquiry?—His duties are very largely with medical students, but the subject also enters into the Moderatorship in Natural Science. It always has been part of that Course. That Moderatorship is the Honours Degree, and he has to teach the men who are taking up that subject.

2006. In fact, then, he represents the subject from both points of view—both from the scientific point of view, the point of view of research, and from the point of view of the medical profession?—Yes.

2007. You have not found it necessary to differentiate between these two aspects of the subject?—I should not think it should be.

2008. You do not think it desirable?—I hardly think so.

2009. Then I should like to ask you one question in this connection. Of course I am completely ignorant upon this matter, but does not the teacher of Practical Physiology require clinical opportunities? I suppose that a Professor of Physic would be sadly at a loss if he had not clinical opportunities?—Yes.

2010. Is it different in the case of the Professor of Physiology?—Oh, I think quite different.

2011. Thank you. I was ignorant of that, but I am aware of the difficulties which may come about if a Professor wants clinical opportunities and has not got them ready to hand. That was what made me ask the question, and I am quite satisfied, of course, with the answer which you have given. As to the encouragement of research, in the first place amongst Professors, my experience is that those who take part in academic work find their time crowded up with teaching and with business to such an extent that during Term time it is impossible for them to do continuous research work, and thus it becomes im-

* Appendix to First Report (Cd. 3176), page 27.

† Appendix to First Report (Cd. 3176), page 34.

§ Ibidem, page 37.

† See page 391.

portant to know what the length of the Vacation is. May I ask what is the duration of your Vacation?—We stop at the beginning of July; we commence Lectures again this year—regular Medical Lectures—on the 15th of this month. I have always had a Class in Bacteriology during the Vacation—usually from the middle of September on to the middle of October or after.

2012. I agree with you that the time is short, more especially if you have to give part of the Vacation to teaching, and I think it important that it should be noted that time is wanted for the Professor. But now about the young men whom you desire to train in research: is not the appointment of a considerable number of Demonstrators to do work in the Laboratory under the Professor a very good way of breeding researchers?—I do not quite see the difference between that and what I suggested myself.

2013. It was not quite clear to me whether you were proposing the establishment of a number of Studentships which did not carry with them any practical work, or whether you were proposing to establish a number of Demonstratorships which did carry a moderate amount of work done under the eye of the Professor.—In speaking of the question of time, I mentioned that I thought it would be desirable that such teaching work—a little part of the teaching work such as could be left to these men—should be given them.

2014. And surely that teaching work is better if it is done under the eye of the Professor than if it is private work such as you spoke of. That is the point I wanted to bring out?—Yes, very much better.

2015. And might I suggest further that it may be advantageous to have occasional Studentships to be held by men who shall be, for the time being, detached even from the Demonstratorship work, that they may have the opportunity of carrying out some inquiry which they have started?—I quite agree with that.

2016. In fact, I wanted to suggest that the Demonstratorship is a very useful post, both in so far as the Demonstrator can help the Professor, and even carry out work for him, and also in so far as the Demonstrator can at the same time be learning to research?—Yes.

2017. I should like to ask you just two more questions. In the first place, is there any Chair which seems to you to be specially wanted in connection with the Medical Department?—I think the only thing which we have not got which is in other places, and with advantage, is a Chair of something in the nature of Preventive Medicine, which is usually called Hygiene, or something of that sort.

2018. Secondly, does it seem to you that there is any Chair which is especially wanted in connection with what I may call the Department of Scientific Biology?—I think the whole arrangement of the subject requires great consideration—the arrangements there are for teaching it, and the Department itself, but the Chair is there and it is held by a Professor who holds a great number of other things as well, as Professor Dixon has already said.

2019. But you do not see the need for the creation of an additional Chair or Chairs?—No, but it should be quite differently managed.

2020. The Department?—Yes; the arrangement is most unsatisfactory.

2021. Would the change be in any degree in the direction of discrimination between the medical and practical side on the one hand, and the scientific or research side on the other hand?—I think it would involve that.

2022. Mr. BUTCHER.—I should just like, Professor Dixon, to go back to this question of the payment of Professors in the Medical Faculty, and I would ask you whether this kind of scheme commends itself to you—that all the fees should be put into a common fund, as, indeed, you propose in your scheme, and that then there should be a normal salary attached to each Chair, such a salary as you think on general grounds, and looking to the Fee Fund as a whole, ought to be received by the occupant of the Chair. Further, that in case the fees as a whole do not suffice for the payment of those full normal salaries, that there should be a proportionate reduction in the salary paid to each Professor. In other words, the essential difference between that and the scheme which you are adopting is this—that a Professor would not get any fixed proportion of the fees of his own Class, and that the salary should be fixed subject at least to the condition that the Fee Fund is able to bear those salaries?—(Professor Dixon)—I think it would be a great improvement, but I am not quite certain that the University should not take upon itself the responsibility

for these salaries to a much greater extent than at present.

2023. I might say that would not be inconsistent with my scheme—that I could imagine that a certain fixed part of that sum should be given out of the University funds, but that the remainder should come out of the Fee Fund of the Medical Faculty, and that no professor should have a direct interest in the numbers of the Students who come to his class—it would be only an indirect interest dependent upon the condition of the Fee Fund as a whole. There are two different principles—one is that each Professor should have some motive for increasing his own Class by increasing the proportion of the fees, and the other is that each Professor should have a collective interest in the Fee Fund as a whole, and that, therefore, if there were changes in the curriculum or in any other way which affected the fees of a particular Chair, no individual should suffer from such accidents?—A collective interest is best. I think the chief thing that is wrong with our present scheme is that each Professor has now too great an interest in the number of men attending his own class.

2024. Would you give him some interest, or not?—Yes, but a very small one; it should be reduced very much from what it is now.

2025. CHAIRMAN.—The balance should go to the common fund?—Yes.

2026. I do not quite understand whether your scheme contemplates that the University should make up any deficiency in the salary, or, at all events, contribute some part of the deficiency?—I think the University should be responsible for a considerable part of the salary—more than at the present moment; otherwise it appears as if we were a kind of company working the Medical School rather than members of a University.

2027. Mr. BUTCHER.—It is the case, is it not, that the fees of the Medical Faculty alone, apart from some University contribution, would not suffice for an adequate income?—Yes; the fees would not suffice.

2028. There should be a certain minimum guaranteed salary?—Yes; there is that, of course, at the present moment, but it represents only about £275 for each Chair.

2029. And that is too small, of course?—Yes.

2030. Dr. DOUGLAS HYDE.—With reference to those Readerships that you advocate in Statement V.,* I was wondering whether any of them could not be made available for research work?—(Dr. O'Sullivan)—I certainly think it might happen. Of course they are distributed over the whole of a very large field; we are contemplating there the whole field of science and literature, but there is no reason why we should not have one in Physiology or Pathology—it is quite probable.

2031. Dr. COFFEY.—Just in connection with that same point of the Readerships. In Scheme V.* you still propose to have an election to Fellowship by examination, and are not the existing endowments for the Fellowship examination very large? Those who are rejected at the present time will, in the great majority of instances, get very considerable prizes?—Yes, the Madden Prize is a very large prize.

2032. So that those endowments will still remain?—In our suggestion we say that the Madden Prize should be converted to aid the fund for providing these Readerships, as far as I remember. I have not quite lately been on this scheme.

2033. Then there are other prizes, are there not, still offered to those who fail to get the Fellowship, but who are third, fourth, fifth, and so on in the running?—Yes.

2034. It occurred to me the other day in connection with this system of Readerships that if they were not limited by association with special subjects they would be a still further endowment for those who work up for the Fellowship examination and fail?—I am not familiar with this document now, because it is some months since I was looking at it, but I can remember that in it we stated something about the disposition of those prizes? Yes, the Studentships are proposed to be merged. I may have made a mistake as regards the Madden Prize, but my view was that the Madden Prize ought to be merged also in the general fund.

2035. It is a very valuable prize, is it not?—Yes.

2036. LORD CHIEF BARON.—You think it should be merged on what principle?—The annual outlay. We say here, in Statement V.,* that "as it is proposed to merge the present University Studentships in the Readerships, the annual outlay on these must also

DUBLIN,
Oct. 20, 1906.
A. C.
O'Sullivan,
Esq., M.D.,
with Prof.
A. F. Dixon

DUBLIN,
Oct. 20, 1906
A. C.
O'Sullivan,
Esq., M.D.,
with Prof.
A. F. Dixon.

be taken into account"; and I should think it would be very desirable to deal with the Madden Prize in the same way.

2037. Make it applicable to Readerships?—Yes, applicable to those Readerships. As far as I understand Dr. Coffey's point, it was that we should have the benefit of two different things—Fellowship Prizes and these Readerships.

2038. Dr. COFFEY.—Yes; I thought, from reading this Statement, that the endowment would remain still a huge endowment, and that in that connection it might be wise, from the point of view of the Medical School to allocate definitely certain Readerships to certain subjects?—Yes; we contemplate that those reading for Fellowship by examination would have Readerships.

2039. That is just what I thought?—I am surprised to find that in the Statement what I have suggested about the Madden Prize is not included. I know that we debated it, and that it was my view then, and is my view still—that all those prizes should be merged in the Readerships.

2040. Otherwise the endowments you think might be too heavy?—Yes.

2041. Do you suggest that in connection with the endowment of research in the Medical School there should be Exhibitions established for those who take high places at the Medical examinations?—I think endowment for research should be endowment specially for research—that research should be a condition of the man's receiving the money—and I do not think it is desirable that the man should be chosen by examination.

2042. Could you not attach to high places at the Final Examination in Medicine Exhibitions of value, with a condition for research in the Medical School?—I think it would be better if they were given by appointment. Of course they would be given to the brilliant men, but I think one recognises that there are some men who may do very well at examinations but who would not be the best men to turn on to that kind of work.

2043. Mr. KELLEHER.—Do you think the State should assist the University in the encouragement of research?—I do.

2044. Do you think that it is the duty of the University alone to provide the cost of research work?—How do you mean?

2045. Do you not think that it is something special that is added to ordinary University responsibilities, and that the State, as having a direct interest, ought to bear some of the expenses?—I am not quite sure that I follow you.

2046. The point is whether the business of a University is to teach or to investigate?—I think it is a most important part of the work of a University to investigate.

2047. Do you not think that a portion of the expense of that investigation should be defrayed by the State?—Yes.

2048. Dr. DOUGLAS HYDE.—Do you agree with Professor Dixon that a very large number of your Medical students, as soon as they take their degrees, leave this country and go abroad?—Certainly; yes.

2049. Do you not think that more go away from this place after taking their degrees (more proportionately I mean) than is the case with those who take their degrees in other institutions?—I have no basis upon which I can say anything about that; I do not know the figures.

2050. Do you think that a medical student graduating at Trinity College suffers any disparity, or is at any loss, in competition for a Poor Law appointment with those educated in other institutions?—Oh, of course that is so; he never gets one at all.

2051. I am only asking the question because it has an important bearing upon the whole facts before this Commission, because if it turns out that the medical students educated in Trinity College are unable to stay in the land which educates them, do you not agree that there must be something very wrong in the state of affairs?—Well, I think you are going into a rather complex question now.

Sir THOMAS RALEIGH.—Might you not say the same of the Edinburgh Medical School—do not they export a large number of their students?

CHAIRMAN.—It is sometimes said that the prosperity of a nation is to be judged by its exports.

2052. LORD CHIEF BARON.—As in Ireland there is an excess of talent, no doubt it is natural that some of it should go abroad?—In order to answer Dr. Hyde's

question I should have to go into what I consider to be the reasons which prevent our men from getting these appointments.

Dr. DOUGLAS HYDE.—I do not wish you to do that; I only wanted to ascertain a matter of fact.

2053. LORD CHIEF BARON.—Might I ask Professor Dixon one question—I think it has been said before, but I want to make it clear. Would you not consider training in research, and research itself, as part of the medical training of a University student. You cannot turn out a skilled medical man without giving him some experience of research, can you?—(Professor Dixon).—Of course all medical students must have that; hospital training is training in research.

2054. But I mean the special research that we are dealing with here, which I suppose may be said to be laboratory research, is really part of the essential training of a first class medical man, is it not?—Yes, of the best medical men

2055. Of the best medical men; and therefore part of the training that a first class University like this would be expected to give to its medical students. Now, in reference to the amount of money to be put at the disposal of the Medical School, I understand that you think either that part should be contributed by the endowment of the University itself, or at least out of the Arts fees received from the medical students; is that right?—I think it is the duty of the University to encourage research just as much as it is to teach its students, and by some means or other it must do it.

2056. I quite agree. Your first suggestion, I think, was that recourse was to be had to the Arts fees of the medical students?—I do not know that we really considered this matter very much, but we felt that the statements which appear here might mislead some people into thinking that an enormous sum of money was spent on the school every year. As a matter of fact there is not such a large sum spent, when one remembers that a large number of things have to be done to the Medical School really, and we thought it was important that these facts should be pointed out in order that if any recommendation should be made the Commissioners should have the correct figures before them.

2057. I quite agree with you in the importance of that, and it is for that reason that I am trying to get as closely as I can towards the true figures. Can you give the Commission any rough estimate as to the annual amount of the Arts fees of the medical students. If there were 250 medical students a year, I suppose their Arts fees would be £3,750?

2058. Mr. KELLEHER.—4,000 guineas would be the amount?—I think one half of this goes to the University chest, in addition to which there would be, I think 250 £15 entrance fees to be added to that.

2059. LORD CHIEF BARON.—However, Mr. Kelleher tells us that the amount is 4,000 guineas, and I will take that figure?—And half of that goes to the University chest.

2060. Could you tell me roughly would that amount be sufficient to keep up the Medical School, or would we be obliged to go a little further for that information?—I do not know the accounts of the College sufficiently well to tell you about that, but there are always expenses which do not appear here—lighting, heating, etc.—and I have really no idea how much these things represent.

2061. What I am coming to is this. Do you suggest that when a University is endowed, which is to teach Arts, and also to teach medical science, *prima facie* the endowments of that University are as applicable to medicine as to Arts, provided that they are required for that purpose?—I think so.

2062. Mr. KELLEHER.—Just one supplemental question as to research. I was under the impression that the research referred to here was post-graduate research. It is original investigation—not for the purpose of training the student, but for getting at facts not hitherto discovered?—That was what I meant.

2063. Dr. JACKSON.—I also would like to put a supplementary question. Is it not desirable to put a young man who has completed his undergraduate course upon a course of training in the doing of research work? Is it not a good thing, in other words, to encourage the man who has acquired his instrument to use it?—I certainly think it is. In some of the Moderatorship examinations as they exist at present—in the Natural Science Moderatorship examinations one part consists in the student being given something

at the beginning of the year, which he has to work at himself, and has to lay before the Examiners at the end of the year the result he himself has arrived at, and he has to contrast these with the results obtained by others.

2064. LORD CHIEF BARON.—Do you not consider that it is the duty of a University to provide for its alumni post-graduate training just as much as it is to provide undergraduate training?—I think it is.

2065. If it did not, it would not turn out the class of men that a first class University always does turn out?—No. May I make one more statement?

2066. CHAIRMAN.—Certainly?—It will be noticed that there is only one teacher in the Medical School—the Lecturer in Pathology—who holds his appointment for life, and who is therefore not subject to periodical re-election. The contrast which exists in Trinity College between the conditions under which the Fellows and the Professors work is well illustrated in the Medical School, where there is one Fellow—the Lecturer in Pathology—on the staff. Although he is head of one of the most important departments in the School, and has his life work there, he receives his rank and the greater part of his income as Junior Fellow, and he votes with the Junior Fellows for representa-

tion on the Council. He alone of all the members of the Medical School is assured in his old age of a seat on the Governing Body of the College, and of an income which will increase. He is also provided for in case of retirement through illness. He is the only member of the School who is entitled to recommend readers for the Library. There is not the least doubt that the Medical School and the College as a whole gains enormously by the presence of a Fellow upon the Medical School staff, and it can scarcely be asserted that an extension to the Professors of some of the privileges which this Lecturer enjoys as a Fellow—such as those concerned with representation on the Governing Body, status, tenure of office, pension and retiring allowance could produce any but beneficial results. The Professors are as deeply concerned as the Fellows in the success of the Medical School and the University.

2067. That is really in support of the views that Dr. O'Sullivan put before us in his Statement?—Yes; we have both signed that Statement.

CHAIRMAN.—We are much obliged to you for the assistance you have given us, gentlemen.

The witnesses withdrew.

DUBLIN.
Oct. 20, 1906.
A. C.
O'Sullivan,
Esq., M.D.,
with Professor
A. F. Dixon.

Miss GWYNN, Lady Registrar of Women Students in Trinity College, Dublin, called in and examined.

2068. CHAIRMAN.—Miss Gwynn, you hold the office of Registrar of women students in Trinity College?—Yes.

2069. You have to give them advice in case they have any difficulty?—Yes; if any matter arises upon which they have any difficulty, they come to me; and if the question is one on which I do not feel competent to advise them upon, I apply to the Tutor under whom the student is entered.

2070. I wish to ask you how far you are satisfied with the present arrangements as to lady students. Certain statements have been made to us on the subject; it is said, for example, that there should be a limit of age, and that no lady should be admitted as a student under the age of eighteen; and another suggestion is that they should not be allowed to reside except in hostels, or in registered lodgings. Now, first, as regards the limits of age, what is your opinion?—I think eighteen is a very good age, but there have been some cases where girls have matriculated at seventeen.

2071. Have there been a good many who have attended under the age of eighteen?—No; in the cases where they have entered at seventeen, they have generally reached the age of eighteen before they have commenced to attend lectures. If a girl is competent to pass the entrance examination, say, when she has attained the age of seventeen and a few months, I should be in favour of allowing her to do so; that has occurred in a few cases, so that when she commenced to attend lectures she would be nearly eighteen. In the case of a talented girl, who passed the Senior Grade Examination of the Intermediate Board, perhaps with honours, soon after she had attained the age of seventeen, I should not be in favour of keeping her waiting for a whole year before admitting her to the entrance examination. As a rule, few girls are competent to pass the entrance examination before eighteen; but some have passed the Senior Grade Intermediate Examination under that age, and it would be a hardship to keep such a girl back for an entire year because she had not attained the age of eighteen.

2072. Then I suppose you would be in favour of a rule that in general eighteen years should be the limit of age, but that in special cases, where a girl was of extraordinary talent, she might be allowed to enter below that age?—Yes.

2073. Now, with regard to the residences of the students, what is your opinion?—It has always been from the outset part of my business to be acquainted with the residence of each student, and to satisfy myself by inquiries, as to the suitability of the places where they reside. As a rule, the majority of them live with their parents in Dublin; and of the rest, many of them live with relations or friends, the small remainder having no relatives in town, lodge with families recommended by me. But I am not satisfied with that, and I think we ought to have a residential hostel for our Trinity College women students

under the immediate control of the University. I have represented that to the authorities, but there is a lack of money for the purpose of erecting a suitable hostel, but I hope that we shall succeed in having one before long.

2074. You would prefer that they should live in hostels?—That is what I should wish. Though they may be under the care of respectable elderly people, it is scarcely likely that they will be in an atmosphere sympathetic to their studies, and it would be much better that they should reside together in a hostel under the control of the University.

2075. How many women students have you under your care at the present time?—Altogether in the two years we have had seventy-eight women students, and there will be seventeen or eighteen more in this year's Junior Freshman Class.

2076. Are those seventy-eight all attending lectures now?—No, some of them are not; a few come up for examinations only, but of the students who attend Pass Lectures almost all are Honours students as well; our women students are practically all Honours students. You understand that our system necessitates the student keeping her terms in both science and languages, and almost invariably our women students go to the Honours Lectures on one side or the other.

2077. How many are there now attending the lectures? The number you have given us, seventy-eight, is, I think you said, the number of admissions?—Yes, the total number of admissions—and there are seventeen more this year. I believe those seventeen all purpose to attend the lectures.

2078. I suppose some have dropped off?—I think about five dropped off, and about ten did not attend the lectures, because they were living in the country.

2079. Then there would be between seventy and eighty?—Yes. We have some medical students.

2080. And those are not included in the numbers you have given us?—Yes, they are included, but they attend medical lectures just on the same conditions as the men.

2081. Is there any condition, or stipulation, which you think we ought to introduce, or suggest the introduction of, into the system of the College with regard to these women students?—What I should like to see myself would be a Residential Hostel, which would be under the control of the University, for our own students. I daresay you are acquainted with the past history of this movement, and know how largely it has been the work of the body of women calling themselves the Schoolmistresses' Association of Ireland (whose place as years passed was taken by the Women Graduates' Association), and it was their efforts almost entirely that led to Trinity College opening its doors to women; you have in the Report before you the statement of what they desire.

2082. That is, I think, in the Robertson Commission?—Yes; but after the King's Letter was issued they wrote to the Board as follows:—"That the Association cannot too strongly urge upon the autho-

Miss Gwynn,
Lady Registrar.

DUBLIN.

JUL 20, 1906.

Miss Gwynn,
Lady Registrar.

rities of Trinity College, when making their provision for the teaching of women-students, the absolute necessity of giving to them exactly the same advantages as men-students have, by opening to women all lectures, both Pass and Honour, delivered within the walls." That is practically what is being done, and the Women Graduates' Association is exceedingly well contented with the present position of affairs.

2083. A suggestion has been pressed upon us of this nature—that some of the lectures delivered to the Alexandra College students ought to be recognised as equivalent to lectures delivered within the walls of Trinity College: are you in favour of that?—Not at all. What the Women Graduates wish, and our women students wish, and I think I may add that the parents of our women students wish, is that they should be admitted freely to the lectures given to the men in Trinity College.

2084. It is not suggested that it should apply to all the lectures delivered at Alexandra College, but that some teachers of sufficient eminence might be recognised as teachers of the University, so that attendance at their lectures should count; you do not favour that view?—I do not think it would find favour; it would be extremely difficult to arrange matters between the two; the conditions of time and space and so forth would make it very difficult to arrange, and I do not think the students would desire it.

2085. The Alexandra College took a leading part, of course, in the movement for the education of women in Dublin?—They have done a great deal—a very great deal.

2086. And they feel that it is something of a hardship upon them that their lectures should be in no way recognised, and that there is in fact something like competition between the two Colleges?—Well, I do not think that they put forward that view originally; I believe they joined with others in asking to have this University opened to women students, but at the time of the last University Commission there was a division of opinion. Alexandra College and Victoria College approached the Commission, and asked to be recognised as Colleges under the Royal University. Upon that the Women Graduates' Association was formed, and circulars were sent out to 400 women graduates asking them among other inquiries, what they meant by admission to the privileges of men, and did they desire that women students should attend lectures in women's Colleges and have such lectures recognised. 305 answers were received, and out of those 305 only three considered that lectures in women's Colleges should be recognised.

2087. LORD CHIEF BARON.—You say you think it would be a hardship to have a hard and fast regulation that no lady should enter under eighteen years of age?—I think eighteen is too hard and fast, although personally I should prefer not to have girls under eighteen unless they were exceptionally promising students.

2088. To pass in the Senior Grade of the Intermediate a young lady must be under eighteen?—Under eighteen.

2089. Under eighteen upon the 1st June?—Yes.

2090. Then if she were only seventeen years and one month old when she passed her Senior Grade Intermediate Examination, her studies would be interrupted for eleven months, unless she was able to enter the University before she attained eighteen?—Precisely, and I think that if a girl passed the Senior Grade with credit at that age, she would be quite fitted to come in as a University student.

2091. Or, if the general rule was that a girl should not enter until eighteen years of age, but there was an exception in favour of young ladies above seventeen who had passed the Senior Grade in the preceding year?—Yes, but not younger than seventeen. I know, of course, there are some boys and girls quite capable of passing the Senior Grade at sixteen years of age.

2092. You would rather have the limit fixed at eighteen, if it were not for working a hardship upon these young ladies for this eleven months?—Yes, exactly; I think they should be allowed to come in as students of exceptional ability.

2093. We had one witness here, a very eminent divine, who objected to the ladies attending the same classes as the men students. As I understand, your opinion is in favour of their attending the same classes as the men?—Yes, and that is what the demand of the women has been—to be admitted to the same teaching.

2094. I know, but I am not looking so much to the demand of any particular class as to what really is best. What do you consider is best upon the whole, taking everything into consideration—that there should be separate classes in Trinity College for ladies, at least in Pass subjects, or that they should be allowed to attend with the men?—Well, when the classes were arranged in the Junior Freshman's Year the women in one or two cases have had a class to themselves in Mathematics; but I do not know that they showed any more progress than those who were lectured in the next year with the men.

2095. You do not share the opinion of the gentleman I have mentioned, that there should be separate classes for men and women?—Why divide them for the Pass Lectures, when they must go to the Honours Lectures together? If they are to be allowed to go to the Honours Lectures together, it seems rather idle to divide them in the others. I know another University where something of the sort is done, and it is found to be rather irksome that the Pass Lectures are given separately and the Honours Lectures together. I think it is really reducing the thing rather to an absurdity.

2096. Then you are in favour of men and women attending the same Lectures?—Yes.

2097. This, perhaps, is rather beside the present question, but there was also a question raised as to the previous preparation of your students. Do you think, speaking generally, they are able to profit by a University Course when they come here?—I think they are; they have shewn themselves to be so.

2098. It has been stated in particular that they have come here in some cases quite ignorant of Latin?—You refer to the two "noughts"?

2099. Yes?—Well, the statement is a little inaccurate in some particulars. I may say that in the first instance that the student referred to was a student of Alexandra College, but she has never matriculated; she was advised here in Trinity College not to proceed with her Course at present but to go back and pursue her studies further; and she has not re-appeared. As there has been some inaccuracy I may as well point it out. The statement made is: "To my knowledge a student passed at entrance, although she had two noughts in Latin on elementary papers, and her total percentage on all subjects was 28 per cent."* Well, there are not two papers in Latin on entrance—two *viva voce* examinations and a Latin Composition paper is rather formidable for a Pass Student, and I think a great many men as well as girls fail in that. This girl got a "3" in one and a nought in the other *viva voce*.

2100. CHAIRMAN.—3 out of 100?—No, 3 out of 10. Three is generally regarded as a Pass mark. The young lady did not proceed with her studies here, and never came on the College books.

2101. Sir THOMAS RALEIGH.—If I may put a question on another point, all your women students aim at a Degree or a University examination?—All of them, most certainly. Yes.

2102. I thought that possibly a woman student might come and take one class merely out of interest in the subject?—Oh, no, that would be impossible, I think, because a student has to matriculate and come regularly on the books, otherwise she could not attend lectures. With the exception of one or two Professorial Lectures the classes are not open to any but our own students. Some of our students would like to be allowed, having taken Moderatorship one year, to stay on another year and read for a second Moderatorship.

2103. CHAIRMAN.—Would it not be a great advantage to have the Classes more open, so that young ladies who did not wish to go in for a Degree might attend some Classes in subjects in which they were interested?—It might, but I think it might have disadvantages too.

2104. You mean in the way of bringing in amateurs?—Yes.

2105. Yet, of course, amateurs are sometimes useful?—Yes, but it would be a doubtful experiment in my opinion.

2106. LORD CHIEF BARON.—Do the young ladies consider it a hardship not to be allowed to stand for a Fellowship?—They have hardly got so far as that yet, and I must say I should be very sorry to see any woman try for a Fellowship under the conditions which now prevail. I do not think any woman would be fit for it physically. But our women have done

* Appendix to First Report (Cd. 3176), 1903, page 135.

exceedingly well so far; at the end of their first year's work, when there were only about fifty students in a position to present themselves for the examinations, forty-eight Honour Prizes and distinctions were gained by women students.

2107. Sir ARTHUR RÜCKER.—I have three questions only to ask you upon the following points upon which I think questions might arise—the provision of a Hostel, allowing women to attend Classes with men, and men and women working together in Laboratories. Now, first, with regard to the Hostel; do you anticipate that there would be any difference in the class of girls who would go to a Hostel if provided and those who already go to Alexandra College?—No, I do not think so.

2108. They would cover the same ground?—Yes, they cover a very wide ground at Alexandra College, and I think we should do the same—possibly wider.

2109. So far as that goes, you think they would be similar to the Alexandra College students?—Yes, in that way, but I think they would come to us because they wished to go through a College Course as students working for degrees.

2110. We will come to that in a moment. Now, with regard to the Classes in Laboratories, of course each of us has his own opinion as to what we would do with our own daughters, but do you think there is a large class of parents who consider it desirable to have their girls taught separately from men?—I have had no indication of that.

2111. Has there been any provision made in Trinity College to meet the wishes of such a class of parents?—In the Medical School there is a separate dissecting Room, not a separate Laboratory.

2112. When you say that you have had no experience of the existence of a class of parents holding the views I have referred to, does not that arise from the fact that you have naturally come in contact, from your position, only with girls whose parents do not hold those views?—Yes, I suppose that is so; if the other parents are not satisfied they do not send their daughters here.

2113. And do you not think that the fact that there exist in London two or three Colleges for the reception of girls alone points to the existence of a class of parents holding those views?—Quite so.

2114. And do you think it is an advantage or a disadvantage that, assuming there is such a class of parents in Ireland, Trinity College does not, at present, make any attempt to meet the wants of that class?—Well, I should hardly be prepared to say it was a disadvantage.

2115. You think they are to be ignored?—It is difficult to say. Would it not be very costly to provide for them? For instance, I do not think any women's College in Dublin is at present equipped with laboratories such as those in Trinity College.

2116. Let us keep the question distinct as between lectures and laboratories, and let us keep to the question of lectures at present. Admitting that for one reason or another there is in Ireland a class of parents who would desire their girls to mix with other girls only, should Trinity College make provision for that class or not?—I think my experience is inadequate; I have not come across them.

2117. Assuming that what is known to take place elsewhere is strong *prima facie* evidence that there is such a class of parents, how would you propose to meet their wants in Dublin?—I suppose their girls would attend classes either at St. Mary's College or at Alexandra College, and take their degrees at the Royal University.

2118. You would exclude the children of such parents from the benefits of Trinity College altogether?—No, but I think their voice should be heard distinctly; they should approach the University and make their wants known. I have never heard that any such request has been made.

2119. You do not think the unquestionable result of the English experience is of sufficient importance to make it desirable for the University to consider the matter here?—But surely at Oxford and Cambridge the women have access more and more to the lectures given, in common with the men.

2120. Mr. BUTCHER.—Not in the Medical Classes?—Of course we have many Experimental Science students who are not medical students.

2121. Sir ARTHUR RÜCKER.—I think a great city like Dublin is more analogous to London than to

either Oxford or Cambridge, and in London we have three large Colleges for women only; and I want to get quite clearly from you whether you think either that there is no such class of parents in this country, or that if they do exist you do not think the University of Dublin can provide for them?—I think the University would have considerable difficulty in providing for them, and, as I say, I have no evidence of the existence of such a class—their voice at all events has not made itself heard.

2122. Now, to come back to the laboratories for a moment, do you think the objections to men and women students working together in laboratories are greater than those attaching to their attending the same Classes?—I suppose they might be considered greater. Our own arrangement is that we have one bench on one side of the Laboratory devoted to the women students, and as far as the work goes it is better, because they have the same instruction as the men exactly.

2123. I should just like to say in explanation of my cross-examination that I have taught common classes all my life, and I have never found any difficulty, but at the same time I am convinced that there is a large class of parents who do not like it?—Yes?

2124. Dr. JACKSON.—I should like to ask one question in regard to age. I quite understand your objection to an age limit which would oblige a student to stay down for a whole year, because if she were to come up at a given moment she would be under the age of eighteen; but would you see any objection to a hard and fast rule of this sort—that no woman student shall come into residence under the age of seventeen?—None whatever.

2125. Would it not be a gain to have that rule distinctly understood?—I should be quite in favour of that.

2126. I mean that while a hard and fast rule at eighteen would create hardships, I myself, from my experience at Cambridge, should be sorry to see a woman under seventeen started in residence, and I want to put it to you that it might be quite advantageous to have a strict rule?—Yes, I should be quite in favour of that.

2127. Barring the one exceptional instance you mentioned to us, you have had no student entering under seventeen?—No.

2128. I thought you mentioned one case of a student under seventeen?—Yes, one only.

2129. Well, it seems to me that there cannot be a real hardship in saying, "You shall not come into residence under seventeen."—No; personally I should wish that eighteen should be the age at which they enter, because I think as a rule the age between seventeen and eighteen is a very important one both for development of character and educational work.

2130. One question about what the Americans call "co-education." Have there been any difficulties since ladies were admitted to the ordinary classes in Trinity College?—No, I do not think there have been serious difficulties; I think the young men have behaved exceedingly well. Of course, at first it was not a popular movement amongst the undergraduates; they thought their rights were being invaded and curtailed and so on; but really I must say they have behaved very well.

2131. May I ask whether the experience here is what my own experience has been—that the presence of ladies in the classes has done something to smarten up the work of the men?—I think so; they do not at all like being passed by their feminine rivals.

2132. Mr. BUTCHER.—Just to go back to the age question; at Newnham, I think, eighteen is the limit, and that is a hard and fast limit. I think that is so, is it not?—I am not quite sure.

2133. Anyhow, it is the regular thing?—Yes, the recognised thing.

2134. I have not heard that it works out hardly on the whole, though, perhaps, there may be individual cases of hardship.

2135. LORD CHIEF BARON.—They have no Intermediate Act in England—nothing to correspond to our hard and fast age limit?—On the other hand, all our Trinity College Entrance Prizes are open to students under nineteen, and there is no necessity for a girl to come in early.

2136. Mr. BUTCHER.—I think we heard something about Intermediate Middle Grade candidates being encouraged to come to the University by Exhibitions being given?—We have never had cases of it among

DUBLIN
Oct. 20, 1906.
Miss Gwynn,
Lady Registrar.

DUBLIN.
Oct. 20, 1906.
Miss Gwynn,
Lady Registrar.

women. These are offered by Sir John Nutting, and I believe they are open both to Senior and Middle Grade students who have distinguished themselves, but I understand they almost invariably go to Senior Grade students, and we have never had a woman Middle Grade student holding an Exhibition.

2137. I do not think one can generalise until one has had more experience and seen how the thing works out, but as regards the standard of the Entrance Examinations, to what would you take that to be equivalent—is it equal to the Senior Grade Intermediate?—It is difficult to say; every student must pass at Entrance in two languages, Algebra, Euclid, Arithmetic, History, and Geography; but in the Senior Grade a student can choose her subjects. It is very hard to compare the two.

2138. And there is no system of equivalent examinations in Ireland, such as there are in England, by which School Certificates are accepted for entrance to the Universities?—No, it is a new thing that the Intermediate certificates are accepted partially.

2139. Which are accepted?—The Senior Grade only.

2140. That is what I meant when I was trying to ask you to equate the standards?—The Senior Grade Certificate is accepted provided the student has passed in all the subjects; if not, we call upon him or her, as the case may be, to present himself or herself for examination in the missing subjects.

2141. Have you had any opportunity of judging how far the standard of the Entrance Examination at Trinity College corresponds with the standard of the Royal University Matriculation?—I believe the matriculation at the R.U.I. is looked upon as the more difficult, but as I understand it, that examination is one of the series of their University examinations, whereas our Entrance Examination is rather to test the fitness of the candidate for admission to the teaching of the University.

2142. I have heard that the Entrance Examination at the Royal is the harder, and I wanted to know how far your experience confirmed that?—It is very difficult for me to compare them at the moment, though one could, of course, easily find that out.

2143. I feel sure that the standard of the Entrance Examination has a good deal to do with the question of the age at which candidates come up, and if the standard at Trinity College was such as to encourage girls of seventeen to come here, it would, perhaps, be a doubtful gain?—I do not think that is so; as things stand in girls' schools, my experience would show that girls are weaker than boys in Arithmetic, Algebra, and Euclid, and a girl is not likely to come up prematurely for examination in those subjects.

LORD CHIEF BARON.—Girls may pass the Intermediate even in the Senior Grade without any Mathematical subjects; other subjects may take their place, such as Modern Languages, and so on.

2144. Mr. BUTCHER.—I am told that clever boys and girls can very easily pass the Intermediate Senior Grade at sixteen?—That is so; and that is why I should wish the age limit to be approximately eighteen.

2145. Would you explain a little more exactly who compose the class whom you call Honours students; does it mean that they have taken Honours in some one subject?—In one or more subjects—Classics, Mathematics, Modern Literature, &c.

2146. And all your students are Honours students?—Almost without exception.

2147. But all doing certain Pass subjects as well, which are also requisite?—Yes; I think that is so with the men also—they do not go in for Honours in both science and languages; all students must take Pass work as well as the Honour work.

2148. Of the whole number of women students, according to a statement we had presented to us earlier in the year (perhaps it may be different at this moment) it appeared that some sixty-six per cent. came from the Alexandra College; that is to say, there were fifty-six students out of a total of eighty-eight?—A large majority of our students have been formerly students at the Alexandra College; of these several have gone there for certain Classes preparatory to coming to Trinity.

2149. The claim of Alexandra College to have certain individual teachers recognised does not conflict, as I understand it, with the wish of Alexandra College in common with all the women's Colleges to have the Lectures within the University open to women—they do not desire that their own lectures should be

recognised exclusively?—Oh, no; I do not know that they would go so far as to wish to make it compulsory on the women students to attend there.

2150. I rather gathered that you understood their claim to mean that the lectures generally should be given at Alexandra College rather than at Trinity College?—They say they are satisfied with the provision for Honour students. The Honour student has to come to Lectures here, and if she were to take her Pass Lectures elsewhere it would be very difficult to arrange a suitable time-table both here and elsewhere so that she could attend both sets of Lectures.

2151. But would not the other institution have to adjust its time-table as best it could to the time-table of Trinity College?—I think it would be practically impossible, because each girl may desire a different group or combination, you see.

2152. I have seen elsewhere such a system at work; for instance, at Glasgow there is a Women's College, the Lectures of which are taken as equivalent to the Lectures given in the University to men; many of the women students there attend some College Lectures and some University Lectures, and between the two—no doubt by adjustments of the respective time-tables—they make up their complete Course?—Yes?

2153. That in itself would seem a reasonable arrangement?—But surely the women's College at Glasgow exists solely for the University of Glasgow, and it should be remembered that at Alexandra College there are at least four different kinds of students. (1) The large number of girls preparing for the Middle and Senior Grade Intermediate, and doing definitely secondary school work. (2) Another group working for the examinations in the Royal University. (3) A large number of casual students taking classes in one or more subjects which interest them. (4) The students who are preparing for matriculation in Trinity College.

2154. It points to this—that you would not recognise all the Lectures and all the Courses at Alexandra College, but you would do what is common in the University of London—recognise individual teachers and particular Courses? I mean you would assure yourselves that the standard is an academic standard and that the teacher is a qualified academic teacher. That is the only distinction?—I do not agree.

2155. Anyhow it would seem a proposal which has got a considerable academic precedent, I think?—Perhaps to some extent.

2156. About the mixed classes—do I understand that in Trinity College all the Medical Classes, or only those in the scientific branches of Medicine, such as Zoology, Botany, Chemistry, and so on, are open to women?—All the Lectures are open to women in the Medical School.

2157. Even in Physiology and Anatomy?—They practise dissections separately from the men; there is a very good dissecting room fitted up, and a Demonstrator attends there.

2158. But the actual Lectures they attend in common?—The Lectures they attend in common with the men.

2159. Dr. DOUGLAS HYDE.—Would you say that the admittance of women into Trinity College has been carried out with complete satisfactoriness on all sides?—Yes. I think the women graduates who fought the question are very well satisfied with the conditions now prevailing for their younger sisters. The women students are perfectly satisfied themselves, and I think that the gentlemen who have lectured and examined them would bear cordial testimony both to the good conduct and the industry and ability of our women students.

2160. And the opportunities given to women of enjoying these privileges within the walls of Trinity College have given rise to no sort of unpleasantness?—No.

2161. Nearly eighty per cent. of your women students go in for Honours?—Yes; attending the Lectures and presenting themselves for the Honours Examinations.

2162. Does not that tend to show that they are really earnest students?—Yes; and not only have they done well in the optional Honours Courses, but last year at Little-Go a compulsory examination which all students are required to pass, and at which the "mortality" is usually very high, all the women students passed successfully.

2163. For the Laboratory work you say they have separate benches. May I ask whether in the ordinary Arts Course one side of the room is reserved for

ladies, or do they sit on the same forms?—That is entirely at the discretion of the lecturer. Very often the women students are placed on the front forms, and it depends on the total number in each class, and on the proportion of men and women. In the Laboratory the women work together along one of the benches.

2164. In the ordinary Arts Course they go as they like?—As the lecturer chooses.

2165. In America I had a good deal of experience of this particular matter, and I wanted to know whether here the conditions were similar?—In Chicago I understand the students of both sexes mix freely, and segregation does not seem to mean there what it does here; the students have a common life together, which we should not attempt here.

2166. Supposing this Hostel were established, you

would wish to have it outside Trinity College?—Yes, and purely residential.

2167. You would not confine the advantages of that Hostel to students going in for Honours only?—Oh, no, I would have it for all our women students who needed such accommodation.

2168. Just for curiosity I would like to know whether you have got any girls from St. Mary's attending the Lectures at Trinity College?—We have four Roman Catholic ladies amongst our numbers, but I do not know if any of them were educated at St. Mary's.

CHAIRMAN.—We are very much obliged to you, Miss Gwynn.

The Witness withdrew.

DUBLIN.
Oct. 20, 1906.
Miss Gwynn,
Lady Registrar.

After a short adjournment,

W. H. THOMPSON, Esq., M.D., M.CH., SC.D., King's Professor of Institutes of Medicine, called in and examined.

2169. CHAIRMAN.—I think you come before us partly in your own capacity, as representing yourself, and also in another capacity as representing the King's Professors in the School of Physic?—That is so.

2170. You have in the latter character furnished us with a Statement of the King's Professors*?—Yes.

2171. And in the former capacity you have been good enough to furnish us with a Statement,† and also with a précis of your evidence. Those documents we have before us, and perhaps it would be better to take you first in your representative capacity. I think the conclusions you arrive at are these—that you ask us to hold: “(1.) That the ‘School of Physic’ be incorporated in the University of Dublin as the Professional School in the Faculty of Medicine; (2.) That the King's Professors on the Foundation of Sir Patrick Dun be accorded the rights and privileges of officers of the University”?—Those are the general conclusions which we have ventured to suggest, but if I may be permitted I would like to summarise the matter which is contained in the Statement presented as the “Statement of the King's Professors in the School of Physic.” It is, perhaps, unnecessary to say that there are four King's Professors, and that they are appointed by the College of Physicians. This foundation dates back to the year 1785. It was added to in 1800 by a further Act, which created a hospital, and this further Act of 1800 repealed, but re-enacted all the main provisions of, the original School of Physic Act. The provisions of the Act of 1800, § so far as the business of our Statement is concerned, may be summarised very shortly. First, it provided for the establishment of a group of King's Professors, elected and controlled by the College of Physicians, each of whom was to be paid an annual salary of £100 Irish out of the proceeds of Sir Patrick Dun's estate. Secondly, it provided for a group of University Professors elected, controlled and paid by the Provost and Senior Fellows of Trinity College. Thirdly, it provided for a hospital, to the erection and maintenance of which, was to be devoted the residue of the funds accruing from Sir Patrick Dun's estate, after the payment of the salaries of the King's Professors and certain other charges, including £70 a year Irish to be paid to a librarian for taking charge of Sir Patrick Dun's Library. The King's Professors were to lecture in Dun's Hospital, the University Professors in the medical buildings of Trinity College. Both sets of Professors were entitled to charge reasonable fees to students attending their lectures, such fees to be regulated in each case by the electing body. Both sets of Professors were to give clinical instruction in Sir Patrick Dun's Hospital, for which a fixed scale of fees was arranged. Part of these fees, namely, three guineas per annum, went to the support of the hospital. Some slight but important changes were made in the foregoing provisions by an amending Act passed in the year 1867.** These were for the most part suggested by the recommendations of the Royal Commission of 1851.

Disregarding for the moment the minor matters to which we have drawn attention in this Statement, we think it must be admitted that the provisions of the School of Physic Act have in not a few instances become unsuited to present conditions.

2172. May I just ask you this question: Were these Professorships in the same subjects—did they overlap in any way, or were they in different subjects?—They were in different subjects.

2173. So that the two sets of Professorships covered the whole of Medicine—they did not overlap?—It was what was called a Complete School of Physic at the time, and covered the whole range of subjects supposed to be necessary at that time. As a matter of fact there was no completion about it, as we regard matters nowadays. To resume my summary, I was observing that we think it must be admitted that the provisions of the School of Physic Act have in not a few instances become unsuited to present conditions. For instance, the dual control which was established by this Act can hardly be claimed as satisfactory, though in our Statement* we have disapproved of the way in which it has been, to all intents and purposes, extinguished—namely, by first suggesting, then assuming, and afterwards acting on the assumption, that the School of Physic in the University of Dublin is something wholly different from the School of Physic founded by Statute.

2174. One has been called the School of Physic in Ireland, the other the School of Physic in the University of Dublin?—As a matter of fact, School of Physic in Ireland is hardly a correct title; it is simply School of Physic, and is called so in the body of the Act. The title of the Act is “An Act for founding a Complete School of Physic in this Kingdom” (referring to Ireland). In consequence, the name School of Physic in Ireland has come to be applied to that foundation very generally, but it is, correctly speaking, the School of Physic. It came about that in the course of time the provisions for the dual control were to all intents and purposes extinguished, and it has become a fixed belief with many people that the School of Physic in the University of Dublin is quite a different thing from the School of Physic founded by Statute. In 1879 a medical school committee was appointed by the Board of Trinity College to manage the affairs of the School of Physic, subject to the general control of the Provost and Senior Fellows; and since then the College of Physicians has had no voice in its management. It is not to be understood that we complain of the actual doings of the committee in the working of the School. On the contrary we have little but approval to express for this form of management. We do, however, point out that it is at variance with the provisions of the Act, and further that the King's Professors have not been given a proportionate representation on the Committee.

2175. Your idea would be as I understand, that it should be enacted that the present status should be the legal status as well as the *de facto* status?—The legal status has been, so to speak, got round.

2176. But your desire is that the existing status should be legalised?—Not quite. Shall I go on with what I was saying.

2177. If you please?—The foregoing was the first point that we wished to call attention to—the fact that the provisions of the School of Physic Act cannot be claimed to be in correspondence with the present conditions. The desire to escape

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Thompson,
Esq., M.D.,
M.CH., SC.D.

* See page 391.

† Appendix to First Report (Cd. 3176) page 69.

** 30th Vic. cap. 9.

‡ 40th Geo. III., cap. 84.

DUBLIN.

Oct. 20, 1906.

W. H.
Thompson,
Esq., M.D.,
M.CH., SC.D.

from the dual control accounts also in part for the series of steps which culminated in the promulgation of what we have called in this joint statement the prohibitory claim of 1886. This is a matter affecting our position somewhat seriously, and perhaps I might call attention to it a little more fully than that mere reference.

2178. Please tell us anything which you may desire should be before us?—At one period, in 1867, a distinction was attempted to be drawn in the Calendars between the School of Physic in Ireland and the School of Physic in the University of Dublin. This nominal distinction would be of little consequence had it not led to the practical disregarding of the dual government of the School of Physic. We quote here from the Calendar of 1867 in order to draw attention to the way in which this distinction is first made. For instance—

2179. We have got that in the Memorandum?—Yes; here it is said to be a School of Physic in the University of Dublin under the joint control of Trinity College and the President of the College of Physicians. Then later on it speaks of the School of Physic in Ireland as a corporation governed in the same way. Then for some years the joint control continued to be expressly acknowledged over both these schools, the School of Physic in the University of Dublin and the School of Physic in Ireland. In 1870 the acknowledgement of the joint control of the School of Physic in the University of Dublin ceased, and then in 1885 the acknowledgement of the joint control of the School of Physic in Ireland also ceased. First there was the cessation of the acknowledgement of the joint control of the School of Physic in the University of Dublin, and then the cessation of the acknowledgement of the joint control of the School of Physic in Ireland. The year following that cessation, 1886, came the paragraph which appeared in the Calendars from 1886 to 1900, and is now in a special supplementary volume to the effect that no person can lecture or demonstrate in the laboratories or buildings without the permission of the Provost and Senior Fellows. We think that the desire to escape from the dual control accounts for the series of steps which thus culminated in what we have called the prohibitory claim.

2180. In point of fact although two schools are mentioned there was only one school all the time?—Yes, only one school all the time.

2181. It is a curious piece of nomenclature?—Then in other ways the School of Physic Act has come to be unsuited to the present needs. The terms of the Act prevent continuity of tenure of their posts by the King's Professors, and the University Professors of the School of Physic, and consequently the Act stands in the way of a retiring allowance being provided for them. We know of no instance in which pensions are attached to Professorships, terminable after periods of from five to seven years. These are the periods for which these Professorships in the School of Physic are tenable. The term is five years for the University Professors, and seven years for the King's Professors.

2182. During all this time has the College of Physicians elected to the King's Professorships?—Yes.

2183. They have continued to do that?—Yes, it is about the only provision of the Act which is still observed.

2184. They have had no control?—The whole of the control has been exercised by Trinity College?—Yes, since the School Committee was appointed.

2185. Previous to that?—The College of Physicians exercised control. For instance, this is the last resolution passed for the government of the School by the College of Physicians, October 8th, 1878: "It is ordered that in future the Institutes of Medicine and Physiology shall be a winter course and Practical Histology a summer course." The following year the Medical School Committee was appointed, and since then Trinity College has exercised the whole government.

2186. The College of Physicians did not desire to exercise their powers?—They were not asked.

2187. I suppose they would have acted?—They were excluded, but no complaint has been made.

2188. They have never complained?—They have not complained.

2189. It looks very like acquiescence?—It does look like that, sir.

2190. Perhaps you might just allow me to ask a further question. Up to the present time they have never complained of the whole management being taken from them?—There has been no actual complaint, but in a private capacity I know there has been a great deal of dissatisfaction, although they have never expressed it.

2191. It has not come before us in any form. Do you propose they should retain the power to elect the King's Professors?—I could not answer that question in my representative capacity.

2192. Suppose you put that aside and answer for yourself?—We say in our Statement that we confined ourselves for the most part to the difficulties now found in working the School of Physic Act. I think the difficulties themselves are such as would suggest immediate joint action. It might be possible ere long to get the two bodies to make a joint recommendation to the Commission which would be satisfactory to all parties. There is a project with a view to getting a Joint Committee, but until it has really taken shape I could not explain it any further than that it suggests they might be brought into a Joint Committee to consider this School of Physic Act, and see if something better suited to present conditions could not be substituted.

2193. Would you recommend that the School of Physic should be incorporated with the University as the Professional School of the Faculty of Medicine? Would your proposal carry with it the appointment of the Professoriate?—That would not be our idea. We carefully abstain from recommending any alteration. We were appointed by the College of Physicians. We do not recommend any alteration in the mode of appointment. We recommend that the School of Physic as it is, should be given by Statute a position which it has only by courtesy.

2194. There seems to be this difficulty if that be carried out, that with the right of appointing Professors to Chairs you will have an external body appointing to the Chairs of the University of Dublin?—I am quite aware of that. It does not seem to us entirely incongruous. I think there are Chairs to which appointments are made by Boards of Electors in Cambridge University where the electors have no other connection with the University.

2195. But these Boards who make the appointments are regulated by the University?—Yes, appointed by the University.

2196. These Boards are really under the control of the University?—The old provision for electing King's Professors was by means of a Board which consisted of five members, three from the College of Physicians and two appointed by Trinity College. And then when that was done away with in 1867, the whole body of Fellows were made the electors of the King's Professors. The provision before that date was appointment by a Board of five Electors.

2197. Has this Statement of yours been communicated to the College of Physicians?—We have sent it to them, but they have not considered it so far. It is before them. We laid it before them.

2198. We should have difficulties in acting without hearing them?—They had at the same time under consideration whether they should send forward a representative to give evidence in support of their own Statement. I understand they decided that they would not send forward a representative to give oral evidence.

2199. We could not go into that without hearing them?—It would help considerably if the Commission expressed a wish that a Joint Committee should consider the whole matter.

2200. CHAIRMAN.—Is there anything further that you want to say on that part of the case?—Well, there are certain points I have noted here in this memorandum of my oral statement which I wish to make. The question of the continuity of tenure of Professorships in the professional schools of the University was brought under the notice of the Governing Body of Trinity College in 1874 in connection with the changes contemplated in the mode of government of the College. In reply to the representation of the Professors, the Registrar of the Board, Dr. Hart, informed them by letter, dated 28th February, 1874,

that the Board proposed to promulgate a decree (which they afterwards did), for rendering certain stated Professorships tenable for life. The Registrar then added—"The Board do not propose any change in the tenure of other Professorships except those in the Medical School, for which an Act of Parliament will be required." But notwithstanding pressure on the part of the Professors of the Medical School, no further steps were taken. Then another point arises in connection with the rule under which certain Professors of the School of Physic, not engaged in the practice of their profession, are by right of office entitled to act as clinical teachers in Sir Patrick Dun's Hospital. This is not any longer suited to present conditions as regards the Professors of Anatomy and Physiology, and is, as a matter of fact, now inoperative. Nor can it be considered a satisfactory rule that a Professor in practice should lose his clinical appointment when he ceases to deliver lectures in the Medical School. There are also provisions in Section XI. of the School of Physic Act of 1800 with regard to the payment by students of certain fees to the Registrar of Sir Patrick Dun's Hospital which can no longer be acted upon, and which in consequence have been neglected.

2201. What about the fees?—Section XI. of this Act begins—"And be it enacted by the authority aforesaid, that the said King's Professors and their successors shall read and give clinical lectures" at least two days in each week during the session, and then follows the provisions about giving these lectures, "and every pupil who shall attend the said lectures shall pay to the Professor whose lectures he shall attend the sum of three guineas," and before that he shall be admitted to attend the said lectures "he shall enter his name with the treasurer of the said hospital, and shall pay to the said treasurer for the use of such clinical hospital the sum of twenty guineas unless such pupil shall have been matriculated in the University of Dublin or of Oxford or of Cambridge according to the statutable forms of such Universities respectively, and shall have continued his studies in Arts under a tutor in one of the said Universities for the space of two years at least, in which case the pupil shall only pay the sum of three guineas.

2202. That is, he only pays the sum of three guineas in the latter case?—Only three guineas. In our school students go to hospital before two years of Arts instruction, but the twenty guineas is not enforced. Then there is the last point referred to on this verbal Statement. The Act did not provide for the statutory recognition of the School of Physic as a Professorial School in the University of Dublin. In consequence the King's Professors, on the foundation of Sir Patrick Dun, are officers of the University only by courtesy, and that of very recent date. We wind up with the statement to which I referred a few moments ago, that we were conscious of the need for stating the difficulties, and merely making general recommendations.

2203. You think it would be possible to secure the co-operation of the College of Physicians to a scheme for amending the Act?—I have every reason to think that it would be possible.

2204. LORD CHIEF BARON.—I think it would.

2205. CHAIRMAN.—It seems to us it would be better to leave it. Would it not be better if we did not go into the inquiry into that business immediately?—It would.

2206. I think it would clear up the matter very much if you could agree as to what your points of difference even were?—If it came as a ruling from the Commission that some steps should be taken in that direction I am sure it would aid the object very much. The two parties, the Professors and the Fellows of the College of Physicians, are wishful that such steps should be taken.

2207. Will you ask them to consider the matter. That would be better than going into the thing fully now.

2208. LORD CHIEF BARON.—Quite so.

2209. Sir THOMAS RALEIGH.—It would be much better.

2210. LORD CHIEF BARON.—I do not think that this Joint Statement has been brought to the notice of the College of Physicians. Your other Statement I think was published in the Appendix to our First Report.*

2211. CHAIRMAN.—It has been furnished to the College of Physicians. How long ago?—(Dr. Thompson)—

On the second of this month it was sent into the Secretary, and he would receive it on the third by post.

2212. I think we may with propriety express to the College of Physicians our desire that they should meet the joint representatives of the King's Professors and consider the terms of the Act of 1800 and the relations between them, and whether they can agree upon a statement, or desire to present a case to us.

2213. Sir ARTHUR RÜCKER.—Trinity College is not interested? (Witness)—Yes, it is.

2214. CHAIRMAN.—Would it not be better to include everyone interested?—Certainly it would be better to adopt that course. If the other members of the Commission are agreeable we will adjourn the further consideration of the matters arising out of that statement for the present, directing our Secretary to communicate with the Royal College of Physicians and Trinity College, and inviting them to meet you and see if they can arrange about the questions that are in dispute between you?—I do not think anything would suit our wishes better.

2215. You think that would be a very desirable course?—I think so.

2216. LORD CHIEF BARON.—It is the best we can suggest to them.

2217. CHAIRMAN.—When do you think we may expect a Statement?—I should say the next sitting in February.

2218. LORD CHIEF BARON.—We shall not be sitting in February?—We might do it some time in November.

2219. CHAIRMAN.—It would not take very long to have the matter fully discussed?—I think it would require fully a month.

2220. Mr. KELLEHER.—The Board of Trinity College would have to be consulted upon it.

2221. LORD CHIEF BARON.—Of course.

2222. CHAIRMAN.—We want a joint action on the part of the two bodies chiefly interested in the School of Physic—the Board of Trinity College and the College of Physicians? Do you think it would take a long time?—Well, the College of Physicians is a large body, and everybody might wish to have something to say with regard to it.

2223. Sir ARTHUR RÜCKER.—The King's Professors would be included?—I think so. In all probability it would be referred to a joint committee, which, as a matter of course, would include representatives of the King's Professors and the University Professors.

2224. LORD CHIEF BARON.—We will give them a month.

2225. CHAIRMAN.—We meet on the 7th November, and if they are not ready then we will give them to the 20th.† You have made a statement as representing the King's Professors. Now, you have another representing your yourself, enumerating what changes you would suggest. We shall be glad to hear your views on that subject?—I should like to go into this—an additional Statement‡ which I sent in quite recently relative to the fees payable by medical students of the School of Physic with suggested reductions, also to prizes and scholarships and suggested additions. You have not got it in the Report, but I have it here. I had to try to correct this, and give it in as a correct copy. The facts set forth in the Statement are under the heads of the inquiry: what steps are proper to be taken to increase the usefulness of Trinity College, Dublin, to the country; secondly, provision for post-graduate study and research. I propose to lay before you, first, some facts in relation to the fees of the School of Physic and the University of Dublin under the Act. The table sets forth the fees payable by students in the Medical School proper. The sum total of these fees for the four years amounts to £67 4s. The second head I give for general hospital instruction, £37 16s; and, third, I give the fees for special hospital instruction, £17 17s. And then I give degree fees, £10 and £17, altogether £27. The total medical fees amount to £149 17s., to which Arts fees are to be added, making the total for a graduate of medicine £233 1s. For comparison, I give the corresponding fees through the Queen's College and the Royal University not for the purpose of advocating equality of fees, but it gives the comparison, and will show in some cases our Dublin University fees to be unnecessarily high, and also indicate where a reduction might be made. For instance, the fees payable under heading I.

DUBLIN
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Oct. 20, 1906.
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W. H.
Thompson,
Esq., M.D.,
M CH, SC.D.

* Appendix to First Report (Cd. 3176), 1906, page 69.

† Note by Secretary.—A joint Statement was subsequently furnished and is printed at page 398.

‡ See page 396.

DUBLIN.

Oct. 20, 1906.

W. H.
Thompson,
Esq., M.D.,
M.Ch., Sc.D.

2226. This is hardly within the scope of our inquiry?—I would suggest that it is in one respect. They are the Hospital Fees fixed by the School of Physic Act.

2227. The Act of 1800?—Yes, the Act of 1800; and the Act for the consideration of which the three bodies you have invited are to meet.

2228. Won't that prevent our going into it at present? I don't think we are likely to settle fees. Still, go on, if you think it important?—The School of Physic Act will have to be done away with if anything is to be done in the alleviation of hospital fees. My views with regard to the suggested reductions are here. May I not give them?

2229. CHAIRMAN.—Yes, but I don't think we shall legislate upon it.

2230. Sir ARTHUR RÜCKER.—Would we not be in a better position to deal with it when we have the joint report from the three bodies?—We shall have to consider the question of fees sometime.

2231. We shall lose touch with it in the meantime. I would rather consider the whole question when all the facts are before us?—May I hand this in as a correct statement?

2232. CHAIRMAN.—This is a revised edition of the figures which you wish to substitute for one already sent in?—Yes.

2233. Sir THOMAS RALEIGH.—Did you get those figures from Belfast or did you work them out yourself?—I worked them out myself, but I had previously done so in Belfast as Professor.

2234. What I want to know is, would the Belfast people admit the correctness of them?—They were published in the *British Medical Journal*.

2235. As their own total?—Yes.

2236. Higher fees have a deterrent effect, to a certain extent, on the number of students entering the School?—Yes. I don't think that some of them can be justified. I have suggested the abolition of the *Licet ad Examinandum* fees of £10. In 1864 the Board of Trinity College suggested that a fee of £5 should be charged on the *licet* certificates for the final examinations in medicine and surgery, the proceeds to be handed over to the governors of Sir P. Dun's Hospital for the support of surgical beds. At that time it was not necessary to take the only degree in surgery which the University then conferred—the M.Ch. The diploma, on which no *licet* fee was charged, was sufficient for qualification. Some years later the B.Ch.—Bachelor of Surgery, was introduced. That increased the *licet*

fees of £10 for the purpose of giving it to Sir Patrick Dun's Hospital to make it a medico-chirurgical hospital for chirurgery; so that the students were taxed to the extent of £10 for that purpose.

2237. LORD CHIEF BARON.—Not by statute?—I mean by Trinity College statute; it was done by order of the Board.

2238. It was not by King's Letter. It was a matter the Board itself could alter?—Yes; the Board had the power to alter it. The hospital receives between £300 and £400 a year in this way. Of course it would be a hardship to abolish it without some compensation.

2239. CHAIRMAN.—We should refer this to the new Governing Body, if there is to be a new Governing Body?—Yes; but one thing that cannot be dealt with, except by legislation, is the general hospital fee of twelve guineas.

2240. That is the Act of 1800?—Yes.

2241. There is a strong reason for dealing with that?—Yes. There is only one thing more I wish to refer to; it has no reference to the reduction of fees. I don't wish to say anything further about that at present. But there are some matters in the first Statement which I sent in that require slight correction. It is mainly with regard to a matter of history.

2242. LORD CHIEF BARON.—Then correct it now.

2243. CHAIRMAN.—This is a different document. If there is anything that you wish to correct in it you may mention it; but it is printed already in our Appendix, and cannot now be altered. If you wish to supplement it we have no objection. It has been already published and presented to the Crown in our Report. If you think the correction is material you can state it now?—Well, it is a historical statement, a statement which might be referred to as reliable from having appeared in your Report.

2244. What is the correction?—It is not very long. It has to do with the relations between the new School of Physic and Trinity Hall, on page 2—the condition that Trinity Hall should be handed back. It was not really a condition that Trinity Hall itself should be handed back, but that the documents relating to the transfer of Trinity Hall should be given up.

2245. CHAIRMAN.—I think the better way would be to write a short Memorandum, embodying the explanation you wish to make, and to send it to our secretary. The paper you sent in has been already printed and forms part of the Appendix to our First Report, and we cannot alter it now?—(Witness).—Very well; I will do that. It will be very short.

The witness then withdrew and the Commission adjourned until Monday.

SIXTH DAY.

MONDAY, OCTOBER 22ND, 1906,

AT 10.30 O'CLOCK, A.M.,

At Trinity College, Dublin.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman);
 The Right Hon. C. PALLIS, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland;
 Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.SC., LL.D.,
 F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D.,
 D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.;
 S. B. KELLEHER, Esq., M.A., F.T.C.D.;
 and J. D. DALY, Esq., M.A., Secretary.

The Rt. Hon. GERALD FITZGIBBON, LL.D., Lord Justice of Appeal in Ireland, and The Very Rev. J. H. BERNARD, D.D., D.C.L., Dean of St. Patrick's (Representatives of a Special Committee of the General Synod of the Church of Ireland), called in and examined.

2246. CHAIRMAN.—Lord Justice and Mr. Dean, I believe you appear before us under a Resolution of the General Synod of the 25th April of this year, under which a Committee was appointed to deal with this question; and in accordance with that resolution, you have presented to us a Statement* of the Special Committee appointed by the General Synod of the Church of Ireland to bring before the Royal Commission on Trinity College, Dublin, and the University of Dublin, the present position of the Divinity School connected with Trinity College, Dublin, and the claims of the Church of Ireland upon that School and upon the College and University. That Statement, which you have been good enough to send to us, you have divided into five or six heads, and we should like to hear what you have to say in support of the propositions contained in that statement?—(Lord Justice FitzGibbon) The Dean and I have been appointed by the Committee to which you have referred to give evidence in support of the Statement which the Committee have presented. At the outset let me remind you that the Statement is not confined to the question of the Divinity School, but it also extends to the question of the claims of the Church of Ireland upon the College and University. We do not represent and we are not authorised to represent, the entire of the Governing Body of our Church, and we understand that two of the Bishops have been deputed to speak for their "House," as we call it under our Constitution. We are anxious, if you will kindly permit us, in the first instance, to remind you that what we claim to call the Church of Ireland consists of 581,000 people, and has hitherto supplied more than 70 per cent., going nearly as far as 75 per cent., of the students of the University of Dublin. We are both of us fully impressed with the idea that the subject matter of our inquiry to-day—that is, the Divinity School, and the connection of the Divinity School with the University of Dublin—is one vital to the Church in respect of continuing to it what we regard as almost essential to its existence, and certainly essential to its existence as a body, such as it is at present, having an educated clergy who have the confidence of their flocks, and who at the same time are supplied with the same standard of education and culture as the highest of those whom they have to guide. In order to explain why we do not represent the entire of the Governing Body of our Church, it will be necessary for me to give you some information about the Constitution of the Church. I consider that necessary also when we come to consider some of the suggestions which have been made to you, in order that you may know the details of the working of the machine of which you are asked to increase the usefulness, when applied to the particular Church with which we are concerned. Therefore, if

you will allow me, I will, as shortly as I can, explain the Constitution of the Church to you, because it is a matter upon which we are well aware that there is a good deal of misapprehension, and, very frequently, I may say, great ignorance. I believe that by some we are regarded as a more or less undisciplined rabble; I know that by a great many we are regarded as a set of involuntary Nonconformists; but, as a matter of fact, we are a body established by law, recognised by statute, having legal rights and obligations, and under the control of a very artificial, but at the same time very effective, and actually working constitutional system. The legal foundation of the Disestablished Church rests on Section 20 of the Irish Church Act, 1869.

2247. Which Chapter is that?—32 and 33 Victoria, Cap. 42. Before the Union, I think you will find that in the documents that you have before you in the Appendix to our Statement, *ecclesia* is used of the Established Church according to the law of the Realm at the time, and the Irish Established Church—the Church of Ireland—although entirely independent of the English Church, was in all respects identical as regards government, doctrine, and every thing concerning "conformity" with the English Church. The provision of the Act of Union is important, because what it did was, in a single sentence—pronouncing that the thing was to be for ever—to unite the Church of Ireland and the Church of England into "one Protestant Episcopal Church, under the name of the United Church of England and Ireland." That was to abide for ever, and it did, as a matter of fact, abide until January 1st, 1871. The Church Act passed on July 26, 1869. When it became law, there was a period of interregnum until January 1st, 1871, during which the Church was in a sort of transition state, and I have to call your attention to what its powers were during that time. New appointments were put an end to, and the property of the Church was captured from the date of the Act. Certain powers were given to the Church and to the State to carry on in a temporary way until January 1st, 1871, and on that date the Church started as an entirely independent body. One provision of the Act which is material for the present purpose is the short section which altered the Constitution of the Church—it is section 2. "On and after the 1st day of January, 1871, the said union (which I have just quoted for you) created by Act of Parliament between the Churches of England and of Ireland shall be dissolved, and the said Church of Ireland, hereinafter referred to as the said Church, shall cease to be established by law." You will observe that the dissolution is confined to the union created by Act of Parliament, and the establishment that is to cease is the establishment by law. The Church, therefore, reverted to whatever its position was before it was established by law, and

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* Appendix to First Report (Cd. 3176), 1906, page 82.

DUBLIN,

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in no other respect was it altered. The fundamental section 20 is the source of all our rights and obligations: "The present ecclesiastical law of Ireland, and the present articles, doctrines, rites, rules, discipline, and ordinances of the said Church, with and subject to such, if any, modifications or alterations, as after the 1st of January, 1871, may be duly made therein according to the constitution of the said Church for the time being, shall be deemed to be binding on the members for the time being thereof, in the same manner as if such members had mutually contracted and agreed to abide by and observe the same, and—now comes property—shall be capable of being enforced in the temporal courts in relation to any property which under and by virtue of this Act is reserved, or given to or taken and enjoyed by the said Church or any members thereof, in the same manner and to the same extent as if such property had been expressly given, granted, or conveyed upon trust—mind the trust—to be held, occupied and enjoyed by persons who should observe and keep, and be in all respects bound by the said ecclesiastical law, and the said articles, doctrines, rites, rules, discipline, and ordinances of the said Church subject as aforesaid." It was Lord Westbury who put in that provision about trust, and said he placed the Church of Ireland under a perpetual obligation by transferring the foundation of our property rights from the shifting sands of contract to the rock of trust. You will therefore see that you have to deal with a body all of whom are bound by a statutory contract. Every individual member of the Church is bound by a statutory contract to obey the old law until altered, and all the property with which the Church has to deal is held on trust for people who are so bound, and for none else. Now, the origin of our Constitution is to be found in section 19. We had in Ireland, among many other peculiar things, the Convention Act of 1760, passed for the purpose of preventing anything like representative assemblies in this country, and section 19 repealed it at once. You will observe that section 20 deferred our power of modifying the Ecclesiastical Law until the 1st of January, 1871.

2248. I do not find that in the text of the section—the date you mentioned?—"The present ecclesiastical law subject to such modifications as after the 1st of January, 1871, shall be made." The power of alteration did not come into force until the 1st of January, 1871.

2249. The text, as I have it, runs, "Subject to such, if any, modifications or alterations as may be duly made therein according to the constitution of the said Church"—The date must have been left out of your copy; I am reading from the Act as it was passed.

2250. LORD CHIEF BARON.—The Chairman is reading from the revised statutes?—We have been obliged to put an end to using them at all. They are often misleading.

2251. CHAIRMAN.—The date has been cut out?—Yes, by some gentleman revising. It is quite plain that he treated the date as "spent," and cut it out to save printing. Then section 19 is important. "From and after the passing of the Act—that was July 26, 1869—there shall be repealed and determined any Act of Parliament, law, or custom, whereby the archbishops, bishops, clergy, or laity of the said Church are prohibited from holding assemblies, synods, or conventions, or electing members thereto for the purpose of making rules for the well-being and ordering of the said Church; and nothing in any Act, law, or custom, shall prevent the bishops, the clergy, and laity of the said Church by such representatives, lay and clerical, to be elected as they, the said bishops, clergy, and laity shall appoint, from meeting in General Synod or convention, and in such Synod or convention"—I ask your attention to the extended power we have got—"framing constitutions and regulations for the general management and good government of the said Church, and property and affairs thereof, and the future representation"—that means after the 1st of January, 1871—"of the members thereof in diocesan synods, general convention or otherwise." In 1870, therefore, a Convention was got together, in which, by a very hasty and rough method, the bishops, clergy, and laity were represented, and that Convention framed a provisional constitution, founded upon a Declaration which, as we understand it, takes very much the place in our Church that the Declaration of Independence takes in America; that

is to say, it is a fundamental document which nobody can shake. There are some provisions in it to which I have to ask your attention. You may think I am wandering, but it is really for the purpose of proving to you how separate the Bishops are from the portion of the Church that we represent, and also of explaining to you how it is that, although we are in the same interest, the Bishops, and Dean Bernard and I are really appearing for independent parties.

2252. I am sure that anything you think relevant we shall be glad to hear?—I shall not trouble you with the religious part of the matter—possibly the Dean will—but the second paragraph of the Declaration contains this, which I think important. "The Church of Ireland will continue to minister the doctrine, sacraments, and the discipline of Christ, as the Lord hath commanded; and will maintain inviolate the three Orders of Bishops, Priests or Presbyters, and Deacons in the sacred ministry." Then follows this article:—"The Church of Ireland doth receive and approve of the Book of the Articles of Religion, commonly called the Thirty-nine Articles . . . also the Book of Common Prayer . . . adopted by the Synod holden in Dublin A.D. 1662. . . . And this Church will continue to use the same, subject to such alterations only as may be made therein from time to time by the lawful authority of the Church"—which was to come into force on the 1st January, 1871. Then there is this also:—"The Church of Ireland will maintain communion with the sister Church of England, and with all other Protestant Churches agreeing in the principles of this Declaration." This, I think, for all practical purposes, includes the Episcopal Church of Scotland, and the Episcopal Church of the United States of America; it certainly includes those, and it may include others.

2253. And the Episcopal Church of the Colonies, I suppose?—You probably know better than I about the Colonial Churches, but I understand that according to the Constitution of the Church of England these Colonial Churches are only branches of the Church of England. I may be wrong in that, but I know that in Bishop Colenso's case they sought to make out that they were so. Then, the Church of Ireland, after claiming its authority from a higher source, declares that "a General Synod of the Church of Ireland, consisting of the Archbishops, Bishops, and of representatives of the Clergy and Laity, shall have chief legislative power therein, and such administrative power as may be necessary for the Church, and consistent with its Episcopal constitution."

Immediately after the Act came into force the first General Synod was called, and its constitution is important. I will begin at the bottom. The unit is the Parish Church or Congregation. Every male over twenty-one years of age who signs the formal declaration that he is a member of the Church of Ireland, and that he either has property, or resides, or is an accustomed member of the Congregation in any parish church or chapel, is entitled to be registered as what we call a vestryman of the Church. Being so registered he becomes entitled to vote in electing members of the Diocesan Synod, which includes representatives of the parishes, each parish church and congregation is entitled to be represented by every clergyman who is either beneficed or licensed in it, and by two laymen for each of those clergymen, and those two laymen are elected by all the males who have signed the declaration. I myself was at first—in 1871—the representative of a little country parish; I am now a representative of a Dublin parish; my present constituency is about 1,100; my original constituency was about thirty. They vary, of course, in size, but the number of lay representatives is regulated entirely by the number of clergy. There are two laymen for every one clergyman in the Diocesan Synod. These meet once a year, and by the fifth chapter of our constitution they elect Diocesan representatives to the General Synod. The General Synod consists of 416 laymen and 208 clerics, and these are divided amongst the thirteen dioceses of Ireland in a compound and more or less complicated proportion to the numbers of clergy and the numbers of laity in the various places. Where the laity are very numerous and the clergy are comparatively few, the clerical representation is limited, but there are places where the clergy are numerous and the laity are comparatively few, and there the clerical representation is larger, but between the two the whole House of Repre-

representatives consists of 624 members. It will, perhaps, give you an idea of the way the thing works if I tell you that the Dublin Diocesan Synod, for example, consists of about 780 people, one-third of that number are clergy, and there are two-thirds of laymen added to them, which make a Synod of 780 persons, and this Synod very frequently occupies a much larger amount of what I may call the newspaper attention of the public than the General Synod, which is the Governing Body. These 780 people are represented in the General Synod by twenty-nine clergy and fifty laymen, each order electing its own representatives, who are elected every three years. I may say that ever since 1885, at these triennial elections, my fellow-churchmen in Dublin have always put me at the head of the list. I was not in the Convention nor in the General Synod of 1871, because I then believed that the Church would be better without its connection with the State, and I never had anything to do with its affairs until after it became independent.

Now, I have to call your attention to the way in which the work is done, particularly with reference to the matters with which you will have to deal—that is to say, who are the people who are really charged with and have the power of dealing with the education and the doctrine and the conduct of the clergy, and what are the limits of their power. The Synod consists of two houses, which sit together. “The General Synod shall consist of two Houses, namely, the House of Bishops and the House of Representatives, but both Houses shall sit together in full Synod for deliberation and the transaction of business,” except in certain cases with which we need not trouble. The House of Bishops consists of all the Archbishops and Bishops for the time being. The House of Representatives consists of 208 representatives of the clergy and 416 representatives of the laity. These are elected by the clerical members and the lay members respectively of the Diocesan Synods. Neither order has anything to do with the electing of the representatives of the other order for the General Synod, and the Dean has for many years, I think, even before he was a Dean, been one of those who have been elected by his clerical brethren in the diocese of Dublin exactly as I have been by the laity. When we so meet, with the Bishops on the bench in full deliberation with us, there is a provision that if at any time the Bishops express a wish to consider separately any matter in debate the further discussion of that matter shall be postponed until the Bishops shall have had an opportunity of so doing. The Bishops shall vote separately from the representatives, and no question shall be deemed to be carried unless there be in its favour a majority of the Bishops present, if they desire to vote, and a majority of the clerical and lay representatives present voting conjointly or by orders; provided always that if a question affirmed by a majority of the clerical and lay representatives, but in favour of which there shall not be a majority of Bishops, shall be re-affirmed at the next ordinary session of the General Synod by not less than two-thirds of the clerical and lay members voting conjointly or by orders, it shall be deemed to be carried unless it be negatived by not less than two-thirds of the then entire existing order of Bishops, the said two-thirds being present and voting and giving their reasons in writing. Accordingly, you see, nothing can pass the General Synod unless it has in its favour a majority of both orders, and unless, in the case of a difference of opinion with the Bishops, it has been re-affirmed, and then not negatived by at least two-thirds of the Bishops. It is on the analogy of that provision, I have no doubt, that our Bishops have desired to be represented separately before you; and I have given you this explanation because I wanted you to understand that it is no indication of any difference of opinion amongst us, but in the exercise of their own constitutional right, that we do not appear with them. Then there is another very important provision, that members of the House of Representatives shall always vote together, unless on a division being called, a division by orders is asked for by not less than ten people. If that is done, there must be a division by orders; therefore each order has a veto upon the other. It is a most remarkable proof of the working of this Constitution that, although we have revised the Canons and Liturgy of the Church, and although for a period of ten years there was a most bitter division of opinion, and constant debate, upon all the smallest details of business of that

kind, the last time that the General Synod of the Church of Ireland called for a division by orders was in the year 1894. We have never divided by orders since, and the last division by orders that was asked for was on the question whether one of the Canons should be further revised, and it was negatived—my impression being that it was negatived by a majority of each order—and we have never acted upon that power since.

I ask you, therefore, to remember that our Bishops are independent; they have their own powers, and they are a House by themselves. Our Orders also are independent, and they can each of them have a veto upon the other. Therefore, you are dealing with a body which has three orders of legislators in it, and the legislative authority of the Church is of a character by which it is impossible that any change of doctrine, or of ritual, or anything of that sort, can ever be brought about except with the concurrence of the three orders. There is another very strong provision—that nothing relating to doctrine or to ritual can be passed, in the way of change, unless it is first brought in by resolution in one session, and then passed as a statute in the next, and also unless it is passed by a two-thirds majority, in the case of a vote by orders being asked for, of each of the orders of the Church. There was a considerable body of laymen who were at first very anxious to make a great many changes, and there were, on the other hand, some clergy who were very anxious to make none; and, I may add, that the work was finished with the result I have pointed out about 1881.

I now come to the Statement, which is in a sense my brief, and I would ask your particular attention to the prayer. It is divided into several parts. The first part is with reference to the connection between the Church and the University; the second is to establish the proposition that the connection has been beneficial to both the one and the other; the third is to point out the anomalous condition of the present Governing Body of the Divinity School; and, lastly, what we propose by way of reforms. Then, to sum up:—We first ask that this connection shall be continued. Then, in order that the administration of the School may be carried on in a manner satisfactory to the Church of Ireland in future, we ask that the government of the School be transferred to a new Academic Body in communion with the Church of Ireland, and including persons of recognised authority as Theologians, with some representatives of the Episcopal Bench. I ask you to remember what Trinity College is. It is a school qualifying those who go through it for admission to the profession of the Church, and under the propositions I have read from our Declaration of Independence, the Episcopal authority is the only authority by which any person can be admitted to Orders in the Church. We are as strictly an Episcopal Church as any other Church on the face of the earth, our Ordinal is identical with that of the Church of England, and we have bound ourselves by contract to maintain inviolate the three orders of Bishops, priests, and deacons.

2254. But are not the function of the School admitting to Orders, and the function of the School admitting to a degree to be considered separately, and is not the latter the only one which is academic?—With regard to the Faculty of Theology and the power of giving Degrees, that may be so. But the Divinity School in the University of Dublin—I am going to give you facts to show it—is a training school for the education of the Clergy; I will show you for whom and for how many in a few moments. The object of the Divinity Testimonium is as a qualification for Orders, and it is accepted by the Bishops not only of our Church, but of the English Church also. The Bishops will be able to tell you more than I can about this, but it is really as a qualification for admission to Orders that the Divinity Testimonium is sought, and the point which I am anxious to make at present is that, when we ask for this new Governing Body, we wish to have recognised authorities as theologians upon it. We hold that it ought to be a School of Scientific Theology, but in addition to that, that there should be some representation of the Bishops upon it, because, unless the Bishops are satisfied, the qualification will not be of any use to the man who gets it. Unless it is a Testimonium which carries with it, as it does at the present time, admission by the English Bishops, as well as by Irish Bishops, and by Bishops all over the

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world, to the sacred profession for which the students are preparing, it will practically be of no use. The third thing we ask is, in the words of the unanimous resolution of the University Council of 18th June, 1879, "That the annual sum at present expended on the Divinity School of Trinity College be secured for the permanent endowment of that School." We hold that the money which has been used ever since the foundation of the College, and many times increased by King's Letter, and used wholly for that particular department of the University's work, is money "enjoyed" by the Members of our Church, and, by the spirit of the Church Act, is held on trust for us.

2255. Are you speaking of the general funds?—Of whatever funds of Trinity College are at present expended in teaching and in maintaining the Divinity School.

2556. On special trusts?—There are plenty of private endowments; I am not troubling about them. But the cost of such part of the work of the Divinity School as is at present paid for out of College funds, we contend ought to be kept to its present purpose. We have a claim which would be, I think, a valid claim for compensation if that was disturbed, but we are struggling to maintain the connection, and so long as the connection is maintained and the work done, we make no claim at all.

It is going out of my line of argument, but I may as well deal with one personal matter now. I believe you have received a communication from Mr. Knox in this connection, referring to a passage in our Statement to which he took exception.* He took exception to that passage as being an abandonment of a claim which he thought we ought to have put forward against the College. Perhaps you will kindly look at the Statement—page 83.† Having regard to the prayer, I cannot read the passage to which he objects as being capable of bearing that meaning. This is the passage in question:—"Before we pass on to urge the importance of maintaining unimpaired the ancient connection between Church and College, we would remark that in the event (*which we should deplore*) of this connection being severed, and of the consequent redistribution of College revenues, it would be unjust if the Church which has aided in so many ways to build up the reputation, and the financial resources, of Trinity College were not treated with liberality, and held entitled to full compensation for any diversion of the funds which were originally intended in large measure for her special benefit." We say further:—"Even when Mr. Gladstone proposed to separate the Theological Faculty from Trinity College (*a proposal which we repudiate*) he not only admitted the claims of the Church of Ireland to have the private endowments of the Divinity School transferred to the Church, but he also urged that the Church should be endowed with fifteen years' purchase of the total annual expenditure upon the School, with £15,000 to be added as compensation for buildings." Then comes the passage to which Mr. Knox's paper refers. After referring to the facts that £372,000 of public money was paid to Maynooth, and that provision was made for the maintenance of the Presbyterian Assembly's College as being more or less precedents, we say:—"If the Divinity School be severed from Trinity College, it, too, in common justice, must be endowed out of public funds, for the resources of Trinity College should not be crippled to make good any loss inflicted upon the Church. But we do not desire any severance of the Divinity School from the University; and we go on to point out the importance of the connection between them, in the interest of the University as well as of the Church." The previous paragraph ended as follows:—"On the contrary, we contend that the claim for compensation should be avoided, by permitting the usefulness of the University and of the Divinity School to the members of the Church to continue." Our third prayer is: "That the annual sum at present expended on the Divinity School of Trinity College be secured for the permanent endowment of that School." I have this morning being furnished with "an instruction," which is my reason for bringing this matter in now. The paper is signed by the Lord Archbishop of Dublin, Chairman of my Committee. I personally never heard of Mr. Knox's paper until after it had been sent in, he had not attended any meetings of the Committee, and as far as I know he was not aware of anything that had passed at it. He sent in his paper to you, and forwarded a copy of

it to the Lord Archbishop of Dublin, accompanied by a declaration that he did not think the Statement truly represented the opinion of the Committee. The Committee was called together quite recently, and I have now to read my instruction:—"That it be an instruction to our representatives that the words on page 8 of our Statement, viz., that the resources of Trinity College should not be crippled to make good any loss inflicted upon the Church, cannot, when read in connection with the whole statement, be taken to mean the abandonment of our claim upon the funds now expended on the maintenance of the Divinity School, but only emphasises our strong claim for compensation from public funds in the event of the State, for any reasons of public policy, separating the Divinity School from the University of Dublin.

"We therefore repudiate the charge of having abandoned our claim upon the funds of the Divinity School which, on the contrary, we have reiterated, and we regret that Dr. Knox should have thought it right to make any such charge.

"We also express our strong disapproval of the policy which is apparently recommended in Dr. Knox's letter to the Commission, namely, the separation of the Divinity School from the University as recommended by the Belmore Commission. (Passed and signed, J. F., Dublin. October 11th, 1906." The Dean tells me—he was there and I was not—that the Resolution I have just read was passed unanimously.

Our fourth claim is really only a claim to be left as we are:—"We claim that those whom we represent shall not be deprived of the advantages hitherto enjoyed by them, in an education fitting Ministers of Religion for their calling, and in the degrees which are the appropriate recognition of their attainments." "We claim also that the students of our own Faith, who form the large majority of the present students of the University, shall not be deprived of the ministrations and teaching of their religion, as hitherto provided for them within the walls of Trinity College; and we declare our belief that the exclusion of religion from collegiate teaching and discipline is repugnant to the feelings of the great majority of the educated classes of our countrymen." We at the same time say:—"But we make no exclusive claim, and we shall welcome any provision that can be made for giving to others advantages in the future analogous to those which we have enjoyed in the past. The Governing Body of Trinity College has declared its willingness to co-operate with the authorities of other leading denominations in providing them with facilities for religious education. While welcoming any advance in that direction, we deprecate any attempt to deprive us of advantages which we appreciate, in the vain expectation of diminishing sectarian differences by minimising the influence of religion on University education."

I shall ask leave presently, if you will allow me, to adopt the language of a great Roman Catholic teacher in support of that. Having tried to show you that we are an organised body, that we have doctrines that cannot be changed without the concurrence of all, that we are bound to our Constitution by contract, and that our property is trust property, I should explain, before I go further, that the Representative Church Body, to whom you were good enough to send an invitation to submit a Statement, is represented by this Special Committee. They are a body incorporated under another section of the Church Act; they are really bankers, agents, and trustees of property; they are an incorporated body for the holding of property and the management of business—and right well they have done it; but they have no power to interfere with the General Synod on questions of doctrine or anything of that kind; those are left to the body which I have now explained to you.

I now come to the point of asking this Commission to consider what the work is that this Divinity School has done, and is doing, before you interfere with it. I have prepared three Returns which I will ask you to receive.‡ The first is a Return of the clergy of the Church of Ireland, every man of them; the second is a Return, the purpose of which I will explain, of the clergy holding high office in our Church; and the last is a Return of the clergymen, students or graduates of Trinity College, serving in the Church of England, the Episcopal Church of Scotland, or abroad; that is to say, the clergy who, over and above

* Page 372.

† Appendix to First Report (Cd. 3176), 1906.

‡ Page 362 et seq.

the clergy supplied to our Church, are living by their profession all over the world, through and by means of the Theological education and the Arts education that they received here, which commended them for admission to other branches of the Anglican Church elsewhere. With regard to that, I may say that I have always regarded as by far the chief part of the work of Trinity College, that of enabling Irishmen to make their way through the length and breadth of the world. Before a former Commission I gave a great deal of evidence to show how other classes of our students have succeeded everywhere in proportion to the extent to which they succeeded here; I think Sir Edward Fry will remember when we had at least five Judges on the English Bench; I cannot tell exactly how many we have at the present time, but we have certainly got the Master of the Rolls. Irish medical men, and the men who have attained high distinction in other callings, all starting from Trinity College, are countless.

As to the first Return, I am not going into details, but I will read the headings, and you will see it in print. It is divided into dioceses, giving a classification of the clergy for the purpose I have mentioned, and comprising all the existing clergy of the Church of Ireland. By "existing" I mean those who appear in Crockford's Clerical Directory, which is actually corrected by the men themselves, and our corresponding Irish book, which I have here, which contains not only all our clergy, but also the posts they hold, and the dates of their ordination, but it does not give their education as fully as "Crockford" does. The Return shows the number and proportion of students and graduates of Trinity College, Dublin, and the number of Fellows, Scholars, Moderators, and Electors; also the number of students and graduates of other Colleges and Universities, and the number of literates. I have used the word "literate" to mean clergy as to whom I cannot find that they have ever had any collegiate or university education. I am afraid that in England it means those who have been to some college, but not to a university.

2257. It seems to imply that a man who has been to a university is an illiterate?—It is a complimentary word to justify a Bishop in ordaining him. I do not know how far these facts have been given you already, but I will give you a summary of what you will find in the Return. There are at present—I have taken the figures of 1905-6, but the few men who have died since are made up for by those since admitted—1,676 Clergymen on the staff of the Irish Church, including thirteen working Bishops, one retired Bishop, 1,143 incumbents—each incumbent substantially represents a parish; we cover the whole country; not an inch is left unparochial by our Church—344 curates, 83 diocesan and general clergy (those are clergy that I could not put to any particular diocese), and 93 who are either chaplains not connected exactly with the machinery of the Church but still living as chaplains, or retired clergy. The very last act of our Synod last session was adding to our constitution a very elaborate provision for the superannuation of our clergy; we had a temporary scheme before, but we have been completing it from time to time, and we have a very well-arranged system now, so that now we have some retired clergy. That makes a total of 1,676. In order that the Lord Chief Baron may not take me off on a small point, I have put in a column headed "Trinity College," and I have included both those who have taken degrees, and those who have not. When I speak of "Trinity College Clergy," I will do my best to discriminate between them afterwards, but I have included all who have got either their Arts or their Divinity education in the College, whether they have gone the full length of getting a degree in either or both or not.

2258. But in the case of Divinity School students they have got their Testimonium?—I am giving as far as I can the number of them; but in order to prevent your thinking that I am overstating the case I am explaining that the "Trinity College" number includes those who were either wholly or partially educated in Trinity College, either in Arts or in Divinity, or in both. Out of the 1,676 there are 1,411 Trinity College men. Of those working we have only forty-three Queen's University or Royal University

men; we have twenty-six from Oxford, thirty-one from Cambridge; thirty-four from Durham; nine from London; one from Glasgow; four from Colonial Universities, and three from foreign Universities. The foreign Universities from which four come are in the United States. These make altogether, in addition to the 1,411, 151 University men, and these are all graduates, so far as I could make out. That makes 1,562 out of 1,676 whom I claim as University men, subject only to the qualification that I may have to make afterwards as to some not having taken degrees. Next comes a class which I have headed "Collegiate," and the numbers from various colleges, of which I had better mention the names. They are: St. Aidan's, St. Bee's, Chichester College (which is a Bishop's Theological College), Lincoln (which is exactly the same), the Church Missionary Society's College in Islington, Bishop Wilson's College in the Isle of Man, Lampeter (which supplies a large proportion of the Welsh clergy), the Methodist College in Belfast, Colonial Colleges, and foreign Colleges. The numbers are: St. Aidan, thirty; St. Bee, thirty-one; Chichester, one; Lincoln, one; the Church Missionary College, one; Wilson College, Isle of Man, two; Lampeter, one; the Methodist College, Belfast, two; six from the Colonies, most of whom are from Australia; and one from a foreign College. The result is that of the 1,676 Irish clergy, there are only thirty-eight who are non-University literates. Ninety-three per cent. of our clergy are University men, and 84 per cent. are Trinity College men. We do not want to be self-righteous, but I believe that probably no other Episcopal Church on the face of the earth has anything like it, and I can certainly say with regard to England that it has not, because a large proportion of the English Clergy, although the vast majority are Oxford and Cambridge men, have had only a collegiate course, and I have given you our collegiate clergy separately in order that you may judge what the education of our Clergy is.

2259. When you speak of colleges, those are Theological Colleges, are they not—they are not colleges of a general nature?—I have given the names. They are non-university colleges, and they are colleges only of a divinity kind. They are practically what our Church would have if we were separated from Trinity College.

2260. But they really give instruction in Arts to candidates whose general education is defective when they go there?—They only work them up to be good enough to be ordained. They are exactly what, on severing the connection between Trinity College Divinity School and the Church of Ireland, would be the only sort of School that the Church could maintain. I do not think it could maintain it, but that is a detail. These colleges, of whose students we have in our Church only 76, are of the type of the General Assembly's College, Belfast, or, I might say, though in a very different sense, of St. Patrick's College, Maynooth. They are Denominational Seminaries, and that only, with no doubt the ancillary duty of seeing that the general education of the candidates for Ordination is sufficient to bear the theological finish.

The next return which I have prepared was the foundation of an argument which I presented to the Robertson Commission, namely, that the experience of anyone who knows this place is that going through Trinity College is the passport to success no matter where you are going. I have taken every diocese in Ireland, taking the archbishop or bishop as the case may be, the dean, and the archdeacon, and all the canons and cathedral clergy, including minor canons, because they are generally gentlemen who are selected from their having peculiar qualifications and claims upon those who appoint them; they are appointed by the archbishop or dean as the case may be; therefore, they are selected clergy. To them I have added two other classes. We have an institution here which I will explain in a moment. We have two cathedrals in Dublin. The origin of the two cathedrals goes back to the endeavour of the Irish to keep their own constitution in Christ Church. When the Normans sent Nicolas Comyn to be Archbishop of Dublin he did not like our "liberties," and he got authority to have an ultramontane constitution given to the Collegiate Church of St. Patrick outside the walls.

DUBLIN.

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Until after disestablishment the Dean of Christ Church was the Archbishop of Dublin. The last Irish Archbishop was St. Laurence O'Toole, who was the head of his chapter whenever he was there, and our Archbishop until disestablishment took his place. (*Dean Bernard*).—For 300 years the Dean of Dublin was Dean of St. Patrick's. (*Lord Justice FitzGibbon*).—The Normans first made him so. But I want to tell you about St. Patrick's Cathedral as it is now. We were not able to keep up two Cathedrals in the diocese of Dublin when disestablishment came, but we were determined not to give up any, and St. Patrick's became a "National Cathedral" on this basis: it was formed as a cathedral, the episcopal tenants of which are all the archbishops and bishops of the Church; the Ordinary is the Archbishop of Dublin, and the Dean practically is head of it. Each diocese appoints one canon, which makes thirteen; thirteen other canons are appointed more or less in the ordinary way. It is a great distinction to become a Canon of St. Patrick's, and thirteen canons are actually elected by the Synods of the thirteen dioceses, who always give the appointment to a distinguished clergyman. Accordingly, I think that those who hold these offices ought to be included in this classification. Twelve of them are included already, because they were dignitaries in their own dioceses before they were elected to the National Cathedral. I have included eleven of these as prebendaries and seven canons. Lastly, I have put in one more class which may be taken as a class of honour—the chaplains to the Lord Lieutenant. There are sixteen chaplains to the Lord Lieutenant who are not included in the dignitaries previously enumerated, and I have added those also.

Here is the summary of that return. Of "Higher Clergy" there are 290 in the Church; 266 are Trinity College men; there is one left as a specimen from the Royal University; there are five from Oxford; there are eight from Cambridge; there is one from Durham; there remain of the "collegiates" one gentleman from Lincoln College, and one of the Colonials, and no more. There are among the higher clergy seven of the thirty-eight non-university or college men, and I will say a word about those in a moment. What are the percentages? Of all the clergy 93 per cent. are university men; of the higher clergy 96 per cent. Of all the clergy 86 per cent. are Trinity College men; of the higher clergy 91 per cent. So that the percentage of the higher clergy above that of all the clergy is three in university men, and seven in Trinity College men.

How do these men reach their places? Since 1869 there have been thirty-two appointments of archbishops and bishops, including translations. The way the bishops are appointed is this. The Diocesan Synod nominates the bishop; they have to prepare a select list containing at least two names, and provided two-thirds of the clergy and two-thirds of the laity in the Diocesan Synod—that is the big gathering in which there are 780 members in the diocese of Dublin—have agreed, the person they nominate will be consecrated by the archbishops or bishops, provided there is no good cause to the contrary. Of course there is no pretence that a man could be forced on the bishops if they did not choose to take him. With the single exception of the translation of the Bishop of Derry to the Primacy, when the Church honoured itself by putting Bishop Alexander at its head, the prelate appointed has in every case been a graduate of Trinity College, Dublin. All the deans and all the archdeacons are, without exception, Trinity College men. Therefore, the only figure in regard to which there seems to be any need for explanation is as to how it is that seven of the thirty-eight literates are dignitaries. I venture to think that the explanation is complete. Of the thirty-eight literates now serving the Church eight were ordained before the Church Act came into force; that is to say, they were ordained during the two years 1869-70. It happens that there is no one earlier than that. Twelve of them were elected in the five years that followed disestablishment, 1871-5; they were ordained at a time when all Church affairs were in the melting-pot, when men did not know really where they were going, or how they could carry on the Church, and during the time when the agitation was going on about the revision of the prayer-book, and during the time also, as you will see when you have the figures before you,

when the Divinity School of Trinity College was tumbling down, during a period of uncertainty and unrest. Only four were ordained in the five years following; it happens that nine were ordained between 1881 and 1885; four more were ordained in 1893; not a single one has been ordained for the last twelve years. That is the whole thirty-eight. There is not a "literate" in the Church of Ireland who is not of more than thirteen years standing. These figures speak for themselves. Therefore you have it that 266 of 1,411 Trinity College men have attained higher office, while only fifteen of 151 clergy from other universities, only two of seventy-six collegiates, and seven of thirty-eight non-university literates have done so.

2261. You were saying that there was a falling off in the attendance at the Divinity School. Do you know how the present attendance compares with the attendance before 1869?—The Dean will be able to tell you that. I know in a rough way how it is. There was a very considerable falling-off during the period of disturbance; the School rose then steadily and rapidly, and I believe it reached and maintained for a considerable number of years at least as high a position as it had ever held before, and it did this after we had become a voluntary and self-governing Church. I believe there has been a considerable running down again for some years lately, and I do not know whether it has yet begun to feel the rise of the tide that seems to be coming in other schools. I am inclined to speculate that the disorders in the Church of England have had a good deal to do with the present falling-off, and that when they put their house in order, it will have exactly the same result that we have had, and confidence in the clergy will be restored, and the Divinity School will rise again. But that is a speculation. There is a fact I ought to mention. Our provision for our clergy is a great deal better than the provision in England for the average man. Poor as we are as a kingdom, the average payment to the Irish clergy is considerably larger than the average payment to the English clergy, and we have no parishes supplied, as they are in England, by men who have made money as schoolmasters and otherwise, and we do not ask oftener than we can help, when a man's name is mentioned, whether he has private means to enable him to do the work. What is more, the best paid of our clergy are in the places where we are comparatively few. We do not find it as easy to get Church contributions from the people in the North as we do from the others in the South. But we are not peculiar in that respect. Every institution that has to collect money knows that it is hard to get it from North of the Boyne as compared with the South.

There is one more feature I must point out. You will find in the first Return the percentages of University men of the various classes of the clergy, and I think they are important. The lowest percentage of all is that of the Incumbents. There are only 90 per cent. of the Incumbents who are university men, and only 81 per cent. who are Trinity College men. Now, the way in which Incumbents are appointed is important. When a parish falls vacant there must be in office to provide for the event, three men who are called parochial nominators. The whole body of the registered vestrymen of the parish, once every three years, elect three of their body—laymen they must be—to represent them. Every diocesan synod, when it first meets, which it does once in three years, elects three more to represent the diocese, two of them must be clergy and one a layman. In some dioceses they are elected by orders; there is an option; but usually they are elected by the conjoint vote of both orders. Since 1893, when I succeeded the first person who had been appointed—Mr. Alexander Hamilton—I have held office as the sole lay nominator for the Diocese of Dublin, and two clerical colleagues are elected with me. At the board of nomination the Bishop always presides. There are certain regulations; we are not to make the appointment at the first meeting, the claims of all the clergy of the diocese must be considered, and matters of that sort; but during the time I have held the office, the first question, when we have been discussing a man, has been, "What is the educational position of the clergyman?" and if he is a Trinity College man it is a recommendation. Well, then, if this body votes four to three, the appointment is made, because the Board can appoint. But never during my experience has there

been a vote of the four laymen against the three clericals, nor has there been a vote in which the three parochial nominators, if they were unanimous, were not joined by sufficient of the others to make a majority—there has never been an election, in my time in Dublin, against the unanimous vote of the three parochial nominators. The Archbishop, in every case, advises the Board of Nomination. I think it is a proof of the relations between us, though the Archbishop's word is by no means law, that it has never gone against us to the extent of disapproving of the man agreed upon. I am quite sure that the reason of the higher percentage of "literate" and "collegiate" among the Incumbents, is the same that I have already given about the higher clergy—viz., that there was a larger number of them in the Church at the time of disestablishment than there is now, and I think that is shown by the next figure, that of the curates. The curates are appointed by the incumbents; the laity have nothing to do with it. Out of 344 curates, 306 are Trinity College men; there are 98 per cent. of university men, and, of those 98, 89 are Trinity College men. Therefore you will find that we are very determined on getting the university qualification, and liberal about Oxford and Cambridge as compared with other places. I think those are very striking figures. I need not trouble you about chaplains and retired clergy. I give you those figures for the purpose of showing that, no matter what form of election you take, whether that of the Bishops, or that of the Incumbents, or that of the curates, in every case the Trinity College qualification comes in as a large factor.

I doubt whether the point to which I have next to direct your attention has been brought before you at all. Even the Provost, although he mentioned it, appears to me by no means aware of the truth about it. He says: "It has always been the Divinity School of Trinity College, and it has educated clergymen for the Anglican Church all over the world, as well as for the Church of Ireland." He brings this in as an incidental statement, which may be more or less important, but not, so to speak, vital. You will observe that in our Statement we put great weight upon this. There is a passage on which I am now going to offer you some evidence. It is at the top of page 84*: "The numbers and the positions of the Clerical Graduates of Dublin University who, having qualified for Holy Orders here, have entered the service of the Anglican Communion in other parts of the Empire, and in Foreign countries, establish the fact that the usefulness of the Divinity School, and the credit which it brings to the University of Dublin, are not confined to Ireland." My Return C, which I will give you, is a Return of the existing clergy of the Church of England and of the Episcopal Church of Scotland serving in Great Britain, India, the Colonies, and foreign countries, being students or graduates of Trinity College, Dublin; and I give you also in each case the number of Scholars and Moderators, and of Bishops, Deans, and archdeacons. I give the number in each diocese in England, to begin with. The Bishop of London has under him 129 Trinity College men; he actually has under him a larger number than the total number of clergy that several of our Irish Bishops have, and I think there are only two who have as many Trinity College men as he has. But it is not confined to the Diocese of London. There are 79 in Manchester, 62 in York, there is not a single English diocese in which there are not double figures; even in Wales, there are 9 in Bangor, 11 in St. Asaph's, 14 in Llandaff, and 3 in St. David's. The upshot of the whole business is that there are 953 in the Province of Canterbury, 366 in the Province of York, 14 in the Episcopal Church of Scotland, and 195 extra-diocesan clergy, navy chaplains, army chaplains, schoolmasters, secretaries and retired clergy, in Great Britain.

2262 How many in Bath and Wells?—In Bath and Wells 42, and five of them are Moderators. We have two even in Sodor and Man. Now, the Colonies and Dependencies: Burmah, Ceylon, Africa, Australasia, and the rest of them, even Hong-Kong and the Falkland Islands, 150. Then foreign countries: America, the United States, 13; South America, Belgium, China, Denmark, Egypt, France, Germany, Italy, Japan, Norway, Persia, Turkey, Russia, Siam, Switzerland, and Portugal, 51 in all. The general summary is this: Ireland, Returns A and B, Trinity

College clergy, 1,411; Great Britain, Return C, 1,528; Colonies and Dependencies, 150; Foreign Countries, 51; total, 3,140. Those are all living men, and when you are asked to separate the Divinity School, and to turn the teaching of these men out of the University of Dublin, I say you are asked to eviscerate the place. I will point out presently what the effect of separation would be—I mean the mere changing of our School from a University School into a denominational School of the Church of Ireland. There are 3,140 men now living under the existing system who have got their positions because they were trained in a University School. I was unable to ascertain precisely how many of these men are graduates, because "Crockford," as you will see, sometimes puts down "T.C.D." after a man's name, but where the clergyman takes a little trouble about it, the details are given. It was rather a piece of work, but I think it was worth the trouble, and here is the result. "It is not possible to ascertain precisely how many of the above-mentioned 3,140 existing clergy who were educated wholly or partly at Trinity College attended the Divinity School, but at least 1,630 appear from Crockford to have taken degrees in Arts and also to have taken degrees in Divinity or obtained the Divinity Testimonium." There are 1,630 out of 3,140 who have completed both their College course to get their Divinity Testimonium, and their University course to get their degree in Arts. There are 30 more who completed their divinity course, that is to say, got their Divinity Testimonium, but not a Degree in Arts, and the Dean will be able to tell you how that happened. A good many of them, I suspect, are men who have been at the Royal University or the Queen's University, and who came here to get the Divinity qualification. (Dean Bernard) That is it. (Lord Justice FitzGibbon) But there are only about 30 of those, and there are at least 1,200 more who were graduates in Arts. If you add those together, there are not more than 190 left, and that is the ultimate area of uncertainty. My own impression is that they mostly came to Trinity for a year or two, or were required, as they sometimes are by our Bishops before they will ordain them, to go to college. But there are 190 of them about whom I cannot tell you for certain. I daresay a good many of them got degrees, but I cannot trace them.

There is one other important point on this question of the effect of severing the connection. We have two Parliamentary representatives elected by 4,762 people. The University register is not reliable; it is difficult to revise it; they have to guess whether people are living or dead. I know that a good many names on it are inaccurate. They have the same difficulty in Oxford and Cambridge. But there are 4,762 on the register. Of those 4,762 there are 2,077 who have the prefix "Rev." to their names, substantially one-half. I have traced the number of those who are included in my Irish Return A; there are 767 only. I tried to make out how many there were in England, but I found it impossible to say more than that there are in England certainly over 1,000. I daresay some gentleman who has stood for the College could tell you pretty accurately how many there are. But the result is plain. There are 2,685 laymen and 2,077 clergy on the College register. I know myself that ten at least of those are Presbyterian clergymen; I know also that there are at least three Methodists, and that one is a Jesuit Father. I have some reason to believe that there may be more, but I know there is one Roman Catholic clergyman, and three Methodists and ten Presbyterians at least, among the 2,077 Clerical electors. You have left to be represented this balance of 3,140 clergy, which substantially represents the work of the Divinity School among living people. I think that is a point not to be forgotten when estimating the value of this connection with the Church, and the extent to which it is going into the vitals of the place to touch it. How many Divinity Students would proceed to the Master's Degree if they had to pay for their Theological training besides? What would be the effect on the College of cutting off half the constituency? It may be said that we could get on very well if we had a school of our own, and that the Bishops might impose the condition that the clergy should be educated in Trinity College, although they got their Divinity qualification in a Theological Seminary. As a

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* Appendix to First Report (C1. 8176), 1906, page 84.

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layman, I am satisfied that even changing the name of the qualification from being that of a University School to that of a denominational Seminary would be destructive of any prospect of getting it recognised abroad or in England, and I greatly fear that it would damage it very much in Ireland. I doubt very much, having regard to the general opinion of the English Bishops as to the character of the Protestantism that we have in our Church, that there are many of them who would be as willing to ordain men who had the name of being educated under the General Synod, though they all take, and are glad to get, clergymen who have been educated in the University of Dublin.

I ask another question. At present every young man we get is tempted to join the clerical profession by its prospects, and these figures show that the prospect of a young clergyman getting ordained is only two-fifths Irish; it is 1,411 out of 3,140. There are 1,411 of the existing clergy employed in Ireland; the rest of the 3,140 are employed elsewhere; that gives the Irish chance of employment at two-fifths. The profession, therefore, on which each Trinity College student enters on his ordination is one in which his chances are two in Ireland and three elsewhere. Of these 3,140 men, 189 have been Scholars of Trinity College, 298 have been Moderators, 22 are Bishops, including a suffragan Bishop in England (it is not very long ago that we had an Archbishop of York); 38 are deans, and 40 are archdeacons. I say that the moment the temptation to enter the Divinity School, by reason of its offering an entrance into the great profession of the Anglican Church all over the world, is narrowed down to the Irish horizon, the immediate result will be to degrade the class of men who will come into the Irish Church. And what will be the effect on the Standard of education in this place? We point out in our Statement (page 84, Par. ii. (a.) that it will withdraw a class of men who at present are largely contributing to promote Philosophical, Classical, and Literary studies in the University. What would be the effect if all these scholars and moderators had to spend their time in a Theological Seminary, and were withdrawn to any extent from their College courses? It would be to diminish the competition in this place, and it would also diminish the number of men going to the profession which of all others gives them the best chance of following out their University education to the end. I do not want to say a word against technical education or against scientific education, but the whole body of classical men and of literary men will be diminished, and largely diminished, by anything that tends to diminish the number of clerical students, and to prevent their qualification for Holy Orders from being a University qualification will diminish the number, and lower the class of the Divinity Students, and I think it will take away from the College many of the people who have been from its foundation its chief support. These are very striking numbers if you work them out. If you think that out of 3,140, 298, or practically 300 were Moderators, and then take the general average of Moderators, you will see that the Divinity students have done far more than their share.

I should like to say a word on another view of the subject. There is a passage in this Statement, of which the original idea is Episcopal, for three Bishops drafted it, which goes to the bottom of the whole theory. We claim that this connection is advantageous for this reason: "It is essential to the well-being of the Church that she should have a learned Clergy, who have received a liberal education along with Laymen, in the free atmosphere of a great University, who know what laymen are thinking about, who are abreast of the philosophical and scientific movements of the day, and who have learnt to tolerate and respect the religious opinions of those who differ from them. In our judgment, the high culture and the open air of a University are better for our teachers than the close atmosphere of a Theological College. We therefore protest against any attempt to deprive our clergy of that liberal education which they have enjoyed for three centuries, and which it was one of the main purposes of the founders of the University of Dublin to supply." I do not care how completely you provide for the effective teaching of the students in a Divinity School that is under the Church, as distinct from under the University, it will be impossible to maintain the same close connection and the same

intimacy of University life as if it was within the walls of the College. You may, no doubt, reduce the change, but the change will be great, even if it is just outside the door. The Methodist College and the General Assembly's College, in Belfast, are both within two or three minutes walk of the Queen's College, in which the clergy of those branches of the Protestant faith receive their education, and no one who knows the difference between the association between students in those institutions, and the association there has always been between laymen and clergymen in this place can, for a moment, suggest that the relations are at all alike. The Provost referred to sports, but I would refer to a more serious proof of the community which has existed between our students here. There is not a list in the history of the University so remarkable as that of the auditors of the College Historical Society. That is a list of men elected one by one each year by members of that great society, and, referring now to the clergy alone, between 1843 and 1892 what is the first name? William Connor Magee, scholar and Archbishop of York. Then there is Dean Dickinson, several reverend authors, one of the most remarkable parish clergymen in England, the Bishop of Derry, Canons of Worcester and of Christchurch, and some Irish incumbents besides. There is another society in which you would naturally expect them to be more largely represented, the Philosophical Society, and it contains the names of a great many students who became distinguished clergymen, including the Bishop of Ossory, whom you will see to-day. These are matters in which the students speak by electing men with whom they are living on the best of terms, and the Divinity School men are most largely represented over a period of years. When a man gets old he looks back seriously on things which did not strike him at the time. I owe everything in the world to Trinity College, and I can see now that the relations that existed here with these Divinity students were most beneficial in their effects in forming the character of the men. The very Bishop I mentioned was an active propagandist of temperance, when Auditor he succeeded in getting the Historical Society to vote for total abstinence. I remember he carried it by a majority of one, and I fear the moral effect was weakened by the fact that this result was due to the arrival at the critical moment of two young gentlemen from the Law School who had dined not wisely but too well. But he fought for two years with all the vigour of a missionary, and did a great deal of good when he was here; and he was only one of several. The habit of contributing money to charities, with myself and many others, began with the missionary efforts of a now distinguished dignitary, who would never allow us to go in for an Honour examination without giving a presentation to some of these "for luck." All these matters may seem somewhat small, but there is no doubt about it the presence of the Divinity School here, and of these young men being, as they are, integral parts of the general body of students, is an extremely good thing for the laymen, and it is largely to their influence that this Church of ours, which is, I suppose, the most democratic Church on the face of the earth, works so well. I have read to you our Constitution for the purpose of showing you how all this work has to be done by a deliberative assembly, sitting together, voting together, debating together, and fighting together whenever it is necessary; and I say without hesitation that the result of the last thirty-seven years' work, since 1869, has been that the process of natural selection of the clergy of our Church has been worked out by the young men who get into the Diocesan Synods having to fight their own corners, and to argue their own points; and not only have life-long friendships been formed between the lay and clerical members of my Church by reason of the associations that commenced here, but also those very associations have been productive of peace and harmony among all who have been engaged in work in which the Church was most vitally concerned. I hold that to sever this connection, or to in any way weaken it, is, in the first place, to damage the Church—fatally I am afraid—but beyond all doubt it would, I think, also greatly injure the University itself. I cannot claim to represent the feelings of the University; I am here to speak for the Church alone, and in that capacity I cannot use any language too strong to express what I hold as an article of belief—that all our future work, as well as our past success, is due most largely to the absolute identity of life between the Divinity and other students of this College.

I should like to ask, who wants a change? I know

only two quarters from which the suggestion has come to you; one of these is a great friend of my own, and a very eminent civil engineer. He, as far as I can make out, would like to try the experiment, and in so doing, I am sure he only seeks to do good; but there is no reason to suppose that he has any mandate on the matter, or that his opinion is any better than that of anyone else. I suppose the suggestion is that the expulsion of the Divinity School would bring in some people who are not here now. I would ask you to look to the only opinion that we have as yet got of what I would call the educational authorities in the Roman Catholic Church (I presume the Bishops will give you their opinion upon this matter, and it is very important that you should have it), and that opinion shows that the Roman Catholics do not want religion to be a mere department of University education. The President of the Milltown Park College, Dublin, says, at page 123*—"They are anxious that religion shall be a continuous influence, permeating, so far as may be, their whole training. They claim, too, a complete freedom in the ordering of their religious teaching and of their religious exercises." Further on he says—"To secure all this in Trinity College, as it exists at present, seems quite impossible"; and he then points out what might be done—and what does he say? "And this would mean the utter destruction of Trinity College." Is that true? If so, does he want this thing done? The more you withdraw religion from intimate connection with the teaching given in this place, with a view to extending the usefulness of the place by bringing in a larger proportion of Roman Catholics, the more you make it unlike the only thing that could satisfy them. At our Tercentary, in the last of the wonderful speeches made by the late Provost, Dr. Salmon, which was made at the closing ceremony, he began by returning his thanks to two very different people. The first was the Lord Mayor of Dublin—as representing the citizens—for the reception that had been given to Trinity College men and Trinity College as an institution, in its public processions and public ceremonies in the streets.

He next expressed his "gratitude to His Grace the Roman Catholic Archbishop of Dublin, who rightly felt that, whatever our differences may be, he was in perfect sympathy with us in remembering that we were a Religious Foundation, and that our thanks were due in the first place, as we rendered them, to the Almighty God Who had supported us in the three hundred years past, and to Whom we look for our support in days to come." (*Tercentary Record*, p. 152.)

You can refer to the speech for yourselves, and you can see the feeling of the Roman Catholic *ecclesia* as to the separation of the teaching of religion from the University. The President of Milltown Park College goes on to say*—"A scheme might be put forward which should appear to lessen, in some degree, the Catholic objections to it, while still preserving its Protestant atmosphere." Catholics might obtain representation on its Governing Body." Note, however, what he says in a line or two further on:—"But these and such like measures could never render Trinity even tolerable to Irish Catholics." Then he says again: "Catholics, as such, have no wish to destroy Trinity College. They would not, I think, lessen its distinctively religious character. If Irish Protestants wish to retain it as it is, or with such improvements as changed educational ideals may seem to call for, Catholics will raise no objection. We do not seek to pull down, but to build up; and we recognise that to make Trinity College a suitable institution for the Higher Education of our children, it should be pulled down utterly, and rebuilt on wholly different lines." I am anxious to keep the case of the Church wholly separate from any general question. I have told you already you may do what you like—we make no exclusive claim, and therefore it is not material for me to say more than this: that every step you take to weaken the connection of religion with Trinity College is a step further away from bringing in the Roman Catholics.

The only other claim put forward for separation is the Presbyterian claim, and I may perhaps be allowed to give you roughly a figure or two about that. What are you to gain? There is a condition of Irish life which can only be realised by people who have studied it. That is the distribution of our population. There are altogether in Ire-

land 581,089 (I am now taking the figures of the last Census) members of the Church of Ireland. There are 443,276 Presbyterians, and 62,006 Methodists. Where are they? Of the 443,276 Presbyterians, 425,526 are in Ulster alone, and most of them are in four whole counties and two halves. Outside Ulster there are only, altogether, 17,750 Presbyterians, and there are 14,634 Methodists. I see Dr. Evans, the representative of the Methodists, tells you (p. 144)† they do not want our School expelled at all, but that they want to have a separate Theological Faculty to be constituted for the Methodist Church. Therefore you are to set off the 14,634 Methodists of Leinster, Munster, and Connaught against the 17,750 Presbyterians outside Ulster, on this question. Now, what about the 425,000 odd in Ulster? I am sorry to speak hardly of any proposition put forward by a body such as the Presbyterians, but I must call your attention to what their claim was, as they put it in the communication to the Board which you will find in the Appendix to our Statement (p. 102).‡ The Board, you may remember, in 1903, made an offer both to the Roman Catholics and to the Presbyterians, and here is the answer of the Presbyterians (page 102):—"That in regard to the permission offered by the Board to the members of the Presbyterian Church to establish a Divinity School and Chapel inside Trinity College, which, it may be noted, does not include any proposal for Incorporation," (I do not know what they meant by that—there was no power to incorporate.) "The Committee regret that they cannot recommend the acceptance by the General Assembly of this offer. The Presbyterian Church is in possession of sufficient equipment for Ministerial Training in her Theological Colleges in Belfast and Londonderry." There is a categorical statement that they have got all they want, and I point out that 425,000 out of their 443,000 have got it at their own doors. Therefore the people who are speaking here have already got all that they want. What do they say? "To found an additional College in Dublin might well be needless as well as a difficult and expensive undertaking." I quite agree, if it is for Presbyterian purposes; but they go on—"Further, it is the opinion of the Committee that the *equal treatment* which the Board has in view would be attained most satisfactorily, not by inviting the other Churches to establish new, unnecessary, and antagonistic Schools of Theology within Trinity College but by removing the Theological School already in existence there, and in this way vindicating the non-sectarian character of the College." That is to say, having got what we want, we want you to make your place non-sectarian by taking away from the Church people what they have got, leaving them nothing; and they put in the word "unnecessary," although the existing School is not only not unnecessary, but is vital, to us. "Further, it seems to the Committee that if such a policy, which is in line with a great deal of the later history of Trinity College, were carried out, the religious oversight of the students ought to be entrusted to Deans of Residence appointed by the different Churches." What does that mean? When I was in College—and I presume that it is so still—the Church students lived as members of an academic family, and we had our own place of worship within the walls. I was not a resident in College, but all Dublin students were under exactly the same regulations with regard to that, as with regard to everything else. I challenge contradiction upon this—that no Dean of Residence coming to look up a young man in his lodgings could replace the student's living where he would have his own services in his own chapel, his own Catechetical instruction, and his own teaching in Theology; and that that was the opinion of Presbyterians in my College days, as well as of everyone else, I have no doubt at all. I tried to get a good many things in College, but the only thing I failed to get at the first shot was an Honour in the Catechetical Course, because the Presbyterians who competed for it knew their Bibles better than I did, although I did get it in the end. But who can believe that putting a number of young men under a Dean of Residence is any efficient substitute for living where the principles of religion, and the practices of religious duty, are part of what the students learn from day to day? That such a paper as that could have come from anybody professing to be a member of a religious organisation I am the more sorry, because my mother was a Presbyterian, and my father's

DUBLIN.

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* Appendix to First Report (Cd. 3176), page 123.

† Ibidem, page 144.

‡ Ibidem, page 102.

DUBLIN.

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mother was the daughter of a Covenanting refugee from Culloden, and for their honour be it spoken I do not know of any Scotch University or College which has not got its Chapel and its religious teaching, and I do not doubt that Scotch parents think none the less strongly about bringing up their children in religious practices than we do. I go farther; I do not think any father would care to send his son to a school unless there were some provision for religious practices and teaching, and I know that there is nothing that is so frequently, in my own Church, regarded as satisfactory as that the head of the school is a clergyman, or, if not that, that there are arrangements by which the oversight of the pupils shall be entrusted to a clergyman. And is that to stop when a young man comes to be a University student? That seems to me to be the very time of life when it is most necessary that it should not stop.

Almost the whole of the higher education of the Roman Catholic Church is in the hands of the regular clergy. The Roman Catholics have Diocesan Seminaries, but will you please bear in mind (the Chief Baron will, I am sure, correct me if I am wrong in this), that these seminaries have become mainly places for the earlier education of priests to be finished at Maynooth, while the education of the same class of laymen for whom Trinity College provides its teaching is altogether in the hands of the regular clergy. What would any one of them think of a College in which there was no Chapel, and no service, and nothing similar to what we have here?

2263. You would not object, I suppose, to the appointment of Deans of Residence for the various sects, provided the Chapel and the Divinity School were connected still with the College?—Certainly not, but I think it would be unnecessary for Church students, for this reason—that unless they have changed the practice since I was there, I do not know that there would be any duty for a Dean of Residence over and above what was performed in the College itself. I believe the rules are the same still, but in my day we had to attend Chapel once or twice a week, and on Sundays, of course, we always had to attend. Those living with their own families would not want a Dean of Residence, but in the case of men lodging out there might be a Dean of Residence, though I don't expect he would often find the student "at home." I see in these papers that there has never been any question about the willingness of the College to do that; but at the same time, I cannot hold a Dean of Residence to be any equivalent for the provision of religious education, and above all for the regular observance of religious duties.

2264. But you would not object to it as an additional security?—No. I think Mr. Stoney, in his paper,* suggests that provision should be made for students living in College attending some Church outside. I know enough of College life in my day to know that the students went to Chapel in the College, but as for getting anyone to go, or to be sure that they would go, to St. Andrew's Church or to St. Mark's, or anything of that kind, there would have been very little certainty about that. The Catholics were very much better Church-goers than we were, but, anyhow, I do not think it would be at all the same. It is a curious observation—one which is not my own, but with which I thoroughly agree—that at that particular time we never knew any "bad Catholics," although we knew a good many "bad Protestants"; and the feeling of the Protestants was that the Catholics here were more or less on their honour to be straight about their religion. However, that is going into a wider branch of inquiry, and I will say nothing more about it. I do not know that there is very much more that I am anxious to bring before you, except the third branch of the Statement. The Dean will deal with that more fully than I, but it is as regards the present government of the Divinity School.

2265. You are aware, I presume, of what has been proposed by the Provost?—I am. I should like to tell you a little more about that. It seems to have been always conceded that from the time of the passing of Fawcett's Act† the position was rendered anomalous, and was also rendered precarious, to this extent—that whenever circumstances should change so as to bring in those who were not members of the Church, it would be necessary to make some change in the government of the Divinity School. It was

* Appendix to First Report (Cd. 8176), 1906, page 147.

† (36 Yict., c. 21) University of Dublin Tests Act, 1873.

a mere provisional putting off of the evil day. Now, it is a very important thing for the Committee to see the course that was taken by those who were, I think, best qualified to speak about this. The Belmore Commission was followed by bringing in the Belmore Bill.

2266. That you have put in your Appendix?—Yes. That Belmore Bill, before its introduction, so far as I know or believe, was never brought before any large or representative body of people. I do not know precisely where it came from, but I believe myself that it originated with a few of our Bishops, headed by Lord Plunket, and a majority of the Board—a majority of one that was turned into a majority of one the other way within a very short time. It was stated in the papers, p. 87,‡ that it was drafted by the Hon. David Plunket, M.P., for the University, and it was introduced by Lord Belmore and Lord Plunket, who was then Bishop of Meath; but on the same page you will see that the Lord Chancellor of that day, Dr. Ball, gave his opinion, "That the proposal contained in the Bill ought to be submitted to the General Synod, and the Senate of the University." Thereupon the following resolution was submitted by the Divinity School Committee for the consideration of the Synod:—

"That the Synod hereby expresses its earnest desire that the Bill introduced into the House of Lords by Lord Belmore for the future management and control of the Divinity School shall receive the assent of Parliament with as little delay as possible."

That is to say, those who had introduced this Bill submitted to the Synod a cut and dried resolution supporting it; but not only was that resolution never passed, but you will find, again and again, that the Synod would never have anything to do with it, and you will find further that the moment it got to the Senate, it was rejected. The Synod were in rather an awkward position; they had to be courteous to the Bishops, and I think they were; but you will see that they never showed any indication of accepting the Belmore Bill. An amendment was proposed to the effect that it was not advisable, in the opinion of the Synod, that Trinity College should cease to teach Theology to the members of the Church of Ireland. Neither the resolution nor the amendment was passed, and you will find, on page 88, that the debate was adjourned, but on its resumption this resolution was passed:—

"That the Synod requests the Archbishop and Bishops to invite the Board of Trinity College to confer with them on the future management and control of the Divinity School, and to communicate the result of the conference to the Synod as soon as convenient before the close of the present session."

From its form as an invitation to confer with the Board as to the future management you will see that this plainly was a negative of the severing of connection. The terms proposed were that the nomination of Professors and the control of the studies in the Divinity School should be vested in a body acceptable to the Irish Church. These details I am very anxious that you should follow, in view of the Provost's proposals. This was debated on the motion of Dr. Salmon (who was not then Provost), seconded by the Right Hon. William Brooke, q.c., who was a leading layman of the extreme Evangelical section of the Synod at that time, a resolution which is too long for me to read in its entirety, was unanimously passed on April 26th, 1879, ending:—

"(3.) That the nomination of Professors and the control of the studies in the Divinity School should be vested in a body in which the Church of Ireland can have confidence.

(4.) That the Synod would recognise the Bishops of the Church of Ireland as such a body." (page 88.)

That was passed by the House of Representatives and by both Orders without a division. In the meantime the Senate had been summoned for May 1st, and the Synod (page 88) passed this Resolution:—"That it is inexpedient to decide this question before Friday, May 2nd." The Senate gave it short shrift, for on the 1st May it met to consider the following Grace of the Provost and Senior Fellows:—

"That the University Senate do, at its meeting on the 1st day of May next, consider 'The Divinity

‡ Appendix to First Report (Cd. 8176), 1906 page 87.

School (Church of Ireland) Bill,' and declare its conclusions thereon, and its opinion whether it is expedient and just to the College and the University."

The following was carried as a Preamble, on the motion of Dr. Salmon, seconded by the Archdeacon of Meath:—

"Inasmuch as it appears to the Senate that there are other means by which the connection of the Divinity School with Trinity College can be maintained, and the welfare of the School under the conditions as altered by recent legislation provided for."

That was then prefixed to the previously-moved Resolution:—"That the 'Divinity School (Church of Ireland) Bill' be not accepted." The Senate therefore rejected the Belmore Bill on the express ground that the connection of the Divinity School could be maintained by other means, and that the welfare of the School, under the altered conditions, could be provided for without severing that connection. It then went back to the General Synod, which on May 2nd, 1879 (page 89), resolved:—"That the Synod is of opinion that the Divinity School should retain its connection with Trinity College and with the University of Dublin," as far as was consistent with certain Resolutions which you will find at page 88, and which are very like the Provost's present proposals. Then a meeting of the University Council was held (this is to be found on page 91) on June 4th, and the following Resolution was adopted by the Council:—

"That the Council is of opinion that it is desirable, having regard to its bearing on the welfare of the Faculty of Arts, that there should be a Divinity School in Trinity College, with due provision for its government under the changes which recent legislation has made in the constitution of the College; and that, therefore, the Council does not approve of Lord Belmore's Bill as a settlement of the Trinity College Divinity School question."

The Council also passed another very important Resolution:—

"That it appears to the Council that a satisfactory settlement of the (Divinity School) question can be obtained by following the lines of the Letters Patent, 38 Vict., which established this Council."

The lines of the Letters Patent were the creation of an elected governing body that would represent four classes. I believe the Provost proposes the representation of three classes, and personally I am with him in that. I think that the smaller the number the better, and personally I think nine is an extremely good number, but in my representative capacity I am not instructed to suggest how it should be done. Speaking for myself, however, the Provost's proposals go beyond what we ventured to ask for, when, being anxious to avoid any necessity for applying for a King's Letter or an Act of Parliament, our Bishops went before the Board within the last two or three years. There is one matter I think so important that I should explain it to you. The Provost proposes that the Church should be represented through the Bishops. Now, I would remind you of the Constitution, which I read to you for the purpose of showing that the Archbishops and Bishops are already representative of all Orders in our Church, being the Ordaining Authority, but also a body which must have the confidence of both clergy and laity, by whom they are nominated, and therefore there is a sort of double election by which the Church would be represented by Prelates already elected by itself. They are also the ordaining body, and therefore the body to use the products of the School, and I personally think that the Church ought to be satisfied with the Provost's proposals.

I have now to bring before you a very important matter. At page 95* you will find that all this negotiation stopped, and that nothing whatever was done for twelve years. Then the thing was begun again, in 1902, by reason of the proposal that the Board was bringing forward about other Divinity Schools, the Archbishops and Bishops were in negotiation with the Board, and it ultimately ended in the Bishops bringing forward, on the 12th April, 1904, a communication to the Synod. I am very anxious that you should follow what happened then, as it does not altogether appear here. The Bishop's communication was very unsatisfactory as regards the way in

which the Board had met them. Practically the Board refused to do anything, and the Bishops (if it is possible for Bishops to be in such a state) appeared to me to be in rather a bad temper; and here is what they brought forward (page 97)†:—"The Archbishops and Bishops, in laying before the Synod the foregoing reply, received from the Board of Trinity College, cannot refrain from expressing their deep regret that it deprives the Church of all hope of obtaining from the Board any control or influence over the Divinity School. They recognise fully the desire of the Board to maintain the connection which has so long existed between the Church and the Divinity School; but they cannot be blind to the fact that the Church has no longer any assurance that the provisions for the theological training of candidates for her Ministry will, in the future, be of such a character as to enable her to accept the training with confidence. In view of the grave position in which the Church thus finds herself placed, and in view still further of the fact that large endowments have been provided by the State for the Divinity Schools of other religious bodies, and in view of assurances formerly given to us, the Archbishops and Bishops are of opinion that the Church of Ireland should press as strongly as possible upon the Government her claim for relief or compensation in the matter of the Divinity School, the position of which has been so gravely altered." I was in the Synod when that message was read. Our method of receiving communications from the Archbishops and Bishops is the same as that of the House of Commons receiving a communication from the Crown—and when that was read (I can speak for myself) the construction that was put upon it by many of us was that we were forthwith to make an attempt to get a Divinity School for ourselves, that would not be connected with Trinity College. I would be very glad, when the Bishops come before you, if some of you would ask them whether they meant that or not. Of this there can be no doubt—that that was the impression produced at the time upon me and upon many others. The very first thing that happened—I remember it as if it was yesterday—was that the Dean of St. Patrick's came over to me and said: "What does this thing mean?" "Why," I said, "it is mid-summer madness."

2267. Sir THOMAS RALEIGH.—Might they not mean that contingently?—Quite so, but I am telling you the effect of hearing it read; we did not see it—it was read by the Bishops, and that was the impression it produced upon us, particularly these words: "That it deprives the Church of all hope of obtaining from the Board any control or influence over the Divinity School." I read that as meaning that we must "cut the painter." I know now that many of the Bishops did not understand their words to have that effect. That is why I say that I think it would be well, when the Bishops come, to call their attention to this. I am speaking at present only—do not misunderstand me—of what I understood when that was read from the Bench, and the impression produced on my mind, and I am sure on the Dean's also, was that they were trying to persuade the Synod to set up a Divinity School of our own. This was in 1904. The Belmore Bill was forgotten, and had been dead and buried since 1879, but it was mentioned in the Synod at the moment. The next person who spoke to me was the Solicitor-General, Mr. Campbell, member for the University. I said, "Campbell, you and I must stop this; but go and get this Belmore Commission, for I forget all about it." He went off to get the Belmore Blue-book, and we arranged that he should read it and the Belmore Bill, and find out what the proposal of the Bill was, and he and I were then to meet and see what could be done. Now I must go to the Journal of the Synod, and read one thing which has been left out of our Statement—a thing which, in my opinion, is necessary to explain the force of what was done. I have it here in the Journal of the Synod. That communication of the Bishops was made on 11th April, 1904. Upon that it was immediately proposed by Dr. Kyle Knox, seconded by Canon Pooler, and resolved:—"That this communication be printed and taken into consideration to-morrow; and that the best thanks of this House be given to the Archbishops and Bishops for the trouble they have taken in the matter." Dr. Kyle Knox is an old College friend of my own, and he spoke to me about this. He had the Belmore Bill in his mind and he mentioned it.

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* Appendix to First Report (Cd. 8176), 1906, page 95.

† Ibidem, page 97.

DUBLIN.

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I said:—"I cannot have any compromise with you at all upon the basis of the Belmore Bill; I maintain that we must keep up our connection with the College, and, speaking for myself, if you want to carry anything else, you will have to fight me in the morning, and beat me first." The Solicitor-General and I met that evening, and again in the morning at the Synod. You will find the next day's proceedings in our Journal (April 13th), it was proposed by Dr. Kyle Knox, and seconded by Canon Pooler:—"That the Synod regrets the refusal of the Board of Trinity College, Dublin, to recognise the rights existing in the Church of Ireland in connection with the Divinity School, and considers that this decision of the Board compels the Church of Ireland to press at once upon the Government their claim to have the *finding of the Belmore Commission with respect to the Divinity School carried into effect*, and such definite legislative provision made for the Church of Ireland as was made by the Church Act, 1869, for the Presbyterian and Roman Catholic Churches." You see that he bases that motion upon the communication from the Bishops, and therefore he put upon the Bishops' communication the same sense that I did—that it raised the immediate necessity of falling back upon the provision for separation, and he actually proposed the Belmore Bill as the way to work it out. Now, here is the amendment that was proposed. It was proposed by the Solicitor-General, and seconded by myself:—"To omit from the words 'the Synod' to the end"—that is, the whole of Mr. Knox's motion except the one word "That"—for the purpose of inserting the words following:—"The Archbishops and Bishops be respectfully requested further to consider the relations of the Church of Ireland with the Divinity School of Trinity College, Dublin, and to formulate proposals for safeguarding the interests of the Church, if possible, *without separating the Divinity School from the College.*"

2268. CHAIRMAN.—Was the amendment carried?—Not only was it carried, but what happened was this. Mr. Campbell made a most persuasive speech, I seconded it, saying all I could against leaving Trinity College, or trying to set up a Seminary of our own, and Dean Bernard made one of the most valuable contributions he has ever made to our debates, saying that the Divinity School that they wanted to get, and that the Belmore Bill would give them, was a Divinity School such as no University on the face of the earth possessed—that the Church of England had no such School, and that it would be a denominational College and nothing else. Three Bishops spoke in support of our amendment, and, although in their speeches they showed that they were very sore at what had occurred, not one suggested that they would not keep up the connection if they could. Mr. Knox asked leave to withdraw his motion. Then the amendment was passed as a substantive motion with the following addition:—"And in carrying out this resolution, the Archbishops and Bishops be authorised to nominate a committee of members of the Bench and other members of the Synod to assist them, if they think it desirable to do so." That motion was unanimously passed, and what I am anxious that you should understand is that there was a joining of issue directly in a very crowded House on that despondent message from the Bishops, and that the Synod has never been despondent upon this matter. The Senate threw the Belmore proposal out at once, in 1879, and in 1904, that was the course the Synod took. That was followed by a meeting with the Board, and you will find that also in our paper at page 97. You will not understand the proposals then made as being in any way proposals that could possibly be thought a settlement of the question; they were proposals to enable us to go on as we were for the present until some change should occur. The first of them was a proposal that whenever matters affecting the Divinity School were being considered the power which the statutes give the Board of calling up Junior Fellows in order of seniority should be used, and that those who were not members of the Church should withdraw, and the next Junior Fellow be called up. I do not mind saying now that, speaking for myself, I was of opinion there was no power to do that, because, if it happened that the first Junior Fellow was a Moravian, if he chose to come in, I do not see how they could put him out, or indeed, how,

if there were one on the Board already, they could make him withdraw. They answered that afterwards by saying that there were "statutable difficulties," and, speaking for myself, I think there were. The second proposal was that whenever there were appointments they should allow the two Archbishops—because it was thought that would be the more convenient way—to communicate with the Board and give their opinions as regards the qualifications of the candidates. On that the Board divided equally, and it is an open secret that the four clerical members of the Board voted against the Church, because they considered themselves, I suppose, quite as good theologians as any Bishops; but the four laymen were willing, and so it was left an even balance. The third proposal was in regard to changes in the curriculum—that these should be submitted for consideration merely, to the two Archbishops as an Advisory Committee on behalf of the Church. There was some little difficulty in doing that except through the Regius Professor, and that was the state of affairs when your Commission was appointed. Now, we have to consider the proposals of the Provost. As regards those proposals, I was anxious to let you see the machinery about the proposal that the Archbishops and Bishops should represent the Church. I have no doubt whatever that there are members of the Synod who would desire that there should be some representation of the Synod itself. I have tried to point out to you that the Synod is a legislative body; that it is so restricted about orders agreeing with each other and that sort of thing that it would be very difficult to carry out an election through it. I have no doubt that if the Archbishops and Bishops represent the Church the Synod, so far as it has any right to do it, will be able to consider the action of the Archbishops and Bishops, and I can easily see very great inconvenience in giving it a direct power—or duty rather it would be—of interfering. Therefore, speaking for myself, and only for myself, I should be very glad to see that we were represented by the Archbishops and Bishops; and you will remember I read you a resolution of the Synod itself, unanimously passed in 1879, declaring that it recognised the Bishops as a body that had the confidence of the Church.

2269. You would not propose to alter that suggestion that three should be chosen by the Bishops?—If you ask me to answer that question, my reply is that I will not look a gift horse in the mouth.

2270. That is a very good practice?—Whether the Provost could carry it out or not is another matter, but it goes beyond what I have already given you evidence the Synod was willing to accept on previous occasions.

2271. Then, there is an important point raised as to the residential character of the College. I do not know whether you know the actual working of what he proposes there?—He proposes that the Archbishop of Dublin should be the Visitor in matters of doctrine.

2272. The Visitor generally, does he not?—I thought he said in matters of doctrine.

CHAIRMAN.—Oh, yes, I see that is so; I beg your pardon.

2273. LORD CHIEF BARON.—But that the ordinary Visitor of the College is to have charge of everything except doctrine?—That is rather what I understood. Of course this evidence of the Provost was given since our Committee met, and therefore I cannot possibly be speaking for anyone but myself in reference to it.

2274. CHAIRMAN.—Still, we should like to hear your opinion?—I have already shown you what the Church legislation is about doctrine. Some of our friends in England, I suppose, think we have got no discipline, but I want to show you what it is. The 8th chapter of our Constitution regulates all our ecclesiastical tribunals. I have shown you that we have a statutory power of governing on the basis of contract, and machinery for special courts which can administer and enforce the law of contract amongst ourselves.

2275. LORD CHIEF BARON.—As a voluntary Church?—As a voluntary Church, but one that has a domestic court with jurisdiction enforceable in the temporal courts. The court of the General Synod is constituted of three ecclesiastical and four lay Judges, except in cases in which the Representative Body of the Church is concerned, and then they have to get somebody else. (23) "The three ecclesiastical judges shall be the three members of the

House of Bishops, first in order of precedence, who may be able to attend." "The four lay judges shall be the persons first in order upon the list of lay judges elected by the General Synod as hereinafter provided, who may be able to attend." And this is the qualification for them:—"Every person, being a member of the Church of Ireland, who holds or shall have held the office of a Judge of the Supreme Court of Judicature, or of a Recorder in Ireland, or who, being one of Her Majesty's counsel, shall have held for five years the office of Chancellor of a Diocesan Court in Ireland" (every Bishop has a lay Chancellor here), "shall be qualified for election as a lay judge." The whole list of judges who are qualified is submitted to the Synod, and ten are elected, and the judges can always arrange among themselves as to who shall attend; the first seven to answer when the roll is called form the court. No Church Court has any jurisdiction in any matter involving doctrine or ritual or the status of a clergyman except the Court of the General Synod, and on any question which involves the consideration of doctrine or ritual or the status of a clergyman, a majority of the ecclesiastical judges (that is of the three Bishops) is necessary to a judgment. Therefore, on any question of doctrine, supposing that this appeal from the Visitor is given, it is impossible that there should be a decision except one that has the authority of a majority of two out of the three Bishops.

2276. CHAIRMAN.—That, I suppose, would be in your personal opinion satisfactory?—I think so. As to its being satisfactory, I can only judge by results. You have had in England a Commission endeavouring to arrange what they call the "disorders" of the English Church. The Court of the General Synod has sat very frequently; there is a power of referring questions of law to us, and the Court meets generally two or three times in the course of a year; but we have also had to deal on two occasions with charges against clergy which involved doctrine. It is a singular thing that the first was a case in which the charge against the clergyman was one of preaching false doctrine—in our sense of the phrase—that is, preaching that the Roman Catholic doctrine of the Sacrament of the Mass was identical with the doctrine of the Church of Ireland, and that was found to be false doctrine. He was duly warned by the Bishop, but declined to withdraw what he had said, and he was removed from his benefice by a decree of the court. The other case was that of a clergyman who was of quite the other way of thinking, and who thought that all matters of ritual were trifling. He refused to wear a surplice, and he refused to conform to the services of the Church; he was brought up for that and found guilty of it, and, as he declined to amend his ways, he also was deprived of his benefice. Therefore, when the Provost proposes that charges of that sort, if they arise, shall be submitted to the Court of General Synod, he is proposing to submit it to a tribunal which is in working order, and which hopes to continue to work whenever occasion arises; and we have absolutely none, up to the present, of those difficulties which appear to have arisen among the Bishops in England in regard to cases of doctrine or discipline.

2277. You rather approve, if I follow you rightly, of the Church having control of the Divinity School?—Certainly, control consistent with preserving the connection with the University and College; if you have a control I think it might be cognisable by the constituted tribunal of the Church which is interested in the question.

2278. And I think that what the Provost proposes meets your views rather?—I have no hesitation in saying that it does. Now we come to his demand of money. I do not understand that, and I will tell you why. I have shown you that, of all the students who go through the Divinity School, only two-fifths or thereabouts go into the service of the Church of Ireland; therefore I hold that under no circumstances should the Church contribute more than two-fifths of the cost of teaching. But I do not stand on that. My point is this—that the teaching of the Divinity School and the teaching of the other professional schools at Trinity College are on exactly the same basis, and in the teaching of law or physic it is not for the people who get the benefit of the services of doctors or of lawyers to pay for providing that teaching which it is the duty of the College to provide. To come to detail, I should like to know

from the Provost—the Dean will probably be able to tell you—whether the money that is at present spent upon the Divinity School is sufficient for its purposes or not? If it is, the Provost has no right to get money from us, and to withdraw money from the purposes to which it is at present devoted under the existing law, and to economise part of the cost of the Divinity School for providing instruction in chemistry or anything else for which he wants money. I think that the strength of the Provost's whole position is given away if he contends that the teaching given in the Divinity School is not given as part of the education which it is the duty of Trinity College to provide for its students. He puts as a consideration a share of the Government, but a share of the government is not property of value; it is a duty which we are asked to undertake for the purpose of making the Divinity School more efficient. Why should we pay for that? I may mention that we do pay something already, under an arrangement that has been in force for a great number of years; we provide for a Professor of Pastoral Theology, who has to teach the practical details of a young clergyman's work. I thought it was fair enough that the College should not be made to pay for that. That is done by the Church now, and do not take me as having any mandate to say that if any further Professor was wanted the Church would not be willing to give something towards providing for that need.

2279. That is not the point put forward by the Provost?—It is not, but I do say, as a lawyer, that I cannot follow how, if this Divinity School is part of Trinity College, the Provost can ask the Church to give him money to work it—he has no claim against it.

2280. LORD CHIEF BARON.—Any possible claim they have is against students individually—they do not claim that?—They do not claim it because the students are paying them already.

2281. I put the very question to the Provost—is it because they lose students?—No, because the Divinity School is only one of the Professional Schools, and it is the only one that pays its own way. The fees of the Divinity School are more than enough to pay the cost of the whole School.

2282. That is the Arts fees?—Yes, but the fees cover both Arts and Divinity.

There is a little matter I had forgotten to give you about the Presbyterians, and I think it is not unimportant. I looked through the percentages in your Report, page 21,* and I told you the distribution of the Presbyterians—that there were 425,526 of them in Ulster—and now, please follow this. If you look at the Report, page 21, you will see that Ulster, on the average of a certain number of years, sends to the College only fifty students out of 253. There are two reasons for that. One of them is that they have Belfast College, and most of them go there; but the other is (I have no doubt this is the case) that the great majority of our Presbyterian brethren in Ireland go to commercial pursuits, and things of that sort, and get what they want at home, and do not belong to the class which requires the old-fashioned classical and literary training that Trinity College (so far as it is old-fashioned) provides. The Ulster Protestants as a whole are 823,273 strong. They send an average of fifty students altogether in the year, and of those 823,000, 425,000 are Presbyterians. The other three provinces send the remaining 203, and in those three provinces there are only 17,750 Presbyterians altogether. During the last six years only 6 per cent. of the students have been Presbyterians. It is a mere deduction from these figures that the total number of Presbyterian students that could be affected in any way, by cutting away the Divinity School would be about three, and I do not think they would be so many. Mr. Kelleher is a great mathematician, and I am not, but I think that is according to Cocker. So that really, on the whole, the Presbyterians, who alone demand the secularisation of Dublin University, have hardly any interest in the matter.

I have now put the case as fully as I can. It involves the question whether we are to have forced upon us what Cardinal Manning put first amongst the hindrances to the spread of his Church in England—whether we are to have "*Clero ne colto, ne civile.*" We have now a Clergy who, to a proportion and a degree, that I say are second

DUBLIN.

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to none, are an educated company of Christian gentlemen. We have got that through the connection of this Divinity School with the University of Dublin from its first foundation, and you cannot shake that foundation without shaking the whole structure. I have shown you that from the beginning to the end of this business, through all this stormy time of Disestablishment that we have passed through, up to the time when we are now, I believe, a more lively and living Church than we ever were, the whole source and cement of the concord that exists between the laymen and the clerics, and also the whole manner of the working of our institution, depend on the character of our clergy; and I hold the character of our clergy to have been formed by the fact that more than ninety per cent. of them have had the advantage of the connection which it is now sought to sever.

2283. CHAIRMAN.—Perhaps it would be convenient for you, Mr. Dean, to add anything you desire to add before we proceed to ask any questions. (*Dean Bernard*):—I do not think I need speak in any detail on the larger questions which the Lord Justice has treated, but there are certain points upon which he has not touched, or has only lightly touched, that I should like to be permitted to say a word or two about. I do not desire to amplify or take up time unduly, and if I go on at too great length I hope I shall be stopped. I call attention, first of all, to the fact that the Divinity School of Trinity College is in one respect unlike those of Oxford or Cambridge, inasmuch as not only does it provide a school of scientific theology, but also it provides a training college for Irish clergymen. The Syllabus of the Divinity School, which I hand in, and which is printed in the calendar, will, I think, sufficiently prove that without my going into further details. There are not only the lectures of Professors which the men may attend or not as they please, but there are a large number of lectures given by our Assistant Divinity Lecturers, as they are styled, and instruction is given in preaching and in public speaking, while the debates of the Theological Society enable men to get some practice in extempore speaking. So that in all these ways we try to do some of the work that is done by a theological training college, as well as the work which more strictly belongs to a Faculty of Theology, and because of that two-fold function the loss to the Church would be found to be greater in the case of Ireland if the Divinity School were separated from the University than in the case of a corresponding change at Oxford or at Cambridge. It is not altogether a good thing, perhaps, to try to combine the two functions in one institution—there are certain difficulties—but the simple reason why we do so in Ireland is because of the poverty of our men. And this is the point—if the Divinity School is separated from the University in future a large number of clergy on the one hand will be ordained without University Degrees, because, during their student period they will not be able to pay for teaching at a theological college and teaching at Trinity College, Dublin, as well, so that there will be a direct loss to the Church; and, on the other hand, a direct loss to the University, because a certain number of men will choose rather to go to the Theological College than to the University, and so the University will lose their fees; there will be a diminution in the number of students as well as a loss to the College and the Church if the Divinity School is separated from Trinity College. In the second place, as to the numbers of students who have attended the Divinity School. I was asked that question, and I have prepared a return* which, perhaps, it will be convenient if I now hand in (*handing in the same*) showing the number of divinity students for the past thirty-six years—that is since the Disestablishment. I need not read the figures, but, roughly speaking, it comes to this. The numbers were comparatively small after Disestablishment; they began steadily to go up about the year 1880.

2284. What were they in 1868, say?—I have not brought the figures with me before that, but they were smaller,—I should think the total was about eighty in the year 1868, speaking from memory.

2285. I was taking 1868 as being before the passing of the Act of 1869?—I do not think the numbers would differ materially, because it was expected that something of the kind would happen. But the numbers of the Divinity School touched the maximum

in the year 1895, when they reached a total higher than had been reached for forty years previously, and, as far as I can make out, than had ever been reached. In that year there were 146 men who got credit for Michaelmas term both in the senior and in the junior class—eighty-six in the junior and sixty in the senior. After that the numbers began to go down again slowly. That was the zenith, and they have since gone down again; and last year they were very low. I have got all the figures here, and they roughly run between ninety, one hundred, eighty, seventy; they went down to seventy-three in 1905. They were very low in 1905, and there were in fact only three years since 1870 when the numbers had been so low—viz., 1871, 1873, and 1880. In addition to those figures there have to be reckoned a certain number of men who failed to get through term, and also men reading for divinity examinations. These numbers cannot be exactly ascertained, but probably they would increase these totals by about thirty in each year; and, furthermore, it is to be remembered that as men do not enter the Divinity School, as a rule, until their Senior Freshman year is over, many intending divinity students are always to be found on the books of the College—the number at present being, I should say, not less than seventy.

2286. How do you account for the decline since 1895?—Mainly, I think, by two causes. The one is a large cause which applies to other parts of the world and to other similar institutions. There was experienced for many years in England a diminution in the supply of candidates for Holy Orders. Whatever the causes were which led to that, they are now affecting the Church of Ireland. The currents of public opinion take some time to reach the Irish coast, and we always find that what people are thinking about in England does not reach Ireland until some years later; and the period of depression in England was almost coincident with our maximum period (1895). I think that depression has now reached us, and that we must be prepared to face it for some time to come; but I hope that as it has been in England so it will be with us, and that there will be a recovery. That is one cause, and I think the principal cause, of the diminution, but I cannot conceal from myself, speaking personally only, that another cause is to be found in the feeling on the part of Churchmen that Trinity College is becoming rapidly more and more secular—the feeling, in fact, which has found expression in this Memorial which we support, and in some of the Statements that are printed in the Appendix, is growing, that the diminution in the number of clerical Fellows (only four having been elected in forty years) has had an effect upon the atmosphere of Trinity College. It is also felt that a subordinate place is assigned in the College routine to Theological instruction—what we call catechetical instruction—as compared with what used formerly to be assigned, and also to the Chapel services. Upon both points I wish to say a word later on, but just briefly I would say that I think the second reason for the diminution in the numbers has been that there has not been that confidence in the government of the Divinity School during the last few years that there was twenty or twenty-five years ago. I do not know that I need trouble the Commission by giving over again the reasons which led the Church to consider that some change in the constitution of the Governing Body of the Divinity School is necessary. It is set forth fully in the Memorial, and I think it would be taking up too much time for me to deal with it now.

2287. I think that is admitted on both sides?—Yes, but I should like to speak about these changed conditions in an aspect which I think has not received sufficient prominence. I speak now as a Professor of Divinity, and what I feel is that the most serious change is not so much the change in the religious profession of the members of the Board as the diminution in the number of expert members on that Board. Formerly the members were all in Holy Orders, and had expert knowledge, presumably, of the needs of theological study. They have not got that now for the most part, and the present authorities do not seem to me fully to recognise that theology is a science which requires expert treatment just as much as other sciences. I do not wish to go into detail, but I will just give one illustration which I think will set forth what I mean. There is a prize in Trinity College called the Elrington Theological Prize, which is perhaps one of the most important prizes that we

* See page 370.

have got. It is for the best theological essay by graduates of seven years' standing on some technical theological subject. The subjects during the last two or three years have been these—a study of the Book of Deuteronomy; the Logos doctrine of the Fourth Gospel; the Apostolical Constitutions and the Kindred Literature. You will see that the subjects are abstruse, and would require expert knowledge to deal with them. Now we have a curious survival from the past in regard to the examiners who examine these essays. They are the Provost, the Regius Professor of Divinity, and the Bishop of Ferns. Now, as long as the Provost was a theologian, trained in theology, that worked very well, particularly as in the past the Bishop of Ferns did not examine at all, or examined by deputy; but now we are presented with the spectacle of a Board examining most important theological prize essays on these obscure and difficult topics, topics upon which I think the Commission will recognise non-theologians could hardly be competent to pronounce—we have, I say, the spectacle of a Board pronouncing judgment upon these essays, two of the members of which Board are non-expert.

2288. You say the Regius Professor, the Provost, and the Bishop of Ferns?—Yes.

2289. Then two are clergymen?—But a clergyman is not necessarily a theologian.

2290. And, on the other hand, a layman is not necessarily not a theologian?—No; and it is not a satisfactory state of things that out of three examiners there may be two who have no expert knowledge whatever, and in point of fact I think it would be admitted, if the question were asked, that in the present case two out of the three are not experts.

2291. LORD CHIEF BARON.—That is a question of a private trust, and it could only be altered by Parliament; is not that so?—It could only be altered in theory by going to the Master of the Rolls, but it could be altered in practice if the simple usage were adopted which used to be adopted years ago, of appointing deputies to do the work for them.

2292. CHAIRMAN.—But surely a thing of this kind ought not to be done by deputy?—Well, the late Provost, when he got old, found the burden too great, and he always asked some theologian about the place to act for him.

2293. I should have thought that that was one of the things which ought not to be delegated?—He did not give his vote away, but he acted upon the report of an assessor.

2294. I should not like to countenance any system which made that an essential condition—a system which delegated a duty of that sort?—I must have expressed myself very badly; I did not mean to suggest that—I only meant to say to have a system in practice such as I have described seems to me to betray an inadequate sense on the part of the Governing Body of the Divinity School that theology is a science just as much as medicine or law, and that it is just as absurd for a non-theologian to examine essays on the "Apostolical Constitutions and the Kindred Literature" as it would be for a boy who had just gone through the first six books of Euclid to examine for a Fellowship in Mathematics. I only put that as one illustration to suggest what I want to suggest to the Commission—that the need for the future is not only that the Governing Body of the School should be composed of men in the Church's confidence, but composed of men who will treat theology as an expert science. Then, as to the constitution of the Governing Body which is proposed by the Provost, I may say first that the mandate which the Synod has given the Lord Justice and myself in this matter is on page eighty-five; we ask that the new Governing Body shall have three characteristics—that it shall be (1) academic, (2) expert, and (3) episcopal. Those are the only three things that are said.

2295. And the Provost's suggestions satisfy those conditions, do they not?—Yes, very largely, but I should like to repeat that the Synod have not asked through us for a representation of the Synod as such, nor has it passed a resolution asking for that. That I think would be disastrous on two grounds—first, it would narrow the scope of the school; a school that was under the control directly or indirectly of the Synod would not command the confidence of the English Bishops or of English theologians generally who have a much wider outlook than the Church of Ireland. I am sure that to place the Divinity

School of Trinity College under the control of such a body would greatly diminish its usefulness. Furthermore, I am particularly anxious to say this—that it would be a Governing Body to which no self-respecting Professor could submit himself, because, if the lectures of a Professor of Divinity, and his text-books, were to be reviewed as a rule by a public assembly such as the General Synod, he would be placed in a quite intolerable position; and I may perhaps be allowed to say that, as at present advised, speaking as a Professor of Divinity and as holding a life office, while I would be willing to transfer my allegiance to a Governing Body such as the Provost has described, I would not be prepared to transfer it to a body which had upon it members of the Synod as such, because that would give the right to the Synod to review my acts and my books.

2296. Are you not now rather arguing against a proposal which is not made?—Very well; I will not pursue that. About the Provost's scheme then; the only modifications I would wish to make in that would be these. I note first that when he is speaking of the representative to be chosen by the assistants to the Professors, together with the Professors of Ecclesiastical History and Biblical Greek, he omits the Professor of Pastoral Theology—I do not know why—and the Professor of Hebrew also seems to be excluded. It would be better, I think, to say "one to be chosen by all the Professors and lecturers in the school, exclusive of the two who hold office *ex-officio*."

2297. Is the Professor of Pastoral Theology the only omitted Professor in the Divinity School?—Yes, that is the only Professorship to which the appointment is made by the Bishops. It is a Professorship with a private foundation, and appointment to it is made by the Bishops. As to whether the Archbishop of Dublin should be the Visitor, I think it would be an excellent plan, but whether it is usual or in accordance with precedent to have an appeal from the Visitor I do not know. I thought the usual thing was to have an appeal to the Visitor in matters of this sort, and not an appeal from him. I should have thought a better proposal for appeals would be somewhat similar to that which the Professors of Divinity put forward in a statement which they sent to the late Provost some years ago (it is printed on page 99),* in which we contemplated a sub-committee of the Divinity School Council to deal with details, and then we suggested that any act either of this sub-committee or of an individual Professor might be appealed against by the Council to the Visitor, viz., the Archbishop of Dublin. That is the difficulty that I feel—that you cannot have an appeal from the Visitor. (*Lord Justice FitzGibbon*).—The final authority for temporal purposes, as has been explained, is the Court of General Synod, and, at present, any Bishop can bring forward a charge against a clergyman for false doctrine, and so can a certain number of laymen; but what I understand the Dean is putting is whether any question as to teaching being doctrinally correct should be subject to appeal to the final tribunal of the Church, and this, as I explained, would necessarily include a majority of Bishops.

2298. LORD CHIEF BARON.—But it is to a court, the majority of which are laymen?—Yes, but a majority which cannot carry a judgment. In any case involving doctrine or ritual, or affecting the status of a clergyman, the judgment of the court must include that of a majority of three Bishops.

2299. CHAIRMAN.—There is a good deal of doubt as to whether it would be wise to create any further appeal upon such a question?—(*Dean Bernard*)—I think it would be a very serious thing to create a Court of Appeal from the decision of the Archbishop of Dublin, and more particularly to give it to anyone who thought himself aggrieved by his judgment. I think the Provost's proposal is undesirable in that respect. (*Lord Justice FitzGibbon*)—If the Archbishop doubted his own judgment in any instance he would have power under our Constitution to state a Case for the Court of the General Synod. (*Dean Bernard*)—With that proviso I think the constitution suggested by the Provost admirable, and I am quite prepared to accept it. But he states one thing at the very beginning of the paragraph which has been submitted to me which I do not quite follow. If I understand his suggestion aright, he would not give a

DUBLIN.

Oct. 23, 1906.

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* Appendix to First Report (Cd 3176), 1906, page 99.

DUBLIN.

Oct. 22, 1906.

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D.D.

place on the Governing Body of the College to the representative of the Divinity Faculty, although he would be prepared to do something of the sort in regard to Medicine or Law.

2300. LORD CHIEF BARON.—That is what he said?—I hold it essential that a representative of the Divinity School should be on the ultimate Governing Body, in order that when the reports and recommendations of the Divinity School Committee come before that Governing Body for ratification there should be a spokesman or representative of the Divinity School upon the Body which has finally to deal with them. I think whatever applies to the Medical School in that case applies to the Divinity School also. Then, I need not go into the question of the money payment, further than this, that if the Provost meant by a claim for money that the additional provision which the Church made should be devoted to payment of additional Professors it would be extremely desirable to have one or two new Professors.

2301. CHAIRMAN.—I do not think that is his point?—The only other matter is page eight-five.* We have spoken not only on behalf of the students of the Divinity School, but also on behalf of the students of our own faith, who form the large majority of the present members of the University; and it seems to me extremely desirable that the regulations for Chapel attendance and for theological instruction—what we call Catechetical Lectures—should be placed under the same Council as deals with the Divinity School; the same reasons and the same arguments will apply—that the persons who are to look after these matters ought to be people in whom the Church as a whole has confidence.

2302. Do you mean that the Chapel should be placed under the control of this Body?—Oh, yes.

2303. The selection of preachers?—Yes. At present the Church has no security that the preachers selected shall be loyal members of the Church—no security whatever. At least once I remember a suggestion was thrown out that one of the University preachers should belong to another denomination. Whether that would be wise or not I do not now say, but at any rate it is a thing that ought not to be done without the concurrence of a body in which the Church has confidence. At present the preachers are selected by no such body.

2304. They are selected by the Provost, are they not?—Yes, and we have nothing to complain of as regards his selection—I do not make that suggestion, but I do suggest that it might be, conceivably, in the highest degree objectionable. A most unfortunate selection might be made at any moment.

2305. The Provost may be of any religious denomination or of none?—Or of none—which is the really serious danger. I feel in fact that the Ordinary of the Chapel ought either to be the Provost himself, if he is in Holy Orders in the Church of Ireland, or the *Regius* Professor of Divinity.

2306. That is a serious detraction from the position of Provost, is it not?—Yes, but I do not see any other way out of it if the Chapel ministrations are to be conducted in such a way as will command public confidence. No doubt the Chapel is not only for the Divinity Students, but it is specially for them; they must attend, and the Divinity School has a special interest in securing that the ministrations of religion which are there provided shall be acceptable and beneficial to their spiritual life, and also that the teaching shall be in strict conformity with the standards of the Church of England and of Ireland.

2307. LORD CHIEF BARON.—I understand, Lord Justice, that your evidence has been advisedly and deliberately confined, upon this occasion, to the question of the Divinity School?—(Lord Justice FitzGibbon)—Yes; the communication I received from your Commission was to the effect that we were to be examined to-day “on the subject of the Divinity School.”

2308. We will, no doubt, have the pleasure of seeing you later on, when I can ask you some questions about the Law School?—Certainly, but I wish to say that I myself desired, as far as I possibly could, to keep this Divinity School question entirely separate from any other question simply for the reason that I am, as I told you, now representing others, and I do not think that the Church as a Church ought to interfere at all in these other questions.

2309. Then I have nothing to ask you at present.

2310. CHAIRMAN.—On that point of the Law School I also should like very much to ask you one or two questions. Might we put a question or two in writing?

—If you intend to put any questions to me in writing, I shall be greatly obliged if you will be good enough to indicate, in some way, how far you wish me to go—to what extent you desire evidence upon the subject.

2311. LORD CHIEF BARON.—The questions I am anxious to ask you about the Law School can all, I think, be easily answered in writing?—About the Law School I may, perhaps, just say that I was one of three Benchers of the King's Inns who were invited by the Board to form a committee with three representatives of the College, and that we made, as I thought, a very great improvement in the Law School; and I am sorry to see that there has been renewed before you, by one of the Professors a statement which he made before that Committee, which the Committee considered, and on which they unanimously disagreed with him, and that is that the Course which we introduced for the Law Moderatorship was not a scientific Course. It was considered by the Committee in every way, and I believe it to be an extremely valuable Course, in which no person could get a Moderatorship without having a very considerable amount of culture, not only in the Science of Law, but in other things. I know that the competition for it has been very keen, I know that it is extremely useful, and I know, further, that it is no novelty, because when I took my degree in 1859 Classics was my main subject, and I took also what was then one single subject, and I will tell you what it was:—“English and French History and Literature, Political Economy and Law;” and it is hardly to be wondered at that, although I got a Gold Medal in Classics, I was only able to get a Silver one in the other subject. It is quite contrary to fact that this new Course is any innovation in respect of introducing into Moderatorships what may be called subjects suitable to the schools of particular professions.

2312. The deliberations of that Committee were afterwards brought before the attention of the Education Committee of the Benchers?—Yes, and you will find that in the Calendar the result is stated to be that between the Benchers and the University there is now given a complete Course of legal instruction, both scientific and practical. So far as we have been able to do it we have kept what I would call the strictly practical part, the parochial part, of the preparation for the Irish Bar at King's Inns, and we have left to the Professors here the scientific part.

2313. Then the Education Committee carefully considered this scheme, and approved of it?—We not only carefully considered it, but we had the assistance of every single Professor in the School but one, and two of the Professors took a very active part with us—Professor Bastable and the Reid Professor, and Mr. Hart, who is the Professor of English Law—I think that is his title—also gave us great assistance. As you will see from his paper the other Professor did not approve of the thing, and certainly gave us no help—but the reverse.

2314. Then, having been unanimously approved of by the Education Committee, it was ultimately brought up before the entire body of Benchers?—Yes, that is so. The Education Committee is a vicarious body, we have very stringent examinations, and two Professors who work for us in the subjects which we take, and we always report to the general body of the Benchers; in addition, in this particular case, we reported that we advised that the taking up of this Moderatorship in Law should carry with it considerable privileges in the way of being equivalent to taking a special course of education corresponding to what is recognised in the Inns of Court in London, and it is open to young men in this College who succeed in this Honour Course, to obtain credit for that as equivalent to a year at King's Inns; every student must keep one year at King's Inns, but he may if he likes take a second year here. I myself know several of the young men, and I know that the work is not merely very valuable as teaching them law, but is also work of such a nature that the examination could not possibly result in their getting the medal without getting what I consider a very liberal education. When you have one man allowed to specialise in Mathematics, and another in Experimental Physics, it passes my comprehension that a third can be said to be imperfectly educated when we can win a Moderatorship in Law, Jurisprudence and Political Science, a distinctive branch of education.

* Appendix to First Report (Cd. 3176), 1906, page 85

2315. When the Education Committee's decision was brought before the general body of Benchers, I believe there was no division of opinion at all?—I never heard of any.

2316. You were present at the meeting?—Yes.

2317. It was unanimously approved of by them?—Unanimously.

2318. You have read the Statements sent in by some of the Professors—by Professor Brougham Leech and Dr. Hart?—I have read them, but not with the same care as I should have done had I not been engaged on this other matter of the Divinity School.

2319. You know generally the points that they make in reference to this matter of which we have been speaking—I think they are principally made by Professor

Brougham Leech?—I understood the main ground of objection made to this particular Moderatorship and the Honour Course that led up to it was the ground of specialisation. On that I would refer to the fact that in the ancient Statutes there was a provision (being all in Orders they did not want a divine) that one of the Fellows should be what they called the *Jurista* and another the *Medicus*; and from the beginning I maintain that the Board has always allowed the Arts Education given here to be flavoured with some utility besides. I cannot see that this improvement which was made in our Law School, with the approval of the King's Inns, was anything but an improvement.

DUBLIN,
Oct. 22, 1906.

The Right
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After a short adjournment,

2320. Sir ARTHUR RÜCKER.—There are only one or two questions I wish to ask you, Lord Justice. You are agreed that it is necessary to make some change in the Governing Body of the Divinity School?—(Lord Justice FitzGibbon)—Certainly; I think that is consequential upon the changes of 1869 and 1873.

2321. And, therefore, the Governing Body of the College will be represented on the Governing Body of the Divinity School, or would you have the latter independent of it?—Not independent of it in any matters where the Divinity School is connected with University teaching, but only in matters which involve the peculiar religious views of the pupils in that particular school.

2322. That is to say, you would leave the University to lay down the conditions under which a degree in Divinity could be got, but you would relieve them of all powers with regard to the actual training of future clergymen?—Perhaps in order to make myself clear I may say what I think about it. I would not recommend or suggest for the Divinity School anything that, *mutatis mutandis*, I would not recommend for every other professional school. The basis I am suggesting is that the Governing Body that is charged with general University teaching must be a Governing Body that is charged also, in retail as it were, with the teaching of particular subjects, and whether it be Medicine, Law, Physic, or Divinity, I consider that the general Governing Body requires expert assistance, and not only expert assistance, but a sub-governing body, which would have special qualifications relating to the particular profession.

2323. This Governing Body of the Divinity School for the training of the clergy, as apart from the curriculum laid down for the University degree, would be, I suppose, independent of the Governing Body of the University—I mean that the Governing Body of the University would not revise its decisions on such a matter?—I do not think it should revise its decisions on any matter on which the expert knowledge of the Governing Body was the special cause of its being called in.

2324. Would there be in such a case some clear delimitation between the powers of the Governing Body of the University and the powers of the Governing Body of the School?—Certainly; there is already—I do not go into the other Schools—but there is already a similar delimitation under the School of Physic Act, which is an Act of Parliament, and beyond all doubt I would recommend that there should be some delimitation with regard to the Law School; in other words, that where they are providing for a professional school the Governing Body of the University, without being deprived of responsibility for anything that comes within their duty as regards that School, should have the assistance of an expert body, and I would not give them any right to interfere with the judgment of their own expert body. Otherwise it would be as if a man employed a lawyer or a doctor, and afterwards proceeded to do his own law business, or to physic himself.

2325. I understand that; but when you state that you are very strongly in favour of a large revision of the relations between the Divinity School and the University the other main point I suppose you insist on is that the residence of the students should be in the same building as at present, that is to say, that they should be at liberty to reside within the walls of the University if they so desire?—Oh, certainly. I do not apprehend that they could be deprived of that.

If the right of admission to the Divinity School were made separate from Trinity College, it would be in the power of the Bishops to say, for example, "We will not take anybody into this our School unless he is matriculated," and the moment he is matriculated he becomes entitled to residence. The conditions of residence in this University have always been very different from what they are, so far as I understand, in either Oxford or Cambridge, for this simple reason:—The University of Dublin is in the capital city of the country, and a very large proportion of the students are at home in this city, and I myself was one of them. I think a majority of the students are living at home all the time. So far as I understand, in my time, there was no circumstance in which the education of students living at home differed from that of those who were sleeping in College, except that the sleeping in College was accompanied by what I call disciplinary control with regard to hours and conduct and things of that sort. I myself lived in an empty house in Merrion Square at the busiest time of the year, and I had to keep hours in College like other students, and had to attend Chapel the same as if I were living in College.

2326. Then, you would contemplate allowing the teaching of students preparing for the profession of clergymen without distinction of those living in the College and those living at home to be carried out in the College as at present?—Certainly, because if the Divinity teaching is not carried out in College it would be absolutely necessary that it should be carried out close to the College, because hours of attendance and things of that sort which are to be observed would make it almost essential, and if the Divinity School was even very close to the College you would have to spend a considerable amount on buildings. Mr. Gladstone estimated it at £15,000. But besides that, there is accommodation in the College for the School, and why is it not to be used?

2327. CHAIRMAN.—And I suppose the lectures which lead to the Testimonium and the lectures which lead to a degree are all the same lectures?—To a degree in what?

2328. To a degree in Divinity?—The lectures that lead to the Divinity Testimonium are held in the same building, but they are no part of the curriculum for the degree. It is exactly the same as the Law School. I am speaking of my own experience about that. To keep my Scholarship I was obliged to attend a professional school, and attend professional lectures. It so happened that for convenience to myself I kept my terms for the Bar during my Freshman years, I got my Scholarship as a Junior Sophister, and then I had to attend the professional lectures. That was one of the conditions of keeping my Scholarship, and for two years I was a matriculated medical student, and attended lectures in surgery and anatomy, and I made great use of them afterwards in cross-examining doctors and surgeons, mostly in defending prisoners.

2329. Sir ARTHUR RÜCKER.—Then, as I understand, there may be these professional lectures under the control of a separate Governing Body?—(The Dean of St. Patrick's).—There is a little confusion in the matter. Divinity degrees are given as the result not of attendance on lectures at all, but as the result of examinations in the case of B.D., and printed theses in the case of D.D. (Lord Justice FitzGibbon).—For the Divinity Testimonium there must be two years' lectures. The Divinity Testimonium corresponds precisely with the

DUBLIN.

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Certificate given to the Benchers of the King's Inns with regard to attendance at the Law School lectures. These are qualifications for admission to a *profession*, not to a Degree. The Law School lectures used to be at nine o'clock in the morning, and I suppose they are still. The surgical lectures that I attended were at four o'clock in the afternoon, and I believe the professional lectures were always arranged so that they did not interfere with the attendance on the Arts Lectures, which used to be between ten and one o'clock in the day.

2330. CHAIRMAN.—Although the attendance at the Divinity lectures is not essential, I suppose, the Divinity lectures which are given are in preparation for the examinations?—(*The Dean of St. Patrick's.*)—I think I should like to make a short statement to make it clear as to the certificates which are got from the Divinity School. The Divinity certificate, which is called a *Divinity Testimonium*, and which is required of all candidates for Holy Orders, is only given to those who have attended the full course of lectures for two years of three terms each, that is for six terms, and have also passed certain preliminary examinations. The *Divinity Testimonium* is only given to men who have attended six terms of lectures, and have passed certain preliminary examinations. Now, the Degrees in Divinity are on a different basis. The degree of Bachelor of Divinity is given as the result of examination. A curriculum consisting of six sections is prescribed, and men may come up and answer in one or two or three or four courses at a time, as they please. When they have completed their six courses and written a *thesis* which is approved, then they are admitted to the Degree of Bachelor of Divinity; and, then, if they desire to proceed to the Degree of Doctor they must present a printed *thesis*, which substantially means a book of merit, for examination by the Regius Professor of Divinity and an Assessor, who is appointed for that purpose. The Degree is never given except the book is one which either embodies original research or presents in some new and attractive and scholarly fashion the result of research already reached.

2331. Well, a man who intends to go up for his Bachelor of Divinity usually attends the same lectures as the man who does not?—Yes.

2332. There are not two sets of lectures?—(*The Dean of St. Patrick's.*)—No. (*Lord Justice FitzGibbon.*)—May I supplement that by a reference to the attendance at the Law School. The certificate which is designated a *Divinity Testimonium* is a certificate of having attended two years' lectures, each of three terms. We require three years' attendance at Law lectures to be called to the Irish Bar, and some of the certificates are also available for being called to the English Bar, as I was myself, and those lectures are held in College at nine o'clock in the morning. They have nothing to do with the Arts Course, and a great many King's Inns students who are not College students attend them. But for the Degree of Bachelor of Laws or Doctor of Laws, these lectures do not count at all. They have nothing to do with it. You go up for another examination and a different course, and different studies altogether. (*The Dean of St. Patrick's.*)—May I add one thing which is a case in point? I was asked about a course of lectures provided for B.D. I have said that there are no lectures for candidates for B.D. in Dublin; but a curious thing is that there has been quite recently established in Liverpool a course of lectures precedent to the University of Dublin B.D., and I have papers here to show that the Divinity School caters not only for Irishmen who intend to become clergy of the Irish Church, but for Englishmen as well. The Board of Biblical Studies at Liverpool attempt to provide teaching in Hebrew and Greek, and in Ecclesiastical History, and they desire that the teaching shall be thorough and systematic, and so they have adopted as the examination for which the students have to be prepared, the B.D. Degree of the University of Dublin.* (*Document handed in.*)

2333. Sir ARTHUR RÜCKER.—I do not think I have got to the main point I have been aiming at, whether, if you have two Governing Bodies in the one building, you anticipate any difficulty in that concurrent jurisdiction, and should there be some arrangement by which one body or the other, or some body different from either of them should settle the matter in the case of a difference. I will put an extreme case. Suppose a Professor wanted to lecture at nine o'clock, and the place was wanted for some other purpose at the

same time?—(*Lord Justice FitzGibbon.*)—It should be left to the Governing Body of the University.

2334. You would leave it to the Governing Body of the University to settle the case?—(*Lord Justice FitzGibbon.*)—Yes. (*The Dean of St. Patrick's.*)—It is curious that that exact difficulty is continually arising, and even this very week, about the Divinity School Examinations—two people wanting the hall.

2335. I want to know how you intend to get over that?—(*Lord Justice FitzGibbon.*)—Perhaps the Dean might not agree with me, but I have a strong feeling with regard to dividing responsibility; generally divided responsibility ceases to be effective, and, therefore, without meddling with anything that the specialists are peculiarly qualified to deal with, such as teaching and matters of that sort, I think it far better that the sole Governing Body should be the Central Governing Body of the University. But I do say that whatever modification of the present state of things is recommended, there is a field, and a complete field, for expert assistance which, when called in, must be taken, and must have authority in its own field.

2336. Do you think that the efficiency of the Divinity School for the purposes of the Church of Ireland would be interfered with by the examinations of a second religious body in the College?—In my opinion, not at all, because I think they would run on parallel lines which would never meet. But I do not think the case could arise; I have given you figures which show that it cannot arise in the case of the Presbyterians, because they are not in this part of Ireland, and they have got all that they want in Derry and in Antrim. With regard to a Roman Catholic School of Divinity, although it rather bears on the general question and is very remotely complicated with this, one of the greatest wants of the Roman Catholics, if I may speak for them, is an Arts University in which their secular clergy will receive their education. I believe they are making arrangements now by which they will receive education in the Royal University in some way, but I do not think that that question can ever be settled until they are given an *institution*, whether it be called a College or a University, to which St. Patrick's College of Maynooth would stand in the relation in which the Divinity School here stands to the Church of Ireland.

2337. Dr. JACKSON.—Have you thought at all about the way of choosing Professors in subjects other than Divinity?—I cannot say that I have, because I think that belongs rather to specialists in the constitutional law of Universities; but with regard to any particular School I could give an answer.

2338. That would be sufficient for my purpose. What sort of an electoral body would you have?—A body that would commend itself as an authority on the particular subject with which it dealt. In the case of Law, I think, we have an inestimable advantage here in having a Supreme Court of Judicature sitting in the very city in which this University is, and we have there the body of the Benchers of King's Inns, who are an educational body; it occurs to me that they are a typical auxiliary of the Governing Body of a University in which Law is one of the special subjects of study. I adhere to my opinion that the Divinity School does not differ in kind, but I admit it differs in degree, and, above all, it differs in *temperature*. There you already have an admirable School, and at present you have only one, and I would put some Archbishops and Bishops and some Theologians on the Governing Body, and if another School came I would give a suitable Governing Body to it also. And you have one denomination which is in a very peculiar position in this country—that is, the Methodists. They are an educated body, they have some admirable schools, and they have their own Governing Body, and I think from Dr. Evans's paper that it is not impossible that the Methodists would like to have a Theological School, and, if they do, I see no objection to giving it on the same lines as ours. That would leave the question of Degrees, and I do not profess to go into that. You would either have a Superintending Committee of Examinations or something of that kind, or you would have to make the Degree a thing which you could obtain by an examination in Scientific Theology only; but, I confess, I do not think that could be done, for the truth is, there is no market for "Birreligion" in Ireland, except, perhaps, in Belfast.

* See page 370.

2339. Is it not desirable that there should be specialists to appoint Professors in Mathematics?—I think our Board here has always been a Specialist Board for Mathematics. Up to the time I was in College the number of Fellows whom the Classical Scholars recognised as being as good Classical Scholars as themselves was very limited. It has not been so since; we have had a number of distinguished Classical Scholars. But if you go to the general question, I do maintain that it is most desirable that in the appointment of Professors, either experts from outside, or, better still, those who are to be their colleagues, should, when there is a vacancy, have not only the opportunity to advise, but also that their advice should carry some specific weight with it, before the appointment is made.

2340. Would it not be possible that there should be on an electoral board for the appointment of particular Professors persons who would be representatives of external opinion?—I think so; but if you mean bringing in people who are not connected with the University I have a very strong feeling that no person should have anything to do with the government of this place if he was not himself a graduate. I think if you brought in graduates of other Universities they would be either in the majority or minority—you could hardly make them a majority, but if they were in the minority, I think, brought in in that way, they would be probably inclined to say that their own way was so much better than anything here that it would only lead to friction.

2341. I should myself be very sorry to see anyone brought in who was not in sympathy with the College or the University; but I should like to tell you what the method is which we have adopted at Cambridge for the choice of Professors. We have Electoral Boards consisting of the Vice-Chancellor for the time being as an *ex-officio* member, and eight persons nominated by the Council of the Senate or by the Board of Studies and elected by the Senate. Of the eight persons additional to the Vice-Chancellor three at least must be persons resident outside the University, in order that we may secure representation of external opinion, and we constantly have on the Electoral Boards persons who are not members of the University, to our great advantage. The nomination is for a considerable term of years: I do not recollect how many; I think it is possibly eight. If a vacancy comes during that time, then this Board sits. If no vacancy comes, probably the experts will be re-appointed. We find that that is a good way of getting external opinion. What do you think of that method?—I can only answer with regard to that, that as regards the work of which I am qualified to speak, I am perfectly satisfied of the advantages of external opinion being brought to bear. I should like to mention a case in which a member of the Bar, a man of the highest acquirements, was required to fill a vacancy in the Law School after this new Council was established—I call it new, though it is rather old now. The Council had the appointment. On that occasion our Senior Benchers and the Chairman of our Education Committee induced a well-known and very eminently qualified person to apply for the Professorship which was vacant, and he was a practising Irish barrister. The Council did not elect him. The Board had a veto on it, that is to say, the Council only elects subject to the approval of the Board, and I went with Serjeant Jellett to the Provost, and, beyond all doubt, the result of the interview was to satisfy me that if the Council had not had the first word, we should have had a much better chance of our expert opinion having effect than it had. I mention that to show that I consider expert opinion valuable, and, further, that it is very necessary to be most careful in the framing of the Electoral Body. That Council is elected, and at a very early stage of its existence there was a contested election between two representatives of different departments, and the Mathematical method of election resulted in both of these being returned, and in the Secretary of the Council, Professor Dowden, an essential member of the whole body, being left out. Twice afterwards the result of the election turned on the Mathematical procedure adopted, by which voters were allowed to accumulate their own votes upon themselves.

2342. Mr. Dean, might I trouble you with a question as to the Divinity School curriculum. What do you think is the proper body for settling the choice of subjects and books?—(The Dean of St. Patrick's).—

I think it ought to be a body composed of those whom I would call experts or specialists, in the case of all courses, subject to review by some higher authority. In the case of the Divinity School I would suggest that the higher authority be the Archbishop.

2343. Have you here no Boards of Studies?—No.

2344. Do you not think that the institution of Boards of Studies would be useful in departments other than yours?—I think it is of great importance indeed. I think there is something of the nature of a Board of Studies in the Medical School, but I should be glad to see Boards of Studies in the case of all departments.

2345. That is what I was driving at. It seems to me that, now that knowledge is happily so much specialised, it is necessary to allow the several departments to deal with their studies. I should not have thought it necessary that the recommendations of a Board of Studies should be revised by a higher authority, but, of course, there may be in the Divinity School special reasons which I do not perceive. Do you think it absolutely necessary that the recommendations of the Board of Studies should be revised?—Personally, I think not, though I think it may be desirable. I think bringing in a provision of that sort might meet the wishes of a great many members of the Church of Ireland who would like the Archbishop to be given control.

2346. I suppose that they would like it largely in consequence of your Divinity School being not only a Faculty of Theology but also an institution for the training of clergymen?—Quite. That is the reason.

2347. Is there not something to be said for keeping those two functions separate?—I think they ought to be separate, if it was possible. It is much better that they should be separate. As things are, the Professors in the Divinity School have to devote a very large part of the time which they ought to spend in research and advancing the knowledge of Theology, to teaching young men the very elements of Theology. It would be good for the Professoriate if the two functions could be kept separate, and the reason why they are combined, I take it, is that the men who come to us are so poor that they could not afford to pay for teaching in a Theological College as well as in the University.

2348. Thank you very much for that answer. It has interested me exceedingly. Does it seem to you that the University is concerned chiefly with what you call Scientific Theology, and that the training of clergymen, which has been carried on so successfully for so many years here, ought to be carried on under the direction of the College rather than under the direction of the University, more especially as there seems to be a prospect that there will be Schools for the religious training of other communities?—I have not been able very clearly to grasp the distinction between the College and the University that I think you intend me to arrive at, but, broadly speaking, I think I would agree certainly with the view which you have put forward. But I should like to say this, that the difficulty of examining together, or of lecturing together, Presbyterians, Methodists, and members of the Church to which I belong is not so great as might be supposed. I always have had a certain number of Presbyterians coming to my lectures, two or three every year, and one or two Methodists. And on several occasions Methodists, and, I think, Presbyterians, but I am not quite certain of that, have obtained the Degree of Bachelor of Divinity.

2349. I will ask you one question with regard to the Divinity School regarded as a Theological Faculty. Is it under any circumstances conceivable that persons who are not in Holy Orders should hold Professorships?—No. All the Professors in the Divinity School are clergymen; they are all members of the Church of Ireland and in Priest's Orders. We have no provision for electing lay Professors.

2350. And, I suppose, you have not conceived the possibility of admitting to a Theological Professorship a person who has not taken a test?—Do you ask me what my own wishes are?

2351. What is likely to happen?—I do not think it is the least likely that Theological tests ever will be relaxed.

2352. I do not know whether there is anything else you wish to tell us?—I should, indeed, be very glad to see more laymen taking up the study of Divinity. I think the interest that has been aroused in Theological learning by the devotion of laymen to Theo-

DUBLIN.
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logical study in England has been very great, and I wish I could see any prospect of something of the sort happening here.

2353. I will ask you one more question. With respect to the Chapel Services;—the Service in the Chapel is quite distinctly the business of Trinity College?—Yes.

2354. Should the University be enlarged by the addition of another College to Trinity College, would the Chapel be so distinctly regarded as belonging to Trinity College that its separation from the rest of the University would be satisfactory?—In a sense it does belong to Trinity College exclusively. There is another sense in which it belongs to the University, because University sermons are preached.

2355. Mr. BUTCHER.—Mr. Dean, I should just like to elicit a further expression of your opinion on a point on which you have already spoken. It is about the new Governing Body of the Divinity School, and it relates to the proposal which I have made a note of, that the Governing Body should include three representatives chosen by the General Synod of the Church of Ireland from amongst its members. This proposal is of some importance, because it is put forward by representatives of the Bishops of the Church of Ireland. As I understand your evidence, you think that it would be very inadvisable that the question of academic teaching in the Divinity School should come up as the subject of a general debate in the General Synod?—I think it would be simply deplorable and disastrous. It would narrow the possibilities of the School, and it would tend to repel those who look for Orders from coming to us, because a School which was in any way controlled by a popular assembly like the General Synod, could never command the confidence of the English Bishops or the English public. Further, from the academic point of view, I think it would be most mischievous. It would be just as mischievous as in the case of the School of Medicine or the School of Law. If you could excite prejudice in a popular assembly against a particular lecturer or a particular professor in either of those schools, it would be very bad. In the case of the Divinity School it would be, I think, deplorable. But I think I should perhaps repeat what I said about that, that the Synod as represented by us distinctly does not ask that. We have got no mandate.

2356. That is important?—Furthermore, at the meeting at which the Statement presented to the Commission was drawn up, the question was raised whether that should be asked, and it was deliberately agreed to by this meeting that that should not be put in. It was left an open question.

2357. And that is a fact of the utmost importance?—And certain of the Bishops were present when that was done. (*Lord Justice FitzGibbon*).—May I refer to page 88?—I have quoted from it already. The meeting of the General Synod of the 26th of April, 1879. It was proposed by Dr. Salmon, seconded by the Right Hon. William Brooke, and adopted amongst other things:—"That we are of opinion that the Professorships and the control of the studies in the Divinity School should be vested in a body in which the Church of Ireland can have confidence," and then it was resolved "That the Synod would recognise the Bishops of the Church of Ireland as such a body."

2358. That is decisive as regards that date, and it is plain from what the Dean tells us that the Synod has not gone back on that?—(*Lord Justice FitzGibbon*).—So far from going back, when issue was joined upon the change that was proposed by the Bishops in 1904, the contrary proposition was withdrawn. It certainly was not withdrawn till it was perfectly obvious that the sense of the Synod was against it.

2359. It would seem absurd that a body of laymen should take up the question of the teaching of law or medicine and raise a popular debate on those subjects, and I can imagine reasons why it should be much more inadvisable in Theology?—(*Lord Justice FitzGibbon*).—May I say, having been a member of the Synod since 1874, and having often had to act as Assessor, if this power was given to the Synod that is now proposed, the first thing that the Synod would have to do would be to provide by legislation for the exercise of that power, and the provision of checks of one Order against another is so balanced that it is almost impossible to work the machinery of the Synod in matters of this kind without some previous arrangement. I could not tell what the

popular voice would be, but certainly one of the ways that they would consider first would probably be whether the power should be deputed to the Bishops, and unless the Synod changes its mind this would be done.

2360. The power would extend not only to the election of Professors of the Divinity School, but also to the methods of their teaching and the course of instruction?—(*Lord Justice FitzGibbon*).—I have had some experience of that in the Dublin Diocesan Synod. For some years the subject of the Chapel Divinity School has been brought up before that Synod, and some members have objected to particular books used in the School. The Diocesan Synod had no business whatever, in any effective sense, with a question of that kind, but such motions have not been ruled out of order. (*The Dean of St. Patrick's*).—There is this fundamental difference, that as matters stand at present, whatever is said on the subject in the Diocesan Synod is entirely ineffective, and in a technical sense impertinent. It would not be impertinent in the General Synod if the General Synod had the right to elect representatives on the Governing Body of the Divinity School, and consequently the position of the Professors of the Divinity School would be very seriously affected.

2361. Some of us can remember very well the theological debates in the General Synod in the time of Disestablishment, and of course we all know that there was a great deal of excitement prevailing at that day; and it does seem to me that it would be almost wanton to draw the University now into theological controversy raised by persons scattered through the country?—(*Lord Justice FitzGibbon*).—Pardon me, if I say that none of those debates to which you refer were in any sense impertinent in the General Synod at the time, because it was forced upon the Church of Ireland at that time to revise its ritual, canons, and liturgy, and certain changes were absolutely necessary, and the course was taken—I do not say wrongly taken—of practically arraigning the whole of the liturgy and the ritual. All these questions were in form, and they were before the body which had power to determine. And we got through them with a result which I think I could show you has been marvellously successful. I, for one, would be extremely sorry to see us forced to re-open that discussion again. It is right to say that we got rid, without any friction whatever, of several questions which in the English Church are still very troublesome. I will mention one, and you will see the sort of things we had to deal with. There was that extremely difficult question about the Athanasian Creed, and the history of it is instructive on the question of introducing discussion of this kind in a Synod. Archdeacon Lee, who then held the office that is now held by Dean Bernard, was Archbishop King's Lecturer in the Divinity School here. The first resolution of the Synod, which was only preliminary, was to alter the Athanasian Creed by leaving out certain clauses. The instant that resolution was passed, Archdeacon Lee started a proposal to open a Church of England in Dublin. He enlisted the active sympathy of Canon Liddon, and he also had a correspondence with Mr. Gladstone, and the action which had been so far taken was regarded as action which if persisted in practically amounted to schism and heresy. The movement was really killed by an observation of Dr. Salmon, that Archdeacon Lee was troubling himself about getting up an English Church in Dublin, but that he need not give himself much trouble, for a sentry-box would do; but the result of it was that, after several years, the expedient was adopted of simply omitting the rubric at the beginning of the Athanasian Creed, whereby it ceased to be part of the public service of the Church, but it remains still as one of the formulæ of our religion. I mention that incident because it went almost to the very point of a breach with the Church of England; and the General Synod of the Church of Ireland came very well through the trial, and the Church is as united now as ever; and if you think it right to give it direct representation on the Governing Body of the Divinity School, I have no doubt that the General Synod will exercise their power sensibly, perhaps by handing it over to the Bishops.

2362. I see that it was perfectly competent, and indeed necessary, for the General Synod to discuss these theological questions then; but what I mean is, would it be advisable to resuscitate such

* Appendix to First Report (Cd. 3176), 1906, page 88.

discussions now in dealing with University studies?—Do not ask me to say whether it is advisable or not. I should be very sorry to see it done.

2363. Then, Mr. Dean, there is only one other question, it concerns the joint-letter of yourself and Dr. Gwynn, of June 19th, 1903, page 99?—(*The Dean of St. Patrick's*).—Page 99.

2364. You proposed that the new Governing Body should not have the control and direction of studies, but that that should be left to the representatives of the Divinity School on the Governing Body, and that in case of difference the question would go to the Visitor. The Governing Body, as there sketched, is now modified by the omission of the three Junior Fellows, so that you would have only three classes—the three members elected by the Board, the three representatives of the Divinity School, and the representatives of the Bishops, the whole body being nine. Do you think that that body would not be competent, through a Committee of its own, to deal with the courses of study? The Committee would probably be much the same as you suggest—the Professors and representatives of the Divinity School, without creating, I mean, a separate body?—Yes, I think it might. Our proposal was that the Council should consist of twelve members, and it is now proposed that it should only consist of nine. I still think that there might be a Committee with a small Sub-Committee.

2365. Or the Committee might include also the representatives of the Bishops. So that you would be in no danger of being dominated by laymen?—I should be quite satisfied if the body of nine members were there as suggested. They could be trusted, with the aid of the Sub-committees. It would not be easy always to secure the attendance of the Bishops, and they could not meet very often.

2366. The Committee work of directing studies might then be deputed to the representatives of the Divinity School?—I should be quite satisfied.

2367. Dr. DOUGLAS HYDE.—I am afraid I was rather stupid when you touched earlier in your Statement upon the monetary matter. I understand, however, it will appear that your point was the statutory point, that any money held for the Church of Ireland by this Statutory body was money held in trust. What bearing do you mean this to have upon the £3,000 paid to the Board to Examiners of the Divinity School?—(*Lord Justice FitzGibbon*).—What I said did not extend to making any difficulty on the ground that the money spent on the School was a trust fund. That funds are, under the Church Act, held in trust for the members of the Church shows that we are an organic body with powers enforceable by law, as regards property, under the doctrine of trust; as regards individuals, under the doctrine of contract. The Act speaks of property "enjoyed by members of the Church." This certainly describes the funds enjoyed by us in the College. But I cannot say that they are trust funds enjoyed under and by virtue of the Act. We are recognised there as the beneficiaries of all the property we enjoy. I do not know any money more vital to us than this money spent here. So far as that property has, under the constitution of the College, been applied to the particular purpose of Divinity teaching we have enjoyed it, and it cannot be taken away from us without giving us a claim for compensation. We don't want a claim for compensation; we don't want the injury to be done which would have to be compensated. We do not want the Divinity School separated from the College. That would give us a claim for compensation.

2368. Suppose the College had five years ago taken off £1,000 of this £3,000 spent in the Divinity School would you now only make a claim for the £2,000 remaining?—We would not. The College never did that, because it would really have lost money by doing it. The matter was discussed in the Synod, and your argument was used there, and all parties were satisfied with things as they were. The College admitted that the Church of Ireland was their best customer. They were in favour of keeping things as they were, and of not spoiling the goods so long as the Church dealt with them. They wanted to keep the Divinity students for their own interest, and they therefore had to spend a sufficient sum on the Divinity School. The University and the College agree that they do not want this separation, and, therefore, the only danger to face is the possibility of their being prevented by outsiders from spending this money on the Divinity School.

2369. Supposing it were wished to devote money to a new Professorship and that the Board were so generous as to add £500 to it, your claim next year would be equally the same thing. You would not withdraw that £500?—Not if it was really required for the Divinity School. I hold that the Governing Body is entrusted with the duty of providing a Divinity School, and of paying for adequate Divinity teaching. They do it in their own interest, because it attracts students. It is part of their duty, because this is a University. I hold it would not be a University at all if it did not include a Faculty of Theology and did not teach Theology. The Board undoubtedly has a general discretion in the distribution of their funds among several Schools, including the Divinity, Law, and Medical Schools. Suppose they spent all their money on some terribly expensive School of "Science falsely so-called," without a sense of justice, the Divinity School would have a claim against them without any Commission or Act of Parliament. I would not say it could be legally enforced, but at any rate they would not be governing the College lawfully or properly. The most paying School they have is the Divinity School. It is costing them less than any other school.

2370. The claim is for the money expended on it?—We make no money claim. That was Mr. Knox's point. Our claim is to have the teaching of Theology continued. If the funds were not enough, if the College could not afford to teach Theology, we would do the best we could to help them.

2371. That is a commonsense explanation of it?—I hope all I have said is commonsense. Here is our case as stated in the unanimous resolution of the University Council of June 18, 1879:—"That the annual sum at present expended on the Divinity School be secured for the permanent maintenance of that School." Of course, the annual sum is liable to fluctuate, if the endowment or regulations are altered. It would increase if the endowment were greater, it would be reduced if the endowment were less. But all we want is to have the teaching we get secured to us. It would be perfectly impossible for us to get the same class of Clergy if they had to pay two sets of fees. The general run of Irish Divinity students are poor. A large proportion of them are the sons of clergymen. Considering the modest pittance of the Irish clergy, all of whom have small livings, with a superannuation allowance of two-thirds when disabled, and having regard to the length of their families, you can estimate how far they could pay two sets of fees for their sons. And this is the class who send their sons to Trinity College for training.

2372. Do you claim for that?—No, the claim to be indemnified for the loss of education only arises if this separation takes place, and the education of our clergy is taken from us. So long as it is left to us we have no claim at all except to have the education sufficiently maintained, and properly given.

2373. In 1905 the Archbishops approached the Board, and the Board replied to the very moderate demands that you then made, that there were statutable difficulties in the way of meeting the demands?—The statutable difficulties were only in the way of deputing a member of the Church to do the Church business. But the Board, the Council, the Senate, and the Synod have never varied from the position that the amount now spent on the Divinity School should be secured to it, and all parties have always agreed to that.

2374. I would like to ask Dean Bernard would it not be a difficulty in appointing someone to represent the Divinity School upon the Board of Trinity College. Would it not be a contravention of Fawcett's Act? Would it not be against that Act to have certain persons appointed to positions in the College for denominational reasons?—(*Dean Bernard*).—You are referring to the question of the Governing Body of the College, the representation of the different faculties. I do see that there might be a difficulty in connection with Fawcett's Act, that the appointment of representatives of the Divinity School upon the Board might be a breach of it in letter though not in spirit. (*Lord Justice FitzGibbon*).—Pardon me a moment, the Divinity School is exempted from that Act. It does not apply to it at all.

2375. CHAIRMAN.—It is.

2376. Sir THOMAS RALEIGH.—That is so. It does not apply to the Divinity School?—(*Lord Justice FitzGibbon*).—I think, from my recollection of it, that the Divinity School is altogether excepted. I think it

DUBLIN.

Oct. 22, 1904.

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DUBLIN.

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was expressly excluded from Fawcett's Act,* so that the difficulty you refer to could not arise.

2377. CHAIRMAN.—The Act states that so long as the University shall continue to teach and grant degrees in the Faculty of Theology the Act shall not apply to any Professor or Lecturer in Divinity?—(Lord Justice FitzGibbon.)—That does it completely; so long as they continue to teach in the Divinity School the Act shall not apply. Of course if they do not continue to teach Divinity the Act will apply to the Faculty of Theology as it does to all the other departments of the University. But so long as they teach they have the exemption.

2378. DR. DOUGLAS HYDE.—If a man is a member of the Divinity School it seems to be the case of the office rather than the man, but in any other case there is no difference?—Certainly not. But this is not a point for me, but for the two great lawyers sitting with you. Those who are teachers in that School are treated by the Act as being people of a particular denomination, and, therefore, there is a denominational qualification for that office. The Act is not to apply to them, and the way it is worked out is by the definition clause which excludes the teachers and Professors in that particular School.

2379. CHAIRMAN.—How far would that apply to their election on the Governing Body or some other body. It does not seem to be contemplated. Would that be a violation of the Act? (Dr. Douglas Hyde).—That is the point that I desired to raise. (Lord Justice FitzGibbon).—That is a very dubious question. It can be got rid of by the form of the provision for appointment. I don't think there is any legal difficulty in getting representatives from the Divinity School, and at the same time keeping up the tests for employment in the Divinity School.

2380. LORD CHIEF BARON.—That is keeping up tests in one member of the Governing Body?—I don't quite understand that to be the case. (Dean Bernard).—That is the question that was put to me. Perhaps I was wrong to attempt to deal with a nice legal question.

2381. CHAIRMAN.—I don't think it is proposed that the person elected should be a member of the Church of Ireland?—(Lord Justice FitzGibbon).—Oh, no; only that the Divinity School should be represented on the Governing Body of the School. Of course, in practice the result would be that the representatives would be Churchmen.

2382. LORD CHIEF BARON.—My reading is this, that each Faculty, Medicine, Law, Divinity, and so on, may be represented on the Governing Body. It would not contravene Fawcett's Act if this included the Faculty of Divinity. The appointment is not made because of the religion, but because of the office. That is the test.

2383. CHAIRMAN.—I think it turns on this. If the person elected is not necessarily a member of the Church of Ireland, even though he may be a representative of the Divinity School, I think the Act would not apply. But if he were required to be a

member of the Church of Ireland I think the Act would apply?—(Dean Bernard).—I did not suggest the election of a member of the Church of Ireland as such.

2384. CHAIRMAN.—Do you agree, Lord Justice?—(Lord Justice FitzGibbon).—I do.

2384A. And you, Lord Chief Baron?

LORD CHIEF BARON.—I am inclined to think so. I at first thought that the proposal was that a person might actually sit on the Board.

CHAIRMAN.—But not to put a test on that person.

2385. LORD CHIEF BARON.—I was under the impression that the persons elected should be of a specified religion?—(Dean Bernard).—No; the Faculty of Divinity would elect them to the Board on that principle. It does not follow that the representative would be of any particular religion, although in fact he would always be a member of the Church of Ireland. The Faculty of Divinity, technically, may elect an agnostic to the Board. (Lord Justice FitzGibbon).—The difficulty would arise then, but not till then.

2386. DR. DOUGLAS HYDE.—With regard to the Elrington Prize, what would you advise with reference to the examinations?—(Dean Bernard).—In a case of that kind the control ought to be vested in the Governing Body of the Divinity School.

2387. And the Regius Professor?—Yes, and possibly the King's Professor of Divinity, in addition to one or two other Professors to be chosen *ad hoc*.

2388. SIR THOMAS RALEIGH.—Would you allow it to the Professors and not keep the Board altogether outside?—I would certainly keep the Board out of it.

2389. DR. DOUGLAS HYDE.—Am I right in the information I have that in the School of Divinity they are now giving instruction in preaching?—Oh, yes, we have done that for some years past. (Lord Justice FitzGibbon).—There used to be prizes for preaching in my time, and others who were not Divinity students went in for them, perhaps to admire the preaching or to listen to the lectures. (Dean Bernard).—They are more systematic now. All have to write a certain number of sermons and read a certain number of them.

2390. Are there lectures on preaching?—Oh, yes; lectures are given by the Professor, now and then.

2391. Yes; it reminds me of a story I heard in America. They taught the students of a particular Church there to preach with such effect that when you had heard one of them you had heard them all?—Well, it is not in my department.

2392. May I ask you, Lord Justice, had you any ulterior motive in the exposition you have given us to-day of the working of the Irish Church. I think it was the finest Home Rule speech I ever heard?—(Lord Justice FitzGibbon).—I don't go into politics. At the same time in the Church we have governed ourselves very well.

2393. CHAIRMAN.—I have to thank you very specially for the way in which you have laid your suggestions before us, and for your attendance here.

The Witnesses withdrew.

R. Kyle
Knox, Esq.,
LL.D.

R. KYLE KNOX, Esq., LL.D., called in and examined.

2394. CHAIRMAN.—I believe you wish to say a few words about the Divinity School?—Yes; I wish to refer for a few minutes to the report of the meeting of the Special Committee appointed by the General Synod of the Church of Ireland. I object very strongly to the words which appear in that report on page eighty-three,† which appear to me to be of very considerable importance. The words are—"If the Divinity School be severed from Trinity College it, too, in common justice must be endowed out of public funds, for the resources of Trinity College should not be crippled to make good any loss inflicted on the Church." That is what I object to. I wish to say there is no parallel between the case put forward, as the "common justice" of this case and the case of Maynooth trustees. In that case there was a charge on the public funds existing, and this charge was cancelled by the payment of the capital out of some of the funds of the Disestablished Church. The public funds were relieved by the payment. The same claim is put forward on behalf of the Divinity School. We have it put forward that our school wants to be endowed out of the public funds, but that would mean the creation of a new charge. I don't think they are parallel cases at all. I am afraid, and I

* (36 Vict. c. 21), University of Dublin Tests Act, 1873.

think I am justified in the feeling, and I know a good many gentlemen who think like myself in this matter, we must not allow it to go forward, as the words used may indicate, that the compensation must be made to the Church from public sources or that we desire to exonerate the funds of the Divinity School which have been for generations employed to maintain the Divinity School for the Church of Ireland. It is suggested that we have to make application to the Government for assistance before making application for the funds of the Divinity School. I consider such a claim would be perfectly futile and visionary. I do not consider that the present Government, or any Government, can bring an Act of Parliament through which will contain clauses to provide for the maintenance of a Divinity School for the Church of Ireland at the expense of the State. And I do not think the General Synod of the Church ought to be allowed to make such an application, which I believe to be vain and illusory. We were appointed to bring before the Commission the present position of the Divinity School, and the claims upon that Divinity School in the Church of Ireland. We got no authority to make a fresh claim, either present or future, upon the Go-

† Appendix to First Report (Cd. 3176), 1906, page 83.

vernment on the part of the General Synod of the Church of Ireland or to make the statement that Trinity College should not be crippled to make good the loss inflicted upon the Church. That is to say, rather than cripple these resources the funds spent on the Divinity School should be discharged from our claim. The report cites the various claims the Church has made, and the extent to which it has assisted the building up of the financial resources of Trinity College. Our claim upon that College is already ample and sufficient. Our duty in case of a separation of the Divinity School from Trinity College is to make a claim upon the funds. Reference is made to the Report of the Belmore Commission. Although the Report of that Commission was the report of a majority, as to amount there was a minority including Judge Flanagan and Sir Andrew Porter, who agreed to a claim of less amount.

The CHAIRMAN.—The present Master of the Rolls.

2395. LORD CHIEF BARON.—Not the present Master of the Rolls. There was an announcement to-day?—(Mr. Knox).—I think the whole matter of this relation between the Church of Ireland and the Divinity School should be looked into before they make this claim on the State, which would be quite vain. I want to satisfy the Commission by bringing sufficient evidence before them that the General Synod never endorsed that claim upon the public funds. I don't ask you to accept my personal statement for more than it is worth, but personally I have done my best to make the position quite clear. The matter came before the Synod, as you will see on page 97.* There was a motion made in 1902, a resolution which I moved myself, for the purpose of giving the Bishops power to act and to ascertain what control they should have in the Divinity School. In their reply they expressed their deep regret that the reply of the Board deprived the Church of all hope of obtaining from the Board of Trinity College any control or influence over the Divinity School. And this was part of the statement at the end, "The Church of Ireland should press as strongly as possible upon the Government her claim for relief or compensation on the matter of the Divinity School." Now, I do not know of any other reference to the claim for Government endowment but that, and that claim led to nothing. There was not a resolution even formulated on the subject, and there was no step taken at all. We were advised by the best authorities in the Synod that to make such

a claim would be practically useless. The most influential layman in the Synod is Lord Justice Fitz-Gibbon, and he advised us in these words, "Would it not look nice going in such a way for an endowment for a Divinity School for one single denomination. The thing was absolutely hopeless." He told us he did not think there was the slightest possible hope of getting the Bill brought in, or if brought in that the proposal would be even listened to, to provide funds for a Divinity School. There was not, he said, the slightest hope of getting it. The Dean of St. Patrick's put it more strongly. He said, "The Church had no funds wherewith to establish an independent Divinity School, and it is the wildest of dreams to suppose the State would supply it." I, myself, have some influence in the General Synod in a small way. I am one of the original members, and have ever since been engaged upon the Senate, and especially among the laymen. I think a great many would be influenced by me. At that time I told everyone who spoke to me, Bishops, clergy, and laymen, that we might as well go to the Emperor of China for the grant as to Mr. Balfour, who was then Prime Minister, and expect to get anything from the Government for a single denomination, the Church of Ireland to establish and maintain a Divinity School. Therefore I respectfully submit that it is not the General Synod who are responsible for making this claim upon the State. On the one occasion that it came before them they were assured that anything of the kind would be impossible, and that assurance was accepted. Therefore I object to this claim being inserted on the First Report of this Commission as purporting to come from the General Synod as if they were putting forward this claim. When it was put forward in the Synod we were told that it would not be listened to, and that it was the wildest of dreams. I concur in that opinion.

2396. CHAIRMAN.—You ask us in effect to strike out that passage?—Not exactly. My purpose is served if you give my objection and the grounds of the objection. I think it is important that it should be understood through the entire Commission that it was beyond our instructions, that we have no authority from Synod to claim public money for funds to support or establish our Divinity School.

2397. CHAIRMAN.—I have perfectly understood the Statement, and we are much obliged for your assistance?—(Dr. Kyle Knox).—I am afraid it was very limited, but I felt bound to bring it forward.

The witness withdrew.

The Right Rev. Dr. ARCHDALL, Lord Bishop of Killaloe, and the Right Rev. Dr. CROZIER, Lord Bishop of Ossory, (representing the House of Bishops of the Church of Ireland), called in and examined.

2398. CHAIRMAN.—Will you kindly say what you have to say on this subject of the Divinity School?—(Bishop of Killaloe).—The Bishop of Ossory and myself have been specially appointed by the Archbishops and Bishops as a body, and we have been instructed to bring before the Commission the questions affecting the government of the University as well as that affecting the Divinity School. Because the Bishops think that the government of the University itself and its students will very deeply affect the position of the Divinity School. That seems to be a natural result. In the first place they have to strongly object to the proposal that the University and College should be made secular, and that there should be no religious teaching. They would not claim at all that the Divinity School of the Church of Ireland should be the only one in the University. They would desire that the views put forward by the Board of Trinity College with regard to the different denominations—Presbyterian and Roman Catholic—should be carried out if those who are interested in their people desired it. In fact, they would be rejoiced if it should be so. But they do think it would be a great injury to the College and to its prosperity if it were secularised. We, Bishops, could not, for instance, support it as a place of learning for our sons and indeed of others if it were purely secular. Therefore we think it would be a great loss to the University itself. However, I do not dwell on this, because I do not think it will be resorted to, and I think that there will be no force in this secularist proposal. Therefore I proceed at once to the question of the constitution and government of the

College. We strongly object to a denominational college being joined with Trinity College in the University of Dublin. We chiefly object to it on the ground that such a college would alter and, in fact, revolutionise altogether the College and the University. It would be impossible for the ancient constitution of the University to be continued on the lines upon which its government has from the first been carried out, by persons directly and intimately connected with the College, persons who were educated and brought up in it, and in full sympathy with it. And indeed that constitution must be taken away if there is to be a denominational college connected with it. More than that, the Repeal of the Tests Act would practically cease to exist. If you create such a second college, how could that Act be observed if you had the Board of the University or of the College based, as it must be, upon the appointment of persons drawn from either one or the other of the denominations on denominational grounds. The result would be at once that the University would be revolutionised, and there can be no doubt that what might be gained in the Roman Catholic College would be lost certainly as regards the position of the Church of Ireland in a University like that. The result would unquestionably be that persons who were able to do so would seek the free air of an English University, and would send to it their sons and their daughters. I have experience in the Department of Education in Ireland, in fact I may say I am very thoroughly acquainted with education in Ireland, but I will not delay you in going over my claims. I have been sitting for ten years as a Commissioner of the

DUBLIN.

Oct. 22, 1906.

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The Right
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Archdall.

* Appendix to First Report (Cd. 3176), page 97.

DUBLIN.
Oct 22, 1906.
The Right
Rev. Dr.
Archdall.

National Board of Education, and am in very constant and diligent attendance there, and I understand its working. It works very well and usefully. As matters now stand, we work very amicably together. I would wish to recall to the mind of the Commission and to suggest, especially to those who are not Irishmen, what was the original constitution of the National Board of Education in Ireland. Under Lord Derby's Act you had not a religious scheme, you had a purely secular system provided. We had that system, against which they are struggling, especially in the Church of England, under which religious instruction was to be given outside school hours. The hours set apart for secular instruction are never trenched upon under our Board for religious teaching. In this case how did matters work? The system was to be universal secularism, and also universal undenominationalism. But as to the results, the present existing result is that the Board gave permission to all the religious denominations to have separate schools. And in order to get that perfectly free constitution the National Education Board was constituted, one half of Roman Catholics and one half of Protestants. Ten were Roman Catholics and ten were Protestants. Five of the Protestants were Church of Ireland members and five Nonconformists, four of them being Presbyterians. This was the constitution of the Board, and nearly all the managers of the schools are clergymen of the different denominations, chiefly Roman Catholic and Church of Ireland. There was a very large proportion of lay managers originally, as in the Church of Ireland the clergy excluded themselves owing to a religious objection, but they abandoned this after a time. For some little time also the Presbyterians stood out. But unquestionably now the number of laymen among the managers of schools is very small, and the schools as a rule are under the government of managers drawn from the clergy of all denominations, they are either Roman Catholic, Church of Ireland, or Presbyterian, and a few Wesleyans. The people of each religious denomination send their children to their own schools, but the children of other denominations are not excluded.

2399. CHAIRMAN.—Of course, we have nothing to do here in this Commission with Primary Education. We cannot go into that?—I am going into it as a system, a system intended originally to be free and undenominational, and it has now become extremely denominational, because of having a Board appointed on account of religious opinions, and yet that Board is composed of gentlemen of the highest character and attainments. I think it is fair to trace the argument to this position. I believe if the constitution of the University were placed in the same position in any way as regards religious denominations it would degenerate very soon, and the benefits derived by Fawcett's Act would be lost. Trinity College could not maintain its position in the University with a strictly denominational College beside it, and incorporated in the government of the University. I don't propose to go further into this matter, because it indirectly touches upon the question of our University school. The Archbishops and Bishops are fully of opinion that the Governing Body of Trinity College should be elective and that the several faculties should be represented on it. This matter the Provost has dealt with. On the question of the Divinity School the views of the Archbishops and Bishops agree on the whole with those of the Provost of Trinity College. But, before I pass from this question of the University and College representation, I said in my evidence before the Royal Commission in 1901, that with regard to this University question I advocated the view that there was a great opportunity for a University of another kind being established outside the University of Dublin. If you look at the Royal University and the Queen's College in Belfast, and the Queen's College in Cork and in Galway, I hope this Commission will consider that question very fully in the light thrown upon it by the late Commission of 1902, and will see the need there is for reform in that respect. As regards the cultivation of Arts, Cork College has some men, I know them intimately, some of them are professors of the highest order; they have these professors in the Arts course; it is a city of 80,000 inhabitants and a very large and busy county around the city. It is a pity to see the want of students. In Galway too there is a very high-class teaching staff, and their professors in Arts have only a few pupils to attend to. There is

great room there, very great room for the formation of Colleges of residence in connection with a University, and I think there is a very large amount of public opinion in that direction. The Royal University is doing a very admirable work—in the higher education of the people—but the Royal University is not really a University.

2400. The CHAIRMAN.—We have not to consider the Royal University. The University of Dublin and Trinity College cover the scope of this Commission?—I was going into that. Does it not touch the question of the Royal University in saying what colleges are available for affiliation. Does that not point out to the Commission a way to consider whether they could take into account the work carried on in other places as well as Trinity College?

2401. Do you suggest that we should absorb Cork and Galway, that we should affiliate them to the University of Dublin?—That would not be my idea. They are not in a University now. And the Royal University, I suppose, the Commission could take into account. We have great faith in the wisdom of this Commission. I am rejoiced to find that the Provost practically agrees with the Bishops with regard to the future of the Divinity School. That was to be expected from him, because he was deeply interested in the Church as well. Just one point. We are bound to take exception to the proposal of the Provost that the Church of Ireland should pay a substantial sum of money to the College for the free education of the Divinity students. These students are all undergraduates or graduates of the University, and have all to pay the annual University fees. The Law School is free, and we are free for very good reasons, because the ordinary fees of the College are paid by these students, and thus a very large revenue is derived by the College. The University also, at the time of the Disestablishment, received from the State a very large compensation for the advowsons which were connected with the College, and which were removed by the Irish Church Act. That amounted to £140,000. We have always considered the Divinity School to be our school, to be representative of the Church of Ireland. I am very glad to find the Provost taking the same view as the Bishops have regarding the government of the Divinity School. It is good to find him in accord with the Church of which he is a very able and very earnest member.

(The Bishop of Ossory).—In the observations I have to make, I desire to accentuate two points. First, I have, on behalf of the Bishops of the Church of Ireland, to express our profound objection to the proposal put forward on the part of some, but I think a small portion of the people of Ireland, for what they call the "nationalisation," by which they mean the secularisation of the University of Dublin, by removing from it all kinds of religious services, and catechetical examinations and lectures, such as it has at present. But as the whole of Ireland is practically at one in an intense hatred of secularism, to secularise the College is the last possible way to nationalise it. The Church of Ireland students are represented as having got something very good for themselves, which other students have not. Now, I resided as a student for seven years in the College, and I never heard any student Roman Catholic, Presbyterian, or Methodist, imagining or saying that I had greater privileges than they had, because I had to attend catechetical lectures, and to attend Chapel on Sundays—I don't think they regarded it as any privilege whatever. A fellow-student, a Presbyterian, who was a great friend of mine, told me that on many a morning, as he looked out of his window, when it was cold and wet, and say me trudging along to attend my catechetical lectures, or to attend service in the Chapel, used to say, when he went back to bed, "Well, even in this world there is some advantage in being a Presbyterian," and I am quite sure that many of the Church students looked upon it as rather a doubtful and inconvenient sort of privilege. But, however it may be regarded by the students, the Archbishops and Bishops of the Church of Ireland would welcome the acceptance by any other religious denomination in Ireland of the opportunities for religious instruction which the laity of our Church enjoy in the way of religious supervision over their faith and morals. In some small respects (such as catechetical examinations) the Presbyterians have already availed themselves of the Board's offer, and we should rejoice to see

the sons and daughters of every denomination of Christians as carefully cared for as the members of the Church of Ireland. Certainly a College emasculated by the exclusion of religion from its walls would have no historical connection with a College founded (as its character declares) "for the promotion of learning and piety," and its very title would be a hideous misnomer, namely, "The College of the Holy and Undivided Trinity." I do not think, further, that it is too much to say that from indifference to all religion, and the exclusion of any particular religious observances, such a College would in the course of time, become actively hostile to Christianity. Scepticism must be tolerated, if definite theological teaching is excluded. I cannot think that such a wanton injury to the feelings of many would afford any real gratification to any right-minded Irishman; certainly not to the members of the Roman Catholic Church. We have abundant evidence to show that depriving Trinity College of any religious atmosphere would only succeed in turning it into a "Godless College," which the Roman Hierarchy would deplore as much as the most bigoted Anglican. I may quote in this connection the evidence of the Catholic Bishop of Limerick (Dr. O'Dwyer) before the last Royal Commission on University Education in Ireland. "For myself," he says, "and I think I can also speak for a number of Bishops on this matter, we have no desire whatever to see that state of things brought about" (i.e., pulling down Trinity College); "I do not believe that you will ever do any good for Ireland by wrecking a great educational institution, and I do not think you will ever serve religion in Ireland by weakening Trinity College as a great centre of education for the Episcopalian Protestants. For my own part, I would infinitely prefer to see Trinity College go on as it is, substantially a Protestant institution than to see it made an absolutely secular institution." And a little later on he added, "I would look on the tearing down of Trinity College, or the wrecking of it, with absolute horror." And still further, he said that in condemning the Queen's Colleges as godless the fear of the Roman Catholic Church was not so much "fear of Protestantism, denominational Protestantism, as fear of infidelity and general unbelief." Trinity College may be regarded, in one sense, as a large boarding school, to which young men go up to live at about 17 or 18 years of age—the most critical and impressionable time of life. Now, no one would propose to establish a boarding school without some form of daily prayers and some kind of religious teaching—least of all in Ireland. Even in our primary day schools all religious denominations in Ireland insist on having teachers of their own faith. Dr. Starkie, the Resident Commissioner of National Education, elaborated this point in his evidence before the last Royal Commission. The Committee of the General Assembly of the Presbyterian Church are the only body of any importance who have suggested the exclusion of religious observances from within the walls of Trinity College; but Dr. Starkie showed that the Presbyterians actually refused to join the National Board until their own schools were made *quasi* denominational. For eight years they refused to join the Board until the rule as to religious instruction in non-vested schools was rescinded, and until their schools were confined to the clergymen of their own denomination. I do not blame them for that; but I maintain that if religion is of such importance in their estimation to the poor man's child, it is of no less importance to the youth who is being trained for his life's battle in a University. For myself, I may say I feel more strongly on this matter than on any other point which will come before this Commission. My father and my grandfather were graduates of Trinity College, and I followed in their footsteps, and sent, besides, two of my sons into residence in the College; but with all my affection for the old University, I would strain every effort to prevent a friend or kinsman entering into residence there if it were secularised, and all religious services tabooed. In this I believe I express the sentiments of ninety per cent. of the laity of the Church. Seventy-six per cent. of the students of Trinity College are members of the Church of Ireland, and I cannot see, if you alienate that vast body of students, and the parents and guardians who sent them there, and at the same time fail to satisfy in one iota the claims of the Roman Catholic Church, how you are going to supply other students to take their place. I am more than anxious that every other

body which desires for its members the same religious observances should have them to the full; but it is ungenerous, it is unchristian, it is like the dog in the manger, for any religious body to say, "We don't want it and you shan't have it." We regard this daily recognition of the presence of God as sacred as life itself, and if others do not value it, that is no reason why it should be taken from those who do. That is all I have to say upon the first question. Now, there is another matter on which I would like to say a few words on behalf of the Bishops about the Divinity School; and in the first place I desire to say that the Bishops feel as strongly as possible in favour of retaining the Divinity School in connection with Trinity College, and in deprecating a rival suggestion put forward, I believe by Dr. Knox and one or two other members of the Church, that instead of asking for the retention of the Divinity School in connection with the College, the Church of Ireland having a share in the government of it, to ask this Commission to suggest that it should be separated from the College, that the Church should receive a money compensation. I believe that was suggested by Dr. Knox.

2402. LORD CHIEF BARON.—Dr. Knox did not suggest that. He has just been before us, and he made no suggestion of that kind. (*The Bishop of Ossory*).—I am exceedingly glad to hear that.

2403. CHAIRMAN.—The statement of Dr. Knox was in reference to a possible claim upon the Government for a money compensation if the Divinity School was taken away, and he pointed out that it was hopeless to expect that the Government would ever recognise any such claim?—(*The Bishop of Ossory*).—I was under the impression that he intended to recommend the severance of the Divinity School from the College, because that is the solution he puts forward in the last clause of his printed statement.

2404. It is only fair to say that he did not suggest that to us?—(*The Bishop of Ossory*).—I am glad to hear that he did not. Now, with reference to the Divinity School, it is the strong desire of the Archbishops and Bishops that it should, if possible, be continued in connection with Trinity College, but that some voice in its management should be given to the Church of Ireland, as representing the whole Anglican Communion for which the Divinity School trains clergymen. Here the Bishops must join issue with the only important body which demands a separation—the Committee of the General Assembly of the Presbyterians. Here, again, one main argument is the desire to secularise the University, and the not altogether laudable proposition that, because they do not require the absolute equality which the Board have offered, and which the Church of Ireland keenly desires them to possess, namely, a kindred School within the walls of Trinity College, therefore the Church of Ireland should be deprived of it. They are satisfied, they say, with the facilities they already have for the education of their clergy in Derry and Belfast, and with the provision made for them at the Disestablishment of the Church of Ireland, although the Church, neither then or since, received any money for a Divinity School, the natural contention being that she was already well provided for in the Divinity School in the University of Dublin. The geographical position of the Presbyterian Body explains why they have no desire for a Divinity School in Dublin. Their total numbers in Ireland are 443,494; but of these, only 3,312 are in the province of Munster; 2,270 in Connaught; and 11,735 in Leinster; leaving 426,177 for the province of Ulster; that is, about 96 per cent. of all the Presbyterians in Ireland live in one centre, and possess already, in Belfast, a College, with which they are largely satisfied, and which is predominantly Presbyterian. Out of 347, or so, students on the roll of Queen's College, Belfast, 247, that is, over 71 per cent., are Presbyterian; and they have most excellent Divinity Schools already for the training of their ministers, both in Belfast and Londonderry. I think it would tend immensely to soften denominational prejudice if all the future clergy of every Protestant community in Ireland received their education in Arts side by side in the same University; and though the scheme has been rejected for the present by the Presbyterians, yet speeches by leading men, like Dr. M'Cheyne Edgar, and the influence of leading broad-minded ecclesiastics of that Church in Dublin, lead one to hope it may not be utterly impracticable as a future possibility. The figures supplied at such immense pains by Lord Justice FitzGibbon, which I have had the privilege of seeing,

DUBLIN.
Oct. 22, 1906.
The Right
Rev. Dr.
Crozier.

DUBLIN.

Oct. 22, 1906.

The Right
Rev. Dr.
Crozier.

and the documents appended to the statement by the Synod Committee of the Church of Ireland, show sufficiently the close connection which has always existed between that Church and the Divinity School, and what the Church owes to the Divinity School for the training of her ministers. We desire that connection to be maintained. But the working of Fawcett's Act has gradually made plain the fact that sooner or later the government of the Divinity School may be in the hands of a body utterly indifferent to the needs of the Church of Ireland, or even hostile to it. And should the Divinity School cease to retain the confidence of the Bishops of the Church of Ireland, it would at once cease to attract Divinity Students from either England or Ireland. To the Bishops of the Church is given the absolute and untrammelled choice of fit persons to serve in the sacred ministry of the Church. It is their chief commission, and again and again the Bishops of the Church of Ireland have given anxious thought to the matter of the training of those whom they shall accept as the future clergy of the Church, and the Bishops are not prepared to continue to recognise the Divinity School as a suitable training College, unless the rights of the Church are safeguarded as to the appointment of Professors, the right to inquire into their conduct and teaching, and the choice in some way of the course of study. There are two fundamental principles which we would like to lay down. First, that nothing should be done to weaken the prestige, or narrow the breadth and catholicity of the Divinity School, or cripple in any wise the usefulness of the University; and, secondly, that the Divinity School should have its position more definitely and securely defined, and its government committed to a body in whom the Church, as a whole, could have confidence. The present position is an impossible one. The late Provost, Dr. Salmon, who objected as much as any man to share the government with any external body, used these words before the last University Commission: "Maynooth has got an enormous amount of money, about £400,000, while the Divinity School of Trinity College is at the mercy of a body who may at any time refuse to continue paying for it. It has no security at all. It may at any time be left out in the cold altogether. I myself would prefer very much that things should be left as they are; but it is certainly a most unstable position, as far as the Divinity School is concerned." The Divinity School carried out a two-fold function. It is a faculty of theology, and it is a training school for the clergy of a particular denomination. No University could be complete without the former. The Victoria University has lately established a Faculty of Theology, with an advisory Committee representing different religious denominations; and to banish Theology as a Faculty would be, in the long run, to degrade the University by the exclusion of the study of Greek and Hebrew, Mental and Moral Philosophy, and perhaps even History. These studies are too closely connected with Theology to be retained if a Theological Faculty were abolished, for Roman Theology and Protestant Theology may be banned, but you would have instead the Theology of Rationalism. But it is abundantly plain, from the various Charters and Statutes concerning the University passed in the reigns of Elizabeth, Charles the First, and George the Third, that not only was the Divinity School to take the place of a Faculty in Theology, but that it was also to supply ministers for the Church of Ireland. The Report of the Royal Commission of 1853, appointed for some such objects as the present Commission, contains this important recommendation: "The creation, in connection with the Divinity School, of a new body of Fellows, in order that the School of Divinity may rest upon a wider basis, and that College patronage may be made more useful in promoting Theological study, and training an able body of men to be employed through the country in the active discharge of clerical duties." This puts the Divinity School into direct connection with the Church of Ireland, and gives her a special claim upon it. The Commission expressly distinguished between "promoting Theological study" in the abstract, and training a body of men to be employed "in the active discharge of clerical duties" throughout the country. Again, in urging that Professors and their assistants should not be selected chiefly on account of their mathematical proficiency, and that a certain number of classical Professorships should be allowed, they do so on the ground that "Trinity College is the chief seat of Theological education in Ireland for the Established

Church." And so impressed were the Commissioners with the fact that the Divinity School was bound to consider the practical needs of the Church of Ireland, that notwithstanding objections made by the Provost, and even by the Primate, they adhered to their recommendation to create a new class of Classical or Divinity Fellowships. All this is one more proof that the Divinity School supplied the place of a Theological College for the Church of Ireland, besides being a University School of Theology. It is pre-eminently the interest of the State to assist teachers of all denominations to obtain a liberal education, because the influence of such teachers is a power in the State itself. This was recognised in the endowment of Maynooth, in the compensation given to the Presbyterian Church, and in prolonging for the Disestablished Church of Ireland the life of the Divinity School in Trinity College. The Bishops hope most earnestly that it will be recognised by the present Royal Commission. In this connection I have the authority of the Archbishops and Bishops for accepting in their entirety the arguments and claims put forward by the Committee of the General Synod on behalf of the Church of Ireland, and to add that the Church has never in any sense abandoned her claim that the funds at present expended on the Divinity School should be permanently applied to that purpose; and that if the Divinity School is forcibly expelled from Trinity College, for State or political reasons, in opposition to the wishes of the College, and to the pleading of the Church, the Church should be compensated in the most liberal manner for the loss of buildings and class-rooms, and a place of residence for her students. And yet, while not desiring a separation from the College, the Archbishops and Bishops are profoundly dissatisfied with the present position of the Divinity School. They are of opinion that it is anomalous and inconsistent; and they would suggest in its place the following Academic Council:—That the Governing Body of the Divinity School should consist of twelve members, chosen as follows: (1), the Provost of Trinity College, being a churchman, and two other persons elected by the Governing Body of the University; (2), the Regius Professor of Divinity and two other persons elected by the teaching staff of the School; (3), the Archbishop of Dublin and two other persons elected by the Bench of Bishops; (4), three representatives chosen by the General Synod of the Church of Ireland from amongst the graduates of the University; providing, as a matter of course, that each member of this Council should be a communicant member of the Church, and should sign a declaration to that effect. We believe that such a Council, which is plainly required by the other professional Schools in the University, would work well, would keep the Divinity School in touch with current Theological thought, and would be absolutely fair to all the bodies concerned. That proposal agrees in the main with the proposal made by Dr. Salmon, the Provost of Trinity College, in December, 1876; it differs in one respect from the proposal of the present Provost, namely, in the inclusion of Synod representatives.

2405. CHAIRMAN.—He does not ask for a seat on the Council?—No.

2406. Would the Bishops be satisfied with the proposal put forward by the present Provost?—I think I may say yes; although we have preferred to follow the proposal of Dr. Salmon in 1876 in suggesting that the Synod should elect representatives. But while the Bishops entirely trust the Synod the Synod stated by resolution in 1879 that they would be satisfied with the Bishops. But we do not agree to the Provost's suggestion that the Church should contribute a sum of money.

2407. You would give that body not merely the election of the Professors, but also, I suppose, the direction of the curriculum?—Yes.

2408. Then I take it that the Bishops would be satisfied with the proposal of the Provost, I mean in reference to the government of the School?—I think they would. May I answer an objection that an Oxford graduate made to me some time ago—that the Church of Ireland asks for control in connection with the School in the Dublin University, while the Church of England has no control in connection with the Schools in Oxford and Cambridge. My answer is that the connection between the Church of Ireland and Trinity College has always been much closer than the connection of the Church of England with either Oxford or Cambridge. The Bishops of the Church of Ireland require in general, as a qualification for

ordination, that the candidate shall hold a degree of the University. I have been ten years a Bishop, and every man I ordained had a degree, except one, and I ordained him under a promise that he would proceed for a degree within a limited time. On the other hand, there is no such rule in England; and, in point of fact, a considerable number of persons are ordained without possessing degrees. I have here a table which shows that. In the year 1846, 89 per cent. of the English candidates for ordination were graduates; in 1865, 72 per cent.; in 1885, 69 per cent.; and in 1905, only 57 per cent. were graduates; whereas I may say that a very large proportion, as you know, of the clergy of the Church of Ireland are graduates of Dublin University. This fact shows the close connection which subsists between the Irish Church and Dublin University, whereas the decrease in graduates which is due to the Theological College in England would, if it took place in Ireland, practically kill the College.

2409. Sir ARTHUR RÜCKER.—Do those figures which you have given us as to the English ordinations include the graduates of Oxford and Cambridge, or do they embrace the graduates of any University?—I think so. I believe the percentage would be considerably smaller if the figures included only the graduates of Oxford and Cambridge.

2410. Mr. BUTCHER.—With regard to the proposal that the Governing Body of the Divinity School should include three members, to be chosen by the General Synod of the Church of Ireland, I wish to ask you has there been any communication from the Divinity Professors that their lectures might become a subject of discussion in that public body, and that some unpleasant difference of opinion might be expressed with regard to them?—Well, I may say, and I think I may also speak for the other Bishops, that we have great confidence in the General Synod. It has shown very great good sense in later years, and is, in fact, a conservative body, though difficult questions have come before it from time to time. Though some few members might, perhaps, raise discussions as to the teaching of lecturers with whom they did not agree, I think the good sense of the majority would put them down.

2411. I take it that the scheme you have put forward for the constitution of the Governing Body may be looked upon as a tentative proposal?—Yes. There are some other points on which my brother, the Bishop of Killaloe, I think, undertook to express the opinion of the Bench of Bishops, namely—the danger to University education should a denominational college be

joined with Trinity College under a Governing Body elected partly for academic and partly for theological considerations, on which I gave evidence before the last Commission, and, further, our belief that the present mode of government of the University by men who attain their position by consideration of age might with advantage be exchanged for an elective body on which the various faculties might be represented. Before I conclude, may I say a word on a subject as to which I have felt pretty strongly myself, as tending to popularise the University? During my own course in Trinity College I took up, in a very small way, the study of Irish, which was a source of great pleasure to me, and I have often thought since that in a university like Trinity College, and in a country like Ireland, where sentiment has so much to say to everything, and where the people are governed more by their feelings than by logic, it is a pity that Dublin University and Trinity College have not given greater recognition to Celtic study and literature. I notice Dean Bernard agrees with me in believing that the establishment of a Moderatorship in Celtic Language and Literature, and the separation of the Professorship of Irish from the Divinity School, would do much to popularise the University with the emotional Celt. It is to be wished that Irish study and Irish archaeological investigation were fostered with care, and more prominently recognised.

2412. The CHAIRMAN.—I am sure what you have said will commend itself to Dr. Hyde, who is one of our number?—I am sorry that I have not had the pleasure of Dr. Hyde's acquaintance till now. I know he is a distinguished Irish scholar.

2413. Dr. HYDE.—I am afraid you found it very hard to learn anything about the Irish language and archaeology in Trinity College?—Well, as I say, I only studied it in a very small way; but while I was in College I became acquainted with a very clever and a most agreeable man, a distinguished Irish scholar, Professor O'Mahony. All I knew about it I learned from him.

2414. He was an officer of the Irish Society?—I believe so. I fancy his Professorship was established by the Irish Society. It was while I was in the Divinity School that I made his acquaintance.

2415. Do you think there should be a Chair of Ancient Irish and Irish Archaeology?—I do. I think it would tend very much to popularise the University.

The witnesses withdrew.

ANTHONY TRAILL, Esq., LL.D., M.D., M.CH., Provost of Trinity College, Dublin, re-called and further examined.

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2416. The CHAIRMAN.—You wanted to say a word on one or two points. It will partly affect the Lord Justice and the Dean of St. Patrick's, and, if you do not mind, you will state it in their presence?—I will not keep you very long. What I wanted was to make a supplemental statement in relation to the Provostship. If the scheme put forward by certain Fellows and Professors, and practically agreed to by the Roman Catholic laity, should become acceptable to the Roman Catholic Bishops, viz.—that Trinity College should be the sole College and University, as a solution of the general University question in Ireland, then the Provostship will remain as at present, and, like every other secular office in Trinity College, will be open to all without any test. But if this is not to be the case, and if a College in the Royal University, either in Dublin or in Cork, is to be the solution, a College under the control of the Roman Catholic Bishops, either directly or indirectly, in the matter of the Professors and books in the course, that is, practically denominational, though nominally open to all, it will be essential that its principal shall be a Roman Catholic. In such case it will be only reasonable that the Provost of Trinity College shall be a Protestant, for though the College will still be freely open to all, the number of Roman Catholic students will not be so large as if the first solution had been adopted, and it would be obviously unfair that it should be possible that the heads of the two Colleges should be Roman Catholics. If, on the other hand, it is considered that the Test Act should, in every event, be applied to the Provostship of Trinity College, it would be only reasonable that the election of the Provost should be re-

stored to the Fellows, in whose hands it was before the Charter of Charles the First, of 1637, at which date they surrendered the appointment to the Crown in return for the conversion of their terminable Fellowships into Fellowships with life tenure.

My second point is this, Dean Bernard has suggested that the Provost is not the proper person to have the control of the College Chapel, and that it should be entrusted to the Regius Professor of Divinity as immediate Ordinary. He very properly points out that a Provost who may not be a Churchman is not a suitable Ordinary of services which are for the special benefit of members of the Church. He admits that the Chapel does not belong to the Divinity School, but says that the efficiency of the school depends in large measure upon the suitability of the services of the Chapel. His conclusion, however, does not follow from his premises, which are based entirely on the assumption that the Provost is not a member of the Church of Ireland, and, therefore, that conclusion cannot be applied to the case when he is a member of that Church. As the Chapel services are intended for the whole body of Church of Ireland students, or for any Protestant student who may wish to attend them, I consider it essential that those services shall be under the control of the Provost, who, as a layman, will secure that they shall be characterised by that simplicity that has always been their merit. When I was a College tutor I protested, in the interests of religion quite as much as in the interests of my pupils, against compulsory attendance by the students on week-day services. To expect them to run to Chapel in the morning before going to their various

DUBLIN.

Oct. 22, 1906.

Anthony
Traill, Esq.
LL.D., M.D.,
M.O.M.

lectures, professional or otherwise, would be to treat them as school-boys; and to expect them to leave the cricket field or the football ground at the toll of the afternoon Chapel bell I considered to be a travesty of religion. So, when I became Provost I put an end to all this compulsion; but the Chapel is not thereby closed; the Morning Services are continued, and attended by Divinity students and others, and an Evening Service at nine o'clock, as an alternative for night-roll, has been substituted for that held in the afternoon. Attendance on Sunday morning I keep compulsory on Church of Ireland students under the statute for "The Observance of the Sabbath." Further, I have had occasion to make some changes in the Chapel services since I became Provost, but I have never done so without consulting the Regius Professor of Divinity, and I have always had his approval and consent, and so would any lay Provost; but the ultimate authority in case of difference, say on the introduction of a High Ritual, should always remain with the Provost. In any case I would object to any curtailment of my rights in these matters.

2417. CHAIRMAN.—In the event of the Provost not being a member of the Church of Ireland, you would not object to the power resting with the Regius Professor. I am going to take three cases. I assume, in the first place, that the Provost is not a member of the Church of Ireland?—Yes.

2418. Then, I suggest that the power should rest with the Regius Professor?—Very well.

2419. Then, supposing he be a member of the Church of Ireland, he is either a layman or a cleric?—Yes.

2420. Suppose he is a cleric, no difficulty, I imagine, would arise. Then, the power should rest with him? Yes.

2421. Suppose he is a lay member of the Church of Ireland, I suggest that the power should rest with him after consultation with the Regius Professor?—Well, that is exactly what happens at present.

2421A. Would you have any objection, or would you say that the Bishops would have any objection to that being made a rule?—No; I should say not. Tests were abolished as long ago as 1873, and the Provostship has been open ever since to layman or cleric. I go over the list of Preachers with the Regius Professor every year; the Provost has the power of supervising the ritual, and as the jurisdiction of the Provost is not repealed, that is exactly the position I stand in. Because, if you take the Charter, originally all the College offices were under the Provost, and then after the Test Acts were repealed, Letters Patent came in, in which a large number of the clauses of the statute *De Cultu Divino* were repealed, but this jurisdiction of the Provost was never repealed at all or interfered with, except in one particular case—the appointment of Sacrist. In Aberdeen that is the man who takes charge of the mace, but here I do not know whether he is not the verger. That is the only thing that seems to have been taken from the Provost by the Letters Patent after Fawcett's Act came in. I hold that I am in exactly the same position as Provost Lloyd, Provost Jellett, and Provost Salmon, and that no change should be made.

The Witness withdrew.

The Commission adjourned until the following morning.

SEVENTH DAY.

TUESDAY, OCTOBER 23RD, 1906.

AT 10.30 O'CLOCK, A.M.

At Trinity College, Dublin.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman); The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland; Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

EDWARD P. CULVERWELL, Esq., M.A., F.T.C.D., Professor of Education in the University of Dublin, recalled, and further examined.

DUBLIN.
Oct. 23, 1906.

Edward P. Culverwell,
Esq., M.A.,
F.T.C.D.

2422. CHAIRMAN.—Professor Culverwell, with reference to your evidence to-day we are placed in this position: Unfortunately you have been unable to attend on former days, when we would have found you time, and to-day our list is so very full that we are only able to give you the interval from the present moment until the Vice-Chancellor comes—at eleven o'clock. Perhaps in that time you could say what you think it important to say by way of supplement to the evidence you gave before?—When we devised this scheme, we considered it to be necessary to satisfy both the requirements of the Hierarchy as to faith and morals, and the requirements of the laity as to material advantage. As my time is so limited, I will, with your permission, make my statement without quoting any of those passages from the Report of the previous Commission, by which I had intended to support my arguments, and will add them to my evidence as footnotes.* I will classify my observations under headings. (1) *Guarantee for Faith and Morals*. We conceive that under the Advisory Committee as outlined by us, we have enabled the requirements of the Hierarchy (as laid down by Bishop O'Dwyer in his evidence before the late Royal Commission) to be satisfied. We have, we believe, avoided absolutely the rock on which the scheme of the Queen's Colleges split. We believe that we have satisfied the requirements as to faith and morals in all their essentials. (2) *Security for Roman Catholic Doctrine in regard to dual Professorships*. I may point out that while in non-controversial subjects we have not gone quite so far as the Lord Chief Baron went in his evidence before the previous Commission, we have absolutely satisfied his position in respect of these, the only chairs in respect of which he thinks the difficulty likely to arise. (3) *Religious privileges for all denominations*. Before we drew up "C" we had to decide whether we should adopt the view of sectarian education, which is advocated by the Presbyterians, or the view that the University should be a place of religion as well as of learning under Fawcett's Act, and we adopted the latter view. I think "C" will explain itself. (4) *Our desire that Catholics should have representation on the Governing Body*. As to the government, we considered that it was necessary, both for the material advantage of Catholics and in order to give a satisfactory guarantee for the carrying out of the scheme, that there should be a Roman Catholic representation *de facto* on the Governing Body, as a security that it should not be a mere paper constitution. Our scheme has been strongly objected to on the ground that we offered a 25 per cent. representation to the Roman Catholics as adequate. Anyone who puts that forward cannot have read the scheme, for under paragraph 1 we say: "There is, however, one principle which we consider essential, namely—that Roman Catholics should be afforded an opportunity, within a reasonable time of obtaining adequate representation on the Governing Body, according to number and academic merit." We had

already prepared a representation of 25 per cent.; therefore, we recognised that that was not adequate. All the rest of the scheme shows that we desired to do all that we possibly could in order to increase the Roman Catholic representation upon the Governing Body according to number and academic merit. I should explain that there is a very complicated paragraph—the one in small print—which arose from the fact that at a meeting of the general body of Fellows and Professors, summoned on July 18th, the previous portion of the scheme, down to half-way on page 24, (left-hand column) had been passed by a majority of those present of twenty-four votes to seven; therefore we felt ourselves bound to adhere absolutely to the twenty-five per cent.; and as the Moderators would be a varying number, we had to invent a complicated method just to carry out that. We have further shown our desire to widen the basis of Catholic representation on the Governing Body, for at the top of page 24 (right hand column) you will find these words: "We think it most desirable that the Cecilia Street Medical School should be brought into the proposed settlement." That was because we felt that there was a body which we had some chance of approaching, and which would at once give a large number of academic Roman Catholics to the professoriate who could, under the scheme, elect Roman Catholic representatives on the Governing Body. Then provision (f): "We consider that no appointments to teaching posts, except those in the faculty of Theology, or those entirely endowed under private trusts, should be made by external and independent bodies." That was inserted in order to meet the case of those professorships which are now under sectarian bodies—the Erasmus Smith's professorships, and so on—and to do away with a legitimate ground of complaint, as we thought. (5) *The consent of the Hierarchy is needed*. It is quite clear that in our scheme we take full account of the position of the Hierarchy. We deliberately drew the scheme, so that their concurrence was necessary. If they do not approve, the scheme must fall through, not because it involves mixed education, but because the Advisory Committee would be absolutely impossible without their approval. (6) *General possibilities of protecting faith and morals under this scheme*. For instance, it would be quite admissible under this scheme to have hostels for Roman Catholic students, in which disciplinary rules might be enforced far beyond those which would be enforced by the College.

2423. LORD CHIEF BARON.—The numbers you are giving are not the numbers in the print, are they?—No; they are only my headings. I have done with the particulars of the scheme, and I was now giving a general view of our idea. We thought that in that way very large protection would be afforded to faith and morals, because these rules might be enforced at the discretion of the managers of the hostels. (7) *No University compulsion in favour of any Denomination*. We have not stated it here, but we should consider it an essential point that there

* The references prepared were intended to show that by the formation of the Advisory Committee, which should have the control over the Dual Prof's-sors, and the fact of a Roman Catholic Assessor sitting with the Bishops to decide on points of Roman Catholic Doctrine, we had satisfied the claim of the Bishops regarding "faith and morals," as set forth in Bishop O'Dwyer's evidence.—Appendix to First Report, Royal Commission, 1901: see especially p. 17, lines 28-32 (right hand col.); p. 27, left col., lines 33-28 and 21, 20 from bottom; p. 35, especially questions 370, 371, 373, 374; p. 36, question 378; p. 45, question 68.

DUBLIN.
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Oct. 28, 1906.
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Edward P.
Culverwell,
Esq., M.A.,
F.R.C.D.

should be no University compulsion on the students to go to any special lectures; they should be free to go to all, as far as the University was concerned, and any particular restriction should be enforced by the authority of the Church, and not by the authority of the University. This would be done by the Advisory Committee whose duties we did not define, as we thought it was for the Hierarchy to say what they desired the functions of the Advisory Committee to be. I did, indeed, prepare, in connection with that—it was never submitted to our Committee—a clearer definition of the duties of the Advisory Committee. Our object in proposing it was to facilitate the Hierarchy in every matter in which protection was needed for faith and morals. (8.) *The guarantee of our bona fides.* The eighth point I should like to make is that there is a substantial guarantee of our *bona fides* in this matter. It is clear that we intend to work the scheme honestly in the spirit in which it is drawn, because if we did not we should be subjecting ourselves to intolerable annoyance from the Advisory Committee and the Catholic representatives on the Governing Body.

2424. CHAIRMAN.—I do not think we should have the slightest doubt about your good faith in the matter?—I am sure that you would not, and that the Commissioners would not; but I think that in regard to those who do not know us, and who have been accustomed to look at us from the point of view that has commonly been represented in Irish controversies, the matter is one upon which it is necessary to put forward something. I want also to show the faith we have that if the Roman Catholics came forward to work the scheme they would also work it honestly. If either party did not come into the scheme with the most honest endeavour to fulfil it for the advantage of all, Trinity College would be a place of torment instead of a place of "religion and learning."

I have now shown, and I should have been prepared to prove it by references to Bishop O'Dwyer's statement and to the statement of the Lord Chief Baron in the last Royal Commission—that we do really practically fulfil all that has been required by the Hierarchy. Perhaps I might now address myself to showing how far the Statement drawn up by the Standing Committee of the Catholic Bishops is opposed to this scheme. This Statement is more remarkable by reason of an omission than by what it states. In every other case the dealings of the Hierarchy with the matter of university education have been done in this way—mixed education has been stated to be a danger to faith and morals, and I think that this is the first statement dealing officially with mixed education in which it is not stated to be a danger to faith and morals. I may refer for a moment to the Chief Baron's point on Wednesday as to their having seen our scheme. They do refer in this statement to certain movements within Trinity College in that direction—perhaps to ours.

2425. LORD CHIEF BARON.—Perhaps I ought to interrupt you for a moment. I have not the slightest idea whether they did see the scheme or not. From the dates it would appear that they could not have had it before them, because theirs is dated July 25th, and your scheme was sent in afterwards?—It is quite possible that they may not have seen our scheme; but they may have seen the gist of it, as mentioned to them by some of the Catholic laymen who saw it before July 16th.

2426. They may have seen something which Mr. Fottrell was getting signed?—Something which Mr. Fottrell was getting signed may have been seen by them or it may not, I cannot say; but what I do want to impress upon the Commission is that where they deal in this Statement with the danger of mixed education and with the objections to it, they deal with it not on the ground of doctrine, on which alone they can speak authoritatively; they give up that ground altogether, and they deal with it solely on the ground of the Catholic opinion on the matter. Even with reference to the question whether Trinity College should be "captured" they do not give the ground that it would involve a danger to the faith and morals of the Catholics who would capture it, but they speak instead of the Protestant objection to it. Then, the final passage, which seems so strong: "To sum up, then, the Standing Committee of the Catholic Bishops feel that they are safe in stating

that the Catholics of Ireland would be prepared to accept any of the following solutions, etc." I should like to observe that this passage, apparently so strong, is, whether intentionally or accidentally I cannot say, absolutely weak when we consider their position. In this document they for the first time when dealing with the question of mixed education abstained from the one declaration which, if made in their official capacity, would be absolutely fatal to it. They declare no doctrine; if they did, the Roman Catholic laymen of Ireland must accept it. They had the power in their own hands to make an explicit declaration of doctrine, a power which they have used so far on every previous occasion of a similar kind; yet here they depart from all precedent; the familiar words as to the "intrinsic danger to faith and morals" no longer appear. And what takes their place? Not the doctrine of the Church; not a declaration made by the Bishops in virtue of their Order; nothing of the kind—a mere statement made in their capacity as citizens; and appearing on the face of it there is a certain element of doubt. They feel that they are safe in stating something as to what other people—the Catholics of Ireland—think! But what is the answer of the Catholic laity, of those who would use the University? You have it in the answer of the one body of Catholic laymen who have been officially before the Commission, as represented by Mr. Synnott, and you have it in the document signed by so many of the professional and commercial men of Dublin, the signatures to which were all obtained in within a very few days. The attitude of Mr. Synnott's Committee, taken in connection with the fact that the Bishops have in their Statement almost indicated that the question is really a laymen's question, is most remarkable. Can it be that the Bishops had before them the outlines of our scheme, so far as it relates to faith and morals, when they drew up their document? I mentioned that that part of our scheme was settled on the 18th of July and the members of the Committee of Catholic Laymen were aware of it. If any member of that Committee told the Bishops of that part of our scheme, and if it was due to that knowledge that they abandoned the question of danger to faith and morals, putting the burden of refusal on the laity, does it not indicate that they too have at last recognised the danger which Cardinal Newman foresaw when in Ireland? It was in 1873 that Cardinal Newman, whom Bishop O'Dwyer rightly describes as the greatest Catholic of the century, wrote: "One of the greatest evils which I deplored in the management of the affairs of the University twenty years ago, when I was in Ireland, was the absolute refusal with which my urgent representations were met that the Catholic laity should co-operate with the Archbishops in the work." That the Roman Catholic laity are beginning to recognise that they must speak for themselves is shown by the fact that the influential body which Mr. Synnott represented—a body which everyone must admit to represent a most important section of cultured Catholic lay opinion—and of absolutely loyal Catholic lay opinion—has expressed a view almost diametrically opposed to that of the Bishops' Statement on every one of the three points on which the Bishops believe Catholic lay opinion to tend in a certain direction. The action represented before you by Mr. Synnott, who has himself for years been in touch with Catholic lay opinion, shows that there is a remarkable body of Catholic laymen who feel so strongly on the matter that they are prepared to state that in their opinion the Bishops have mistaken the trend of Catholic lay opinion amongst those who are most interested in the question of University education—those Catholics who are here and now prepared to send their sons to a University. This is a most significant indication in Ireland. For the first time, as far as I am aware, a real difference of opinion on the question of University education has been manifested between the Catholic Hierarchy and those who are amongst the most loyal members of their flock. I do not know whether some part of what I had prepared further might not come under what you said, Sir Edward, and therefore I will try to avoid it. But I would most earnestly hope that the Commission, whether or not they think that the chances are at present in favour of the Hierarchy seeing their way to approve of our scheme, without which approval it must fall to the ground, would at all events—perhaps at a later opportunity, as there is no time now—discuss it in the fullest possible way with us,

and see how far any objections on the ground of faith and morals can be met under our scheme. Our scheme, I need not say, is not final. It is a scheme which we put forward with the best information at our disposal, but we have really put it forward in the belief that it does contain within itself the germ, at all events, of a solution which meets all past requirements, and which, if it were accepted, would be of incalculable benefit. We believe that it would transform the University. I said that on Wednesday, when I was before you. But what we do feel very earnestly and very strongly is that this Commission might possibly, by arranging for a strict cross-examination of the method in which the scheme meets the requirements that have been put forward, by discussing it in all its bearings, and cross-examining its representatives, be able, at all events, to arrive at such a view of it that it would be found, if they examined representatives of the Catholic Hierarchy also, that satisfactory modifications were possible. For there is no difference in principle between us. The difference on mixed education is not a difference of principle; it is entirely, as has often been laid down, a difference of time and place and circumstance. Therefore, we do hope that the Commission will see its way to go fully into the scheme and the possibility of its offering a reasonable basis for a solution, and if possible to publish its examination of it in such a way that the Hierarchy may have an opportunity of seeing it. I cannot myself believe that if everywhere throughout the country there was realised the anxious desire that we have to enlarge the University, not making it an unacademic place, but making it a place which should be representative of all Irish learning and culture, a solution would be impossible. I explained on Wednesday that we did not think it our place now to formulate details, but I feel, and many of us feel—I have expressed it in public in a letter to the newspapers, which, I think, was one of the first public indications of a long felt opinion—I do feel very strongly that a University cannot fulfil its academic functions in a country unless it is in greater touch than we are with the sympathies and with the history of the country. Though I say I speak for myself, I know that I express the opinion of some at least of my colleagues. I simply say that I speak for myself because the matter was not actually discussed. When we use that word "national" we are indeed sincerely anxious to give up what we had *de facto*, of privileges above the rest of Ireland. We have devised this scheme in order to do it. Studying as we have the views of the Hierarchy on faith and morals, recognising as we do most fully the position of the Catholic laity as to faith and morals, knowing as we do the march of public events and public opinion, which we believe in Ireland has now reached such a stage that we may at least hope that it will be possible to get a solution, if satisfactory guarantees are given as to the protection of faith and morals, guarantees by which we and our Roman Catholic fellow-countrymen should be left free in the purely academic part of the University—knowing all this, we cannot but believe that if by any means we could be brought in contact with each other (and what I had hoped was that this Commission would be able to bring us and the Bishops into indirect contact with each other), a solution could be arrived at. If I expressed too strongly any disappointment I felt at what I thought was some want in the reception of that view, I trust the Commission will attribute it to the excessively earnest desire which I feel in the matter.

2427. CHAIRMAN.—I think we appreciate your position entirely?—Then there was one thing more—

CHAIRMAN.—I am afraid our time is limited.

LORD CHIEF BARON.—I think it would be very unsatisfactory if Professor Culverwell were at all restricted in the matter of time.

CHAIRMAN.—We agreed yesterday that we must see the Vice-Chancellor at eleven o'clock.

LORD CHIEF BARON.—I was not here when that

arrangement was made. Could we not see Professor Culverwell after we have finished with the Vice-Chancellor?

CHAIRMAN.—If you wish it; but at our meeting yesterday it was determined that we could not give Professor Culverwell more than until eleven o'clock.

LORD CHIEF BARON.—I left when the examination of the last witness was concluded yesterday, thinking the business of the day was over. I am very much interested in this point that Professor Culverwell is now developing; in fact, his views and mine are nearly identical, except as to the mode in which they should be carried out; I really think that this is by far the most important part of the matters which have been submitted to the Commission.

2428. CHAIRMAN.—I think Professor Culverwell has really stated his view very fully in what he said the other day, and the additional statement he has just made. Is not that so, Professor Culverwell? You recollect we had the pleasure of hearing you very fully the other day?—I waited to be asked further questions; I am afraid there was a little misunderstanding.

Dr. BUTCHER.—Most of us, I think, understand Professor Culverwell's position; he has made it so amply clear, I think, unless there is any new point that we have not heard.

2429. CHAIRMAN.—Could you come later in the day if necessary?—I could come at any time the Commission arranged.

LORD CHIEF BARON.—Have we any other witnesses to-day besides the Vice-Chancellor?

2430. CHAIRMAN.—Yes; one or two. (*To Witness*)—However, we will communicate further with you if we have an opportunity?—Very good.

2431. If you are furnishing references they must be confined to the evidence given to-day?—Oh, certainly.

2432. Just the reference to the page?—That is so.

2433. We wish to print the evidence; therefore, unless the references are furnished very shortly it will be difficult to add them?—Certainly.

2434. LORD CHIEF BARON.—Just the page and number?—Just the page and number or question.

2435. Dr. JACKSON.—I would like to say one word of explanation, Professor Culverwell. On Wednesday I asked you a question as to the size of the Governing Body. I said—"I fail to understand what the size of the Governing Body would be under your scheme"; and you answered—"There would be twenty members and the Provost"; and I added a remark which implied that I had failed to find any indication of that sort in the scheme. The truth is that I was relying upon these words—"We think it premature to formulate any final plan as to the future constitution of the Governing Body, even in regard to its total number or the mode of its election." I want to apologise for an oversight. I had overlooked the words—"Suppose the Governing Body to consist of the Provost and twenty elected members" which come later, in small print, in connection with the paragraph about the electoral bodies. I ought not to have overlooked those words, and I want to make a very frank apology, which I hope you will accept in the spirit in which it is made.—Thank you very much, indeed. I might explain that we were a Committee appointed solely for the purpose of seeing how we could make Trinity College acceptable to our Roman Catholic fellow-countrymen; therefore, we did not consider that we were in a position to make any definite statement or recommendation as to changes in the government or constitution of the College, except so far as they might be involved in meeting Roman Catholic views, and the only part which can be considered as definite is down to the end of the paragraph which, as I stated, was approved at the meeting on July 18th. I will hold myself in readiness if further called upon.

The Witness withdrew.

The Right Hon. Mr. Justice MADDEN, F.C., LL.D., Vice-Chancellor of the University of Dublin, called in and examined.

The Right Hon. Mr. Justice Madden, LL.D.

2436. CHAIRMAN.—Mr. Justice Madden, we are much obliged to you for coming to give us your assistance. You come before us in the character of the Vice-Chancellor of the University, do you not?—Yes.

2437. You have held that office for how many years?—For eleven years.

2438. You have been good enough to furnish us with a precis of the points to which you desire to direct our attention. Those points, I think, are five in number, and

DUBLIN.

Oct. 23, 1906

The Right
Hon.Mr Justice
Madden. LL.D.

they refer to the constitution of the Governing Body, the mode of appointment to Fellowships, women students, the Divinity School, and the Law School. We shall be very glad to hear any observations you wish to make upon all those points?—In my opinion, the first topic is by far the most important, and in calling the attention of the Commission to some matters connected with the history of Trinity College and the University, I shall confine myself as far as possible to what has a practical bearing upon the questions which you have to decide. It is the less necessary for me to go into historical matters, because there is really a great mass of information in a very readable form available for any member of the Commission who would like to go into the matter from the historical point of view. I may mention the valuable prefaces to the Catalogue of Graduates, one by a learned Fellow of Trinity College, Dr. Todd, who has given great attention to Irish history, and another and more recent one by my predecessor, Sir Joseph Napier.

2439. Those have been circulated amongst us?—Yes. In addition to those there is the valuable history by Mr. Stubbs.

2440. That also has been circulated?—Then there is a most valuable book by Dr. Mahaffy, "An Epoch of Irish History," and you will find that in the Appendices to the Report of the Robertson Commission, of which I was a member, there are two interesting documents, one a judgment of the Master of the Rolls on a question which arose on the construction of a will, and the other a pamphlet by the Roman Catholic Archbishop of Dublin, Dr. Walsh. There is a great mass of information in these writings; but there are some things connected with the original Charter and its development that I should like to bring under the notice of the Commission. The original Charter, as you are aware, was granted by Queen Elizabeth in 1592, and the Corporation—which is still the Corporation of Trinity College—consisted of the Provost, Fellows, and Scholars. The number of Fellows was not determined; they were three *nomine plurimum*. The Fellowships were tenable for seven years only. The Provost—and I wish to note this—was originally elected by the Fellows. The College was incorporated, in the words of the Charter, to be *Mater Universitatis*; it was to give birth to a University. It was an autonomous College, and it had power originally—and this also I wish to note—to frame its laws and statutes quite independently of King's or Queen's Letters—*leges statuta et ordinationes*. It was incorporated as a College, but the students were able to obtain at the proper time degrees, and the College was provided with a Chancellor and a Vice-Chancellor. The Chancellor was elected by the Provost and Fellows, as he was up to a very recent time. The Corporation was the Provost, Fellows, and Scholars, but the Seal, which was to authenticate the documents representing this College, which had also a University aspect was under the control of the Provost and Fellows. That, I think, is an important matter to bear in mind, having regard to some observations I shall make hereafter.

2441. Is that provided for in the Charter?—Yes; by the original Charter the Seal was under the control of the majority of the Provost and Fellows. At that time the distinction between Senior Fellows and Junior Fellows did not exist. I shall call attention to that distinction by and bye. The next document of great importance is the Charter of James I. in 1613. That is the recognition of the College as a University, though incorporated as a College. It recites—*Cumque dictum Collegium sit et habeatur Universitas, ac habeat, gaudeat et utatur omnibus et singulis libertatibus, privilegiis et immunitatibus ad Universitatem, sive academiam pertinentibus sive spectantibus*.

It recognised the University character of the College, and then proceeded to give it the power of electing two members of Parliament. That is the substance of this important Charter. I have mentioned to the Commission that the College was autonomous, and could make its own statutes. That continued until the time of Charles I.—the next important—and very important—epoch in the history of the College. I am desirous of not going unnecessarily into details, but there are some important as well as interesting matters connected with these older statutes which were made by the College in pursuance of the powers which it originally possessed. The first complete code of statutes was drawn up by a remarkable man, Provost Sir Wil-

liam Temple. He was remarkable as a philosopher, and as the friend of Sir Philip Sidney, who died in his arms. He was Provost for some years, and it was in his time that the division of the Fellows into Senior and Junior was effected. There were seven Senior and nine Junior Fellows, four of whom were probationers. That is an important fact in the history of the University. He was succeeded by a very remarkable man who became afterwards Bishop Bedell. Provost Bedell reduced the statutes to order and literary form. In an Appendix to Dr. Mahaffy's book, "An Epoch of Irish History," the Commission will find Bedell's Statutes, which, as far as I can make out, are substantially Temple's; and you will find also copious annotations by Dr. Mahaffy, showing the changes which were afterwards made in the time of Charles I.

2442. Those are the Laudian Statutes?—Yes; the Laudian Statutes, which I am now about to mention shortly. It will be interesting, I think, to more than one member of the Commission if I call attention to the very close connection which existed at the commencement of our College between Trinity College, Dublin, and the University of Cambridge, and more especially Trinity College, Cambridge. The first four Provosts were Graduates of Cambridge University; many of the Fellows were imported from Cambridge, and the first two Provosts were graduates of Trinity College, Cambridge. I have heard it observed quite recently that there were traces of similarity between the statutes of Trinity College, Dublin, and those of Trinity College, Cambridge, which is easily accounted for by what I have just mentioned, namely—that Adam Loftus and Travers, the first two Provosts, were Fellows of Trinity College, Cambridge. Laud was, if I recollect rightly, an Oxford man. At the same time, all that Laud really did was to adapt the older statutes which had been adopted from Trinity College, Cambridge, or certainly from Cambridge. The fact that the early Provosts were connected with Cambridge, and more especially Trinity College, Cambridge, explains how it was that from a very early period (I do not quite recollect how far back, but certainly from the time of Charles I.) there were *ad eundem* relations with the University of Cambridge itself, relations which were not extended to Oxford until a long time afterwards. It will be seen that there has been a very close connection between the two Universities. Now I come to the preparation of the Code of the Statutes, which have been revised from time to time, and which are the foundation of the constitution of the University. Lord Strafford, in my opinion, took a real interest in Trinity College, entering his son as a student. I do not regard his main reforms—and I believe they were reforms—in getting for the Crown the power of appointing the Provost, and the surrender by the University of the privilege of making statutes, simply as a part of his policy of "Thorough." I believe they were really in the interests of Trinity College at that time. Whether it is now in the interests of Trinity College that the appointment of Provost should be in the hands of the Crown is another matter; but having regard to the position and history of the College at the time I think those were useful changes. What was done—of course I am not going into details of the Laudian Statutes—but what was done was this:—The University surrendered certain rights; the consent of the Corporation of Trinity College is recited, as it always is, *cum consensu*; they surrendered the right of making statutes and the right of appointing the Provost. The way in which the statutes were framed was this. There was a general repeal of all the statutes made by the College under their powers, but you will find that they were practically re-enacted with the changes that are mentioned in Dr. Mahaffy's notes; so that you have to go back a little beyond the Laudian Statutes for the constitution of Trinity College. Archbishop Laud was Chancellor of the University from 1633 to 1645, and he also took a personal interest in Trinity College. Laud became Chancellor in 1633, Strafford had become Lord Deputy in the preceding year; so that he at once proceeded to carry out his reforms. I have looked through his letters; I do not see any references definitely to these reforms, but I see a great many references to his interest he took in the reforms made in the Church of Ireland—then a branch of the United Church. Archbishop Laud evidently took

a personal interest in the College, because the statutes were drawn up under his direction, and each page of the parchment volume is signed by his own hand. The most important changes I have already indicated; that is to say, the power of making statutes was reserved to the Crown, which is very important, having regard to the form in which your recommendations may ultimately assume. The Board had power to make decrees, with the consent of the Visitors, and that power they still possess. These decrees are in matters not inconsistent with the statutes for carrying out matters of detail; but whenever it becomes necessary to make any important change in the statutes or to affect at all the position of the Crown, the course adopted has always been to approach the Crown by petition and to obtain from the Crown a modification of the original Charters by Royal Letters, some of which are called Charters, others Letters Patent, but I do not know that there is a very essential difference between them in principle.

2443. I should like to ask you one question. It occurs to my mind, and perhaps to the mind of other Commissioners, that it may be necessary possibly, if we make recommendations, that an Executive Commission should be appointed to carry those recommendations into effect, in the same manner as in the case of the Universities of Oxford and Cambridge. Do you think it would be within the competence of a King's Letter under the Charter of Charles I. to appoint such an Executive Commission?—That is a question which I should like to consider before I reply. You see I hold the position of Vice-Chancellor, and I must consider what questions might come before me in that capacity. I think it is a most important question, and I intend to deal with a matter very closely connected with it.

2444. I do not wish to press the question for a moment?—At the present moment I would ask you to let the matter pass. I am very much obliged to you for asking me the question, because it is one aspect of a matter which I intend to bring before the Commission.

2445. You see the importance of it?—I see the importance of it, I assure you, and when I come to that branch of my observations you will see that I do not minimise the importance of it. Then there was an important change in the Visitors appointed by the original Charter. The Board of Visitors originally consisted of seven. There were two Bishops, the Bishop of Meath and the Archbishop of Dublin, the Mayor of Dublin, two public officials, and the Chief Justice of the Common Pleas, and another—seven in all. The Visitors had a power of veto. That is to say, the Board made decrees with their consent, which practically gave them a power of veto. Under the Laudian Statutes the Visitors were the Chancellor, or, in his absence, the Vice-Chancellor, and the Archbishop of Dublin. The division of the Fellows into Senior and Junior was adopted from Temple's Statutes. I do not know whence that division of the Fellows had its origin. Whether that was copied from Trinity College, Cambridge, or not, I do not know; but at all events it was in Temple's Statutes, and it was adopted and stereotyped—this is a most important part of the history of the University—and remains to the present day. The Governing Body consisted of seven Senior Fellows and nine Junior Fellows. At that time, 1637, the entire teaching of the College was done by the Fellows. With the exception of the Professor of Divinity there were no Professors, and it seemed a reasonable thing enough that in a body of sixteen the nine Juniors should wait awhile before they took part in the government of the College. The number of Fellows, as you know, has been increased very largely, and there are now seven Senior and twenty-five Junior Fellows. In the case of the Senior of the present "Junior" Fellows it is now thirty-six years since he obtained his Fellowship, and the word "Junior" can only be applied to him in a technical sense; he could not have been less than twenty-four when he obtained his Fellowship. That is the present position as regards the relation between the Board and the Junior Fellows. But there is another most important change which has taken place. It has, no doubt, been brought to your notice—it stares us in the face at the very outset—in which the position has entirely changed since the time of Charles I. The teaching is now done, no doubt, to a very great extent by the Fellows, but to a very large

extent also by the Professoriate. The Lecturers and Professors form a large body—you can easily get the exact number—and if you look through the Calendar you will see that some most important teaching in the different Faculties is now done by Professors and not by Fellows. That was not so for some time after the Laudian Statutes. At that time the Fellows were obliged to take Orders, but there were two exceptions subsequently introduced; there was a *Jurista* and a *Medicus*, and they were exempted from having to take Orders. The idea originally was that they should do the teaching in the Professional Schools, but as the College developed, of course, the Professoriate developed, and now you have a Governing Body which does not include Fellows who have been more than thirty years doing the work of the University, and which does not include any of the Professoriate. Another change has taken place which is due to causes outside the College. Formerly a Fellow used frequently to rise to the position of a Senior Fellow when he was what I should call a very young man. I have in my possession a note-book in the handwriting of a direct ancestor of mine who was a Fellow of Trinity College—Dr. John Madden—and he notes, "I entered Trinity College at the age of twelve (1702)," and one entry is: "I obtained a Fellowship in Trinity College at the age of nineteen," while another note is to the effect, "I was co-opted Senior Fellow of Trinity College at the age of thirty-two." That was about the beginning of the 18th century. I think a man might be very well required to wait until he attained thirty-two before he was called to take part in the government of the University. In my own recollection, when I was in College, Dr. Moore, afterwards Vice-Provost, was a Senior Fellow, and I know that he was co-opted at the age of forty-four. But now, take the case of my friend, who, I said, obtained his Fellowship thirty-six years ago. Supposing he was twenty-four when he obtained his Fellowship, he must be sixty years of age, and a few years ago he would have been considered quite a young member of the Board if he had attained to it at the age of sixty. He is still a Junior Fellow. That change is due to the operation of several causes. The most important cause, perhaps, is the abolition of the Celibacy Statute. Another cause is this: Formerly there were a number of valuable livings at the disposal of the College, which were offered to the Fellows in turn, and were frequently accepted by them. That state of things continued so long as the Church was established. So long as there were these valuable livings, and so long as the Celibacy Statute was in force, this condition of things continued. From the year 1813-1822 there were elected nine consecutive Fellows of Trinity College, all of whom after a time, went out on livings. You can imagine how rapid promotion to Senior Fellowship was at that time. In 1840 Fellows were allowed to marry, and in 1870 the Church was disestablished. The result is that promotion is now very slow, and the effect upon the Governing Body is obvious. Even as regards the division between Senior and Junior Fellows, what was a sensible and rational arrangement under the Laudian Statutes when there were only nine Junior Fellows, and continued to be reasonable even up to the last century, has now become an impossible position to maintain. That is simply as regards the division between Senior and Junior Fellows. But I am bound to say that the claim of the Professors to have a share in the government of the College and University seems to me to be unanswerable. The question which you will have to consider will be how that claim should be met. There are two possible ways of meeting the claim which have been suggested. One is the admission of the higher members of the Professoriate to the Corporation. Perhaps that would be the most logical solution of the difficulty. At the same time, I think there are great practical difficulties in the way of its adoption. The Corporation is a very ancient Corporation, and its members are very loyal to it. The Corporation, as I have said, consists of the Provost, Fellows, and Scholars, and if a King's Letter is to have any effect at all it is necessary that it should be accepted on behalf of the Corporation. Perhaps the Commission would like to have a reference to cases in which that has been decided and has been the law ever since in University questions.

DUBLIN.

Oct. 23, 1906.

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2446. LORD CHIEF BARON.—There is no doubt about that at all?—That is so. The case in which it has been decided is "the King v. the Vice-Chancellor of Cambridge University." It is a most authoritative decision, and it is in Burrowe's Reports. The Chief Baron will know the case very well. It came before our courts in a case which I am going to mention. These words are in the judgment which was adopted by Lord Mansfield and the whole court: "It is the concurrence and the acceptance of the University that gives force to the Charter of the Crown for University re-incorporation, because, whatever the Corporation is, it is the concurrence and acceptance of the Corporation that gives force to the Charter of the Crown." The law was regarded as so settled that there was no discussion of the matter in the interesting case that afterwards came on, in connection with the Queen's University. The decision rested upon the question whether the proper parties were before the court, and the court came to the conclusion that the proceedings should have been by information by the Attorney-General. My eminent predecessor in the office of Vice-Chancellor, Dr. Ball, referred to that case, and it was admitted that unless the Corporation accepted the Queen's Letter it had no validity at all.

2447. That decision was actually acted upon, because the Queen's Letter or Charter was not accepted, and the Queen's University was governed ever afterwards by the old Charter?—Yes, and the changes that were ultimately introduced were effected by Act of Parliament, as must always be the case when a Corporation which has a Charter from the Crown refuses to accept alterations by King's or Queen's Letter, or a new Charter. I need not labour that point, but I thought the Commission might like to have a reference to that authoritative pronouncement on the subject. It is of very great practical value. Perhaps I might now deal with the subject the Chairman suggested. It is of great importance. I may say frankly that if we are to have the internal reforms which most of us who take an interest in the University desire some impetus must be given from without to the reforming movement within, and I look forward with great hope to seeing substantial results from the labours of this Commission. I believe the way in which it will best be realized in practice is by a King's Letter accepted by the Corporation. No doubt the ideal plan, if we were living in the Republic of Plato, would be to have an Act of Parliament—though to speak of the Republic of Plato and then pass on to an Act of Parliament is rather a step—but the ideal way would be to have an Act of Parliament appointing an Executive Commission. At the same time, I think it does not require much acquaintance with affairs, and with the course of legislation in the House of Commons at present, to arrive at the conclusion that there would be now great difficulty in obtaining an Act of Parliament dealing with the internal administration of Trinity College. It would be unfortunate if a Bill in Parliament, introduced for the purpose of internal reform, were to be used as a means of opening the wider questions with which we are all familiar, which I hope will be dealt with by substantive legislation. I think it would be possible, if Parliament braced itself for the larger question of University education in Ireland, that a separate bill which would then probably be non-contentious might be introduced side by side with the general measure, appointing an Executive Committee to deal with the internal reforms of Trinity College, but unless the larger question were dealt with there would be difficulty in obtaining an Act such as was passed successfully, I think, for the Scottish Universities—and I think there was one for London also—

2448. In 1898?—Yes; the Chairman knows all about that; but it would be shutting one's eyes to patent facts to suppose for a moment that the reform of this University, standing by itself, without the general question being taken up and settled would be non-contentious. I think no person can suppose that the Government would give up a substantial portion of the limited time at their disposal to a contentious Bill that was dealing merely with the internal reforms of Trinity College. Therefore, I sincerely hope that the Commission will see its way to suggest reforms that can be carried out by King's Letter.

Now, if so, it is a vital matter to apply ourselves to the practical question of what kind of reforms would be accepted by the Corporation. I am only expressing my individual opinion, but I have every hope that a system of reform formulated by such a Commission as that which I have the honour of addressing would be accepted, at all events, in its main lines, by the Governing Body. But a radical change in the Corporation, from a Corporation consisting of the Provost, Fellows, and Scholars, to a Corporation which would include members of the professoriate as such I am sure would be strongly opposed, and would probably not be accepted. But I am merely speculating, and I wish you to understand that I am only expressing my own view as an observer of this question for many years. Before I had the honour of being appointed Vice-Chancellor, I was a representative of this University in Parliament for five years, and I think I am fairly well acquainted with the general trend of opinion both within these walls and outside, having been in contact with the general body of the constituency, and I believe I have the means of forming a fair opinion as to what would and what would not be acceptable to them. But is it necessary to make such an alteration as that? I would submit to the Commission that it is not. The Governing Body that I would venture to submit to the Commission is this. I think the professors are entitled to representation, and to substantial representation, on the Governing Body. You may or may not keep up the distinction between Senior and Junior Fellows; and for the purpose of rendering your scheme less contentious, I think it would be wiser to retain the two grades of Junior and Senior. But the Governing Body should be representative in its character. It should be purely and absolutely academic. We are all agreed upon that point. And there is, I do not say an absolute consensus of opinion, but a very strong body of opinion, that it should be representative, not only of the Senior and Junior Fellows, but also of the professoriate. As to the mode of election, whether it should be by means of the faculties—I shall say a word about the faculties in a moment—or by the professoriate as a whole, I would leave the question to the wisdom of the Commission. The general principle I would venture to advocate this. First of all, I suggest that the existing Governing Body is unsatisfactory. But when I say it is unsatisfactory, I wish to pay a tribute to the liberality and the wisdom with which the College and University have been governed for so many years, indeed for centuries, by the Provost and seven Senior Fellows of Trinity College. It is a matter of history of which we are proud, that Catholics, with their consent, were admitted as long ago as 1793, to the degrees of Dublin University, and that with their consent—it was not actually done by them, because it was done by Act of Parliament but with their cordial consent—all the offices of Trinity College, with the sole and necessary exception of the Divinity School, were, by Fawcett's Act, thrown open; and quite recently I had the pleasure, as Vice-Chancellor, of presiding at a meeting of the Senate at which women were admitted to degrees. It was a meeting of the Senate to consider a Grace of the Board of Trinity College, and of the three old Universities of the United Kingdom Trinity College was the first to admit women to degrees. These are a few salient facts. Therefore, I do not wish it to be understood that I undervalue the work which has been done by the Board of Trinity College, but it has been done in spite of its unsatisfactory character, and I believe that greater progress will be made and better work done by a Governing Body constructed on lines which would be accepted as more satisfactory as being representative in character, to which members, both Professors and Fellows, would be admitted earlier in life, when they were full of vigour and ability for work, to the government of the University.

2449. CHAIRMAN.—Have you thought out any definite scheme for the Governing Body?—If I were to suggest a definite scheme, it would be this: I think nine is a very good number. I should have three representatives of the Senior grade of Fellows, and I should have three representatives of the Junior grade of Fellows. I think the Junior men are probably imbued with a different class of ideas, more or less. So that I would have both the Senior and the Junior grades represented; and I would have

three members representing the professoriate As you have asked me to adumbrate a scheme, that is what I have been thinking of for some time.

2450. I rather wished to know what was in your mind?—That is what is in my mind. Two attempts have been made to deal with the Governing Body of the College and of the University. The Senate has a curious history. Until 1857 there was no incorporation of the Senate. There never has been incorporation of the University as such, and there was formerly no incorporation of the Senate. There was some curious learning as to whether there was any sort of quasi-incorporation before 1857 of the University, but that is all ancient history, and the Senate is now regulated by Letters Patent, of July 25th, 1857. There were some previous regulations governing the powers and proceedings of the Senate; they were very old; but they were printed for the first time in 1778. They related to the giving of degrees; and there were doubts recited in the Letters Patent as to whether there was power to amend them, and altogether the matter was in very great confusion. But Letters Patent were granted in the year 1857, and the Senate now is governed and its proceedings are regulated by these Letters Patent. The Senate exists, and always has existed, practically for the purpose of granting degrees. Its position shows the intimate connection between the College and the University, which was well expressed by Dr. Mahaffy when he said, in effect, that the University was only one aspect of the College. He was dealing with the position up to 1857, and it is practically the position still; because, although the Senate exists for the purpose of granting degrees, the degrees are really granted by the Board of Trinity College, because the Senate can give no degree.

2451. They cannot even originate a degree?—No; they cannot originate a degree; but they can veto a degree. At the ordinary meetings of the Senate the Vice-Chancellor usually presides; formerly the Vice-Chancellor always presided, because for generations the Chancellor was a Royal Duke, and of course he never came here, and the Vice-Chancellor presided on all occasions. At the ordinary meetings of the Senate now the Vice-Chancellor presides, and he has a veto always; the Provost has a veto on degrees. There is a third member of the Caput, the Senior Master *non regent*, who was originally a master who had ceased to take part in the disputations of the schools. He is nominated by the Provost and the Vice-Chancellor, and is elected by the Senate once a year—he has a veto upon every degree. The members of the Senate are Masters of Arts and holders of higher degrees, having their names on the College books. I do not find any fault with the constitution of the Senate regulated by these Letters Patent. But the Senate has been spoken of by some reformers as a possible entity in the practical government of the institution in the future. I do not think that is practicable. The meetings of the Senate are not attended, as a rule, except by a few members who take a special interest in the business to be done, unless great interest has been aroused in some question, as in the case of women's Degrees, when the advocates on the one side and on the other interest their friends in the matter, and get them to attend.

2452. I was going to suggest whether there were not two changes which might usefully be made in the constitution of the Senate. One is to give power to a certain number of members of the Senate to call a meeting of the body. At the present time I believe it can only be called together on the motion of the Board?—That is so.

2453. Is it not desirable to give power to a certain number of members to require a meeting to be summoned; and the second suggestion I was going to make is whether it would not be desirable to give a power to the Senate to make representations to the Governing Body upon matters relating to University government?—I think that this object, with which I entirely sympathise, could be better met by the development of the Faculties. I do not think good would be done by giving to a body like the Senate a real share in the government of the University. But I think there has been a neglect as to the position of the Faculties. I think that was due to an imperfect realisation of the position. The College and the University were so inextricably connected that I do not think the position of the Faculties has been at all sufficiently recognised. I do not think there is any need of a Senate as a Govern-

ing Body or as a Body taking an important part, or any part at all, in the general government of the institution, for this reason. This University is a one-College University. Where you have several Colleges the Senate must interpose and must be an important factor. But, I think, if you established a satisfactory Governing Body, and if this Governing Body acted in consultation with the Faculties—and I think the Faculties should be developed—you need not give the Senate a voice in the government.

2454. You do not wish a more popular voice?—I do not think it necessary. I know the Senate very well; I have presided at its meetings; and I know that it has not any real substantial existence as a Governing Body. I can mention two or three occasions on which it had a substantial existence—such, for instance, as the admission of women—but that is quite exceptional. I think if you give us a satisfactory Governing Body everything that you suggest can be done by placing the Faculties in connection with the Governing Body as advisory bodies, if you choose to call them so. I do not know what was in the minds of those who framed the constitution of the Senate in 1857; but there was undoubtedly some idea that the Senate would be a different body from what it afterwards turned out to be, because they were given power to acquire property. They never did acquire any property, and they have no property. I should mention that though there are Professorships which are called University Professorships, they are really College Professorships, because the Professors are paid by the Board, and were, until the Academic Council was instituted, appointed by the Board. There was apparently at that time some idea that the Senate should take some definite and important part in the work of the University, because there was power given to apply funds "for the promotion of useful learning in the University, subject to such regulations as the Provost and Senior Fellows of the College shall approve." But the Senate have no property, and in a case that came before Sir Andrew Porter a curious question arose. Some money was left to the "Corporation of the University of Dublin." Well, there was no Corporation of the University of Dublin, but there was the Corporation of Trinity College, and the Master of the Rolls held that this was the Corporation present to the mind of the testator. I have now the quotation from Dr. Mahaffy's book as to the position of the Senate before these rules came into force, and no real change was afterwards made. It is at page 162:—"This set of Rules is no Charter, and the University having no incorporation or seal, can only be considered as a particular aspect of Trinity College." It struck me the writer in these words put the position in very clear and intelligible form. There is another matter connected with the Governing Body that I wish to call your attention to, and that is the position of the Academic Council. The Academic Council, my late lamented friend Dr. Salmon told me more than once, was a child of his. It was an attempt, and to a very considerable extent a successful attempt, to introduce new elements into the government of the College and University—elements outside the Board. I am sure you have before you the constitution of this body, and as I am anxious not to take up your time unreasonably, I will not go into the question of its constitution. I would only remark that it was a makeshift, and if you give us a satisfactory Governing Body, I think there would be a consensus of opinion that the Academic Council, having done a certain amount of good work would be no longer necessary. Its place would properly be taken by the representative Governing Body. My suggestion would be this. I do not think it is necessary to interfere with the constitution or position of the Senate. You there come in contact with a second Corporation, and a King's Letter interfering with that Corporation, or modifying it, must be accepted by that Corporation—not by Trinity College, but by that Corporation. After a good deal of consideration I cannot think that anything would be gained by interfering with the position of the Senate, which has no initiative, and is practically connected only with the granting of Degrees. The Board are at liberty to send Graces down for the consideration of the Senate; they did so, and were, I think, bound to do so, in the case of the admission of Women Graduates, because that was a question dealing with Degrees—

DUBLIN.

Oct. 23, 1906.

The Right
Hon.
Mr. Justice
Madden. LL.D.

DUBLIN.
Oct 28, 1906.
The Right
Hon.
Mr. Justice
Madden, L.D.

it was admitting a new set of students to Degrees. To sum up shortly, I suggest that the Senate should be left with its Corporation as it is at present; that you should endeavour to frame a constitution which could be embodied in a King's Letter to be accepted by the existing Corporation of Trinity College, and that in doing so you should bear in mind that it is an ancient Corporation, that it would be rather jealous of any violent or any very organic change, and that the admission of the Professoriate can be effected without a change in the Corporation by a system of representation. The next matter to which I would call your attention is one in which you would probably place more reliance upon the evidence given by Fellows, and by those who are connected with the actual working of the institution. At the same time, I feel so strongly with regard to some matters that I should like very shortly to say a few words upon them—I may say that although my official connection with the University and College commenced when I became Member for the University in the year 1887, I resided for several years within its walls, and that my greatest friends throughout my life happen to be among those who were candidates—some successful, some unsuccessful—for Fellowship. Therefore, I have really been in touch with this question during the whole of my life, and I should like to call attention to some matters in connection with it. We all realise the great advantages of the system of election as the result of examination. I need not dwell upon them, and I think in a country like Ireland, where there are unfortunate divisions to which we cannot shut our eyes, it has very great advantages; but, at the same time, I have come to the conclusion that those advantages are too dearly purchased under the existing system. Now, you have had, I am sure, from members of the College a great deal of information upon the subject, both in the printed Papers and from the Fellows whom you have examined. It has, I am sure, been brought under your notice that an average period of five and a half years elapses between the period of the degree examination and the election of a successful candidate for Fellowship. But I do not know whether you quite realise what that means. It means that not only do those years elapse, but that four or five times during those years the candidate presents himself for examination; and he does not go a step higher each time, rising from one intellectual level to a higher, but he presents himself time after time on the same intellectual level, for examination in the same class of subjects.

2455. He keeps his mind stagnant during the whole period at the level of the Fellowship examinations?—That is what I wanted to convey.

2456. Is not that a tremendous loss, or waste of intellectual energy?—It is a tremendous waste of intellectual energy. Think of the loss of all those years! And the curious thing about it is that in some cases—I am not going to mention names unnecessarily, but in some cases the more desirable the candidate was, the more difficult was it for him to obtain a Fellowship under that system. Now I may mention one case. I am sure there would not be the slightest objection to my doing so in the case of one of my most intimate friends, who is Professor of Mathematics in this College—Mr. Burnside. If a Fellow had been elected upon the degree examination, he, like others of our brightest ornaments, would undoubtedly have been elected, because he had early given evidence of extraordinary genius for Pure Mathematics; but his mind is so constituted that he can more readily master a difficult and abstruse subject than studies which are easier to other minds and he was asked to read for Fellowship a number of other things which minds differently constituted were quite able to master, such as Experimental Physics; and while his mind, as I say, was so constituted that he could not so easily take up such subjects. The consequence was that it was ten years from the time when Mr. Burnside showed, at his degree examination, talent that should have at once secured his election as a brilliant and original mathematician, before he obtained his Fellowship, and he only ultimately obtained it by taking up some one or more of the less important subjects, on which his powers were wasted. I think that is probably the most striking example I can give you, but there is another gentleman—and there can be no harm in my mentioning his name—Mr. Russell, a Mathematician of extraordinary

ability. It took him eight years to secure his Fellowship, and he had probably the same difficulty as in the other case I have mentioned, in descending to the less important subjects.

2457. LORD CHIEF BARON.—He is the Registrar of the Law School, is he not?—Yes; I was about to mention that, and he is the best Registrar that there could possibly be; but at the same time I cannot help thinking that a great mathematician is wasted upon such an office as that.

2458. CHAIRMAN.—I should like to put to you an idea which has occurred to my mind, and ask your opinion upon it. Suppose you required, as a condition *sine qua non*, that a Fellow should reach a certain grade in the Moderatorship examination, so that he reached a certain number of marks, whether marks in Pure Mathematics or by a combination of other subjects, and that then, between the men who had reached that level, the choice should be by merit—by merit I mean as shown by what was known of his work in the way of dissertations, publications, and so on—would not that at once get rid of the suggestion of favouritism, and at the same time give a freer hand in the election?—I think that would be a very great advance upon the present system—a very great advance; but I should not be at all afraid to entrust the new Governing Body with the choice of a man from among those successful Moderatorship Honour-men, with, of course, the advice of the Faculties. There is always a difficulty in drawing a hard and fast line as to the number of marks—years vary so much, and examinations vary, so that a man might be, by common consent, a much greater man than any of those who had obtained higher marks in actual examination. But I think that what you suggest would be a very great improvement on the present system, and I think you might restrict the choice of the Mathematical Fellows to men who had been first in the Moderatorship Mathematical examination. I see in one of the papers a recommendation that selection should be upon the Studentship Examination. I wish to call your attention particularly to a circumstance which those who are not, perhaps, acquainted with the internal working of the system might not realise. You cannot, I think, adopt the Studentship system for this reason: the Studentship is granted upon two courses, and to my knowledge men, no doubt of considerable capacity, but very much inferior to the First Gold Medallist in either Classics or Mathematics—have obtained a Studentship by means of the second course, taking up Philosophy or Experimental Physics, or English Literature—one of the second courses which do not count quite as highly as the first course, but nevertheless count sufficiently high to put in a man who would not be the most eligible Fellow. But, although what the Chairman suggests would be undoubtedly very valuable, I should not be afraid to trust a Governing Body, which would have the confidence of the country and of those who are interested in University education. I should adopt the suggestion of Dr. Tarleton—that is that there should be an election in the first case to Provisional Fellowships, or whatever you choose to call them; and, as I pointed out in the earlier part of my evidence, there were a certain number of Provisional Fellows at an early time in the University. But I think Dr. Tarleton's suggestion must be taken with some reserve—it could not possibly co-exist with the rest of his paper, because he proposes to retain the system of examination. Well, you never could ask a man to undergo the ordeal of examination for a Provisional Fellowship, which might or might not develop into a life or permanent Fellowship.

2459. LORD CHIEF BARON.—You might act upon the Moderatorship examination?—That is my suggestion.

2460. MR. BUTCHER.—Is not the only objection to this that men of very great ability are rather slow in maturing, and that the degree examination has not done justice to their rich mental powers—that they “come out,” as it were a little bit later. That is the only objection I see to making the degree examination a condition?—I think that a system of Provisional Fellowships would go a long way to mitigate that, and for this reason: I have several brilliant men in my mind who would probably have been offered Fellowships—one I may, perhaps, mention is Mr. Cluff, who was the greatest Classical scholar in Trinity College in my time. I have no doubt if he had

been offered a Fellowship he would have taken it; but he did not set to and gird himself for the task, and he went to England, where he attained great distinction in the medical schools. Most of the brilliant men, unless they were going to the Bar, or to Medicine, or to some definite post, would accept your Provisional Fellowship gladly. Then would come the weeding-out process; some would develop an aptitude for teaching, and would become tutors (I am not going into the question of the tutorial system; I leave that to the internal staff of the College); others, fresh from their College course, would have taken to research, either literary or scientific, and others, perhaps, would have taken to nothing in particular, and might be weeded out. I think in that way you would have the benefits of examination, and also you would have something beyond examination; you would have a certain power of selection upon approved capacity.

2461. LORD CHIEF BARON.—The result of experience?—The result of experience, which, added to the test of examination, is, I think, of great value. Before leaving the subject of examination, will you allow me to direct your attention for one moment from the successful to the unsuccessful candidates. What of the men who nearly attain to Fellowship—who have gone on year after year, perhaps six or seven times; who have thus spent the best years of their lives; men of very considerable ability, a great many of them. There have been brilliant exceptions, but with these exceptions they have not, in after life—as might be expected after having devoted the best years of life to the unsuccessful pursuit of a Fellowship—attained to the success which, if they had known their destiny immediately after the degree examination, they might have attained, by either becoming Provisional Fellows or by taking early in life to some other profession.

2462. CHAIRMAN.—What do these men, who are knocking at the gate of Paradise, do with themselves during the five years; do they do nothing?—While they are knocking a great many of them take pupils, and there are prizes given to the unsuccessful candidates—substantial prizes some of them.

2463. LORD CHIEF BARON.—There is, for instance, the prize which bears your own name?—I was going to mention that prize. The Madden to whom the Chief Baron refers to was not a direct ancestor of mine, but he was a member of my family who lived about 150 years ago. He founded a valuable prize, worth £300 a year; it is called the Madden Prize, and it is given to the one who *proxime accessit*, and that keeps him in good spirits for one year; and it has been obtained several times in succession. However, what is to become of that prize I do not know—I am afraid there would not be any reverter. I have already said that I have great sympathy with the unsuccessful candidates, who have not obtained the position in life which they probably would have obtained if their future career had been commenced immediately after the degree examination.

2464. CHAIRMAN.—You would approve, no doubt, of an age limit, beyond which men should not be allowed to enter for the Fellowship examination?—I do not know about that, because that might perhaps exclude some very brilliant men who do not mature early; but I do not think that an age limit would be necessary if the election were made in the mode I venture to suggest, because I do not think the Governing Body and the Faculties would ever think of electing men who were not reasonably young, unless perhaps for some very good reason.

2465. LORD CHIEF BARON.—The age limit was not to apply to the Provisional Fellows; some at least of the witnesses told us that the same fixed limit was not to apply?—Yes. Now, I have very little to say about the Divinity School, because it has been brought very fully under your notice, as I am aware; but there are one or two observations I should like to make, although perhaps they have been made before.

2466. CHAIRMAN.—We shall be very glad to hear them?—The Divinity School represents the Faculty of Theology in the University, and it provides clergymen for various branches of the Anglican community. I know that Lord Justice FitzGibbon has, with very great care, gone into that subject, and I am sure that his figures are before you, and that you realise the number of graduates of Trinity College who have been in the Church outside the limits of Ireland. Well, that has a very important bearing upon the question,

because it is important that the Divinity School should have the confidence of the Anglican community generally; and I am strongly of opinion that this would best be secured by retaining its thoroughly academic character—it should represent the Theological Faculty, and should be academic in its character. But though that character is very important to maintain, it is true that the school has always had a special relation to the Irish branch of what was formerly the United Church of England and Ireland, and this has been overlooked—perhaps naturally from the course of events—in recent years, since Fawcett's Act. I mentioned that there were two Bishops upon the original Visitorial Board, and under the Laudian Statutes the Archbishop of Dublin was one of two Visitors. That continued until recently.

2467. LORD CHIEF BARON.—Until after the Church Act?—Until after the Church Act; yes. And now the Visitors are the Chancellor and the Vice-Chancellor in his absence, and the Lord Chief Justice of Ireland for the time being. Well, that was a link, and a very strong link, between the Divinity School and the Church, and there is a curious matter, not altogether without significance, which I may mention. I brought to my friend, Dr. Salmon, I showed him an ordinance, never expressly repealed, of a very early date (I believe it was only printed in 1778) under which the Vice-Chancellor can fine the Professor of Divinity if he neglects his duties, *quinque solidis pro unaquaque vice omissa*, the significance of which he explained to me. I, myself, have not availed myself of that Statute. Now, that is significant, because the Vice-Chancellor was an ecclesiastic till the time of Lord Clare. The very early Chancellors were not, but I have a great ecclesiastical ancestry in the office I hold. Jeremy Taylor and James Ussher were Vice-Chancellors of this University. The Vice-Chancellor was an ecclesiastic for a great many years, and had active duties in connection with the Divinity School. That also shows how there was, in old times, a very real connection between the School and the Church. But I think I need say little about this, because there seems to be a consensus of opinion that that connection should be kept up.

2468. CHAIRMAN.—The only persons who seem to object are the Presbyterians?—One does not quite see their *locus standi* to speak as representative of their Church, and I do not intend to deal with that branch of the question. But I would like to call your attention to some evidence about the position of the Divinity School, not in connection with the Church of Ireland, but in connection with the general body of Students.

2469. LORD CHIEF BARON.—Of course, you are in favour of the Divinity School continuing as at present in connection with Trinity College?—Yes, certainly.

2470. At present it fulfils two functions, as you say—first the Faculty of Theology; secondly, as an institution training the College members for the Church of Ireland?—Yes.

2471. And you think it essential to the best interests of Ireland and of the College that it should continue for the future to fulfil those two functions?—Yes; I am obliged to you for formulating so distinctly what I was endeavouring to say.

2472. We have had some representations from the Presbyterians, and I understand that another gentleman is to be examined on the subject; and I wished to have the benefit of your opinion?—I am much obliged to you for having expressed my opinion so clearly. I used the word “represents” because I quite recognise that it might be desirable that, if possible, the Theological Faculty should be represented not only by the Church of Ireland, but by other Churches. However, I pass away from that, because it does not seem to me practical, and therefore I say the Divinity School represents the Theological Faculty, and it should remain closely associated with the University of Dublin; but I recognise what the Chief Baron has said—that it is also a Divinity School, and therefore I think the Church of Ireland should be represented upon the Governing Body. Upon this I might say that I wish to associate myself generally with the suggestions of the Divinity Professors.

2473. If the School remains, I think it seems to be almost admitted what the constitution should be?—Yes.

2474. I think the differences of opinion are confined within very narrow limits?—I may, perhaps, be going

DUBLIN.
Oct. 23, 1906.
The Right
Hon.
Mr. Justice
Madden, LL.D.

DUBLIN.
 Oct. 28, 1906.
 The Right
 Hon.
 Mr. Justice
 Madden, LL.D.

back a little in saying this, but I do not think it is altogether without significance. In reading over the proceedings that took place between the Synod, the Senate, the Board, and the Academic Council, I think that if I wanted an argument in favour of a satisfactory Governing Body I could not have a better one than is to be found in those proceedings; because that question would have been readily settled if there had been a Governing Body which would have taken it up at once, for it seems to me to be the easiest and simplest of the questions that are submitted to this Commission. Now, I was going to say something—I do not know whether this particular branch of the question has been brought before you—with regard to the relation of the Divinity School to the general body of students. I read in the *Irish Times* a letter from a gentleman who was my contemporary—Mr. Richard O'Shaughnessy. He was a Classical Scholar, and was elected by his fellow-students to the very honourable post of Auditor of the College Historical Society. He afterwards became a Member of Parliament, and was subsequently for many years a respected member of the Board of Works. I quote his testimony, not only because I have great respect for his opinion, but, because the general purport of his letters has been that Trinity College is not satisfactory from the point of view of the Roman Catholic student. I read the following passage:—"Having in the sixties spent seven years, five as a resident, in Trinity, I can say that in all that time, during which our small Catholic colony was naturally observant, nothing was said or written outside the pulpit and the Divinity School of which we heard nothing, to interfere with Catholic beliefs or wound Catholic feelings." Now that statement, from my intimate knowledge as a contemporary, is so true, and so much to the point, that I thought it well that I should bring it before the Commission. I was a Member, with Mr. Butcher, of the Robertson Commission, and we had evidence from some distinguished Catholic gentlemen to the effect that Trinity College was not in their opinion thoroughly satisfactory for a Catholic student; but, said Sir Christopher Nixon, "I never saw anything that hurt my feelings as a Catholic in the University of Dublin while I was there." And Sir Francis Cruise: "I was for six years in close intimacy with its students and many of its Fellows and Professors. I never met anything that could offend me as a Catholic." Therefore, there is a body of evidence with regard to the presence of the Divinity School in Trinity College which shows that, in the view of these witnesses, that particular element in Trinity College does not enter into the consideration whether Trinity College is or is not suitable for the education of Catholic students. There is a very interesting article (I do not know whether your attention has been called to it) by the late Provost in the "Contemporary Review," in which a good deal is said upon that question.

2475. CHAIRMAN.—"Hands off Trinity"—is that it?—Oh, no; the article I refer to is an article by the late Provost, Dr. Salmon.* It deals specially with one particular proposal, but it is an extremely interesting article, as I need hardly say. I observe that in the evidence before you from the Standing Committee of the Catholic Archbishop and Bishops, they recognise public prayers and Catechetical Instruction as (to quote their own words) "of the essence of collegiate life"; and anyone must be singularly unobservant of Catholic opinion if he thought that the removal of the Divinity School from Trinity College would do anything to add to its attractiveness to Roman Catholics.

2476. LORD CHIEF BARON.—I think the general view of all Catholics is that Catholics do not want the Divinity School removed?—Well, having brought out that point I am quite satisfied to leave it there. Now, with reference to Women Students, I should like to say a few words, and I may mention that I have taken a good deal of interest in this question. I have been for many years a member of the Council of the Alexandra College—for certainly more than twenty years—and I am President of the Council now, so that I naturally take a great interest in the question. And before I was Vice-Chancellor—I think it must have been about the year 1894 or so—I was a member of a deputation which waited upon the Board, and it is a remarkable instance of the change in academical opinion—in Ireland at all events—upon that subject, that I had not a single supporter upon the Board. When I came before them the late Provost was in the chair, and two others were present who are members of the

Board still, but they were all opposed to the admission of women to degrees, and, in fact, scarcely seemed to consider it an arguable question. I remember that Dr. Haughton, whom we all respected and loved, attacked me with particular vigour from the point of view of the Medical School, saying how impossible it was that women should be admitted as students to a men's medical school, and he ended by saying, with truth, that he had taken a great interest in the Medical Examinations, adding:—"I think I may say *militavi non sine gloria*." I suggested that if he were on my side, he need not have omitted the preceding line: *Vixi puellis nuper idoneus*. Even that did not bring my respected friend over to my side—I took nothing by it. But only about ten years later I had the privilege of presiding as Vice-Chancellor at a meeting of the Senate, in June, 1903, when women were admitted to degrees by an enormous majority, and I may say that the older members of the University, who had formerly disapproved, have come now to consider it one of the ordinary conditions of academic life—at all events they are quite reconciled to it. But I think something remains to be done, and I most sincerely hope it will be done under the advice and with the assistance of this Commission. Now, the resolution passed by the Board on that occasion was this: they resolved "to grant degrees to women on such terms and conditions as may seem to the Board and Council, within their respective provinces, on full consideration to be most expedient." The Dean of St. Patrick's, who is Warden of Alexandra College, made a remarkable speech, which I believe gained a great number of votes, and he laid stress upon the fact that women were indeed to be admitted to degrees, but on terms and conditions such as might seem most expedient to the Board and Council. I am not going into the details of what occurred afterwards, but I may say that the Board had already passed resolutions for the admission of women to degrees, and for placing them in a position of complete equality in all respects as to Lectures, Examinations, and Degrees with male students. Well, I am far from quarrelling with that; on the contrary, it is what I had been contending for for a long time; but I do think—in fact I know—that a large number of the majority in Senate thought that something more and something further should be done. The matter was not dealt with immediately, but a Committee was afterwards appointed, of which I was a member, and regulations were made (I will not go into the details of them, but they will be found in the Calendar for the current year, at page seventy-five) for women students which seemed to me to be of a very useful character, and Miss Gwynn was appointed Registrar. That was a most important step in the right direction; her appointment has worked extremely well, and those regulations, as far as my information goes, have also worked well. But still I think something more ought to be done.

2477. CHAIRMAN.—Do you agree with the Dean of St. Patrick's that an age limit ought to be imposed, and that that age ought to be eighteen?—I think there is a great deal to be said for that. I am aware that that has been suggested, and I do think that it would be satisfactory. The question of women's education came before the Robertson Commission in this way. A great number of women had taken degrees in the Royal University. The Royal University was open to women from the commencement. The London University took the lead in 1878, and the Royal University was the second University in the United Kingdom which opened its degrees to women; then the Scottish Universities followed, and finally Trinity College. But it is right to say that women, though not admitted to degrees in either Oxford or Cambridge, have shared the benefits of collegiate education in Cambridge since 1881 and in Oxford since 1884. They are not, as I say, admitted to degrees, a question which, of course, I shall not discuss. You will find in the Report of the Robertson Commission, at pages forty-six to fifty, detailed information which I am not going to repeat as to the Collegiate institutions of Ireland affording education to women. But I would call your attention in particular, in connection with the University of Dublin, to what is said about Alexandra College. It is at page forty-seven:—"The earliest collegiate institution in Ireland affording to women education of a University type, is Alexandra College, established in Dublin in the year 1866. It was incorporated in 1887 under the Educational Endowments Act. The University students usually number about sixty or seventy"— . . .

* Contemporary Review, April, 1889.

"The College appears to have been designed on the model of Bedford College, London, which is now recognised by the London University, and which is in receipt of an annual grant of public money, to the amount of £1,200." And there is at page fifty this remark: "The existing women's Colleges might easily be converted into Residential Halls, in connection with the University of Dublin or with the constituent Colleges in Dublin and Belfast under the reorganised Royal University." And a little lower down there is this: "If the Degrees of the University of Dublin should be opened to women," (they were not at that time), "the case of Alexandra College would present no special difficulty, as most of the students would probably graduate at that University." I was myself—and others, too, I believe—hopeful that when women were admitted to degrees, something like what was adumbrated by the Robertson Commission might be carried into effect, and that the position of women's Colleges might be recognised. I do not suggest that all women students should be compelled to connect themselves with Colleges, for I think that those who chose to avail themselves of the privileges given of coming into Trinity College on a perfect equality with men students, and of attending Lectures with them—the Tutorial Lectures as well as the Honour Lectures—should be permitted to do so. At the same time I am aware—I know, from information which I thoroughly accept—that parents in some instances rightly or wrongly, do not approve of that as the best form of University education for their girls. I know myself of instances—and I have information which I accept as to other instances—where that is the case. Of course that would not be known to persons who are engaged in working under the existing system, it would not come to their knowledge naturally; but it is a fact. And I think that something should be done, both in the interests of Trinity College and in the interests of women's education, to meet that want. I have mentioned Alexandra College because it has always had a very special connection with Trinity College. Though unfortunately its students were not admitted to degrees in the University of Dublin, and though they had to obtain them at the Royal University, there was an intimate connection; the Provost of Trinity College was always a member of the Governing Body of Alexandra College, several of the Fellows delivered lectures there and were members of the Governing Body, and there was an intimate connection which I think might have been utilised. There was a proposal made by Trinity College to the effect that if a certain number of students could be formed into a class at Alexandra College the Board would send a lecturer from Trinity College to deliver lectures in Alexandra College. But that fell to the ground, and I quite realise that there would be difficulties in carrying out that particular mode of recognising lectures given in Alexandra College. I quite accept the position taken up by the Board, that there would be great difficulties in the way. The difficulty seems to be that it would tend to disarrange the tutorial arrangements in Trinity College. It would be very desirable if it could be carried into effect, but there was some suggestion that it was doubtful whether a sufficient number of students could be found.

CHAIRMAN.—I think on one occasion Alexandra College got a class of eight, and applied to Trinity College for some accommodation, and they were unable to furnish it, as they were already too much occupied.

2478. MR. KELLEHER.—Our men would not go up—there would be great loss of time in going up there?—That is what I meant by saying that it disarranged the tutorial system here.

2479. CHAIRMAN.—Sir Arthur Rücker put forward a very strong observation in support of the view you are taking—namely, that in London there are no less than three large Colleges open exclusively to women, which he considered showed the existence of a class of parents who desire separate University education for their daughters; and he went on to suggest that a scheme like that, recognising not the institution, but particular lecturers in it, might meet the difficulty here in Dublin?—Well, I am happy to find that I have the support of so high an authority as Sir Arthur Rücker for the very suggestion that I was about to make. I was, of course, not aware to the full extent of the arrangements made by the University of London, but I was aware that they did recognise Bedford College.

2480. They recognise institutions—that is one thing; and they also recognise recognised teachers in unrecognised institutions; and Sir Arthur Rücker suggested that that might solve the difficulty here also?—What I was about to suggest was precisely that. I was not about to suggest anything approaching to recognition or affiliation of the College, but it had occurred to me that certain Courses might be taken in Alexandra College, provided that the Lecturers in those Courses were accredited and approved by the Governing Body of Trinity College.

2481. I think the conditions laid down by the University of London are, that the teacher must be in a public institution, that the Senate must be satisfied of their competence, and that they must have adequate equipment for what they are teaching?—I mentioned Alexandra College, but there may be now, or in the future, other Colleges in Dublin to which such recognition should also be extended—necessarily it must be for Colleges in the University town. I might mention that Alexandra College was established before Newnham or Girton, chronologically, and it has developed wonderfully. I hope that now, or at some future time, some of the members of the Commission will visit it.

2482. Several of us have already visited it?—I am very glad to hear that. I have been a member of the Board for about twenty years, and certainly the development of that institution—due largely, I am bound to say, to the ability and zeal of the Lady Principal—has been most remarkable; the change, even in the physical appearance of the buildings, is obvious to anybody walking through the street. It has developed into a remarkably successful institution. As I was saying, there are other Colleges in Dublin—there is St. Mary's College, a Roman Catholic institution, and there is also a Presbyterian institution, and I think that if they had accredited teachers who were approved by the Board of Trinity College or the Senate, their courses also should be recognised. Though I have specially mentioned Alexandra College, I merely take it as a type, and as being one that is now in a condition for recognition in that way; but my suggestion is of quite a general character. I know there are objections which have been raised. One objection that came to my knowledge was that if you go so far you must recognise other Colleges also in other towns. Well, there is a College in Belfast—a very successful College—but I think such a suggestion as that is quite out of the question, Oxford and Cambridge do not recognise outside institutions in that way. A suggestion has been made that a Hostel, or House of Residence, should be provided for the women students of Trinity College. I think that is an admirable suggestion. I may perhaps mention in this connection an incident in our history, and as I am familiar with the details, and as there has been some misunderstanding about it, I may be allowed to explain the circumstances. When women were admitted to degrees in Trinity College, it came to the knowledge of the Board that a certain number of women students educated in Ireland had been unable to obtain University education in Trinity College, and had gone to Oxford and Cambridge, and though they had not obtained degrees they had obtained an academic status which, had they been of the other sex, would have entitled them to degrees. For the purpose of providing for that class, which was a limited class—I think there were about twenty or thirty of them—this resolution was passed:—"That those women educated in Oxford or Cambridge would be treated up to Michaelmas Term, 1907, as if they had been admitted to the academic status in those Universities corresponding to their educational exercises." As Vice-Chancellor of the University, I wrote to the Vice-Chancellors of Oxford and of Cambridge, and explained the reason why this had been done. I explained the position of the students which I have mentioned—I need not repeat what I have said before—and that it was a provisional and terminable arrangement, because after Michaelmas Term, 1907, it would be possible for all women students to obtain the degrees of the University of Dublin. I received letters—courteous letters, I need hardly say—from the Vice-Chancellors of those Universities. But (and I mention this because I have perfect knowledge of all the circumstances from the commencement) although these twenty or twenty-five women students were present to our minds, and their case was mentioned in my letters, the Resolution had a most unexpected result. For this limited period it had the effect of opening what I may call

DUBLIN.

Oct. 28, 1906.

The Right Hon. Mr. Justice Madden, LL.D.

DUBLIN.
—
Oct. 23, 1906.
—
The Right
Hon.
Mr. Justice
Madden, LL.D.

quasi ad eundem degrees—not exactly *ad eundem gradum*, but *quasi ad eundem*—to a vast number of possible graduates in the University of Dublin, and to our great astonishment—I do not say they were not very welcome—a large number of ladies, many of them engaged in teaching, who naturally regarded the degree of this University as a great advantage to them in their profession, availed themselves of this privilege, as they were fully entitled to do. And the result has been that a considerable sum has been received in respect of fees for these degrees. Now, a portion of that sum goes to the tutors, and that is quite recognised; but after deducting the portion that goes to the tutors, there remains a very substantial sum, and I have always felt, and expressed the opinion—and I know it is shared by many and that it has been practically recognised by the Board to a considerable extent—that the higher education of women has a very special claim upon that quite unexpected sum. I wish to emphasise its unexpectedness, because, as I say, I have knowledge of the matter from the commencement, and it has been suggested, though not in any very important quarter, that all this had been done for the sake of the fees. Nothing could be further from the truth; it came about in the way that I have explained, and it had that very unexpected result. I had the privilege, as Vice-Chancellor, of conferring in one day no less than eighty-four degrees upon women graduates.

2483. You have given a great deal of happiness?—Therefore there is a sum of money now available—from which, of course, should be deducted what is due to the tutors for fees, but upon the balance of which women students may be said to have a claim and which would go towards providing the suggested Hostel. I do not think that I need occupy the attention of the Commission at any great length upon the subject of the Law School. A Committee was appointed a short time ago by the Board to investigate the question of the Law School. The members of that Committee were Lord Justice FitzGibbon, Mr. Serjeant Jellet, who was for years the respected leader of the Chancery Bar, and who has taken, as the Chief Baron knows very well, a very keen interest in legal education in Ireland for many years. He is Chairman of the Education Committee. They asked me as Vice-Chancellor to act as Chairman, and the present Provost was also an active member, and we had also great assistance from Mr. Russell—and I am bound to say that though I grudge the devotion of a great mathematician like Mr. Russell to the service of the Law School, yet the reform of that School is largely due to the energy and zeal of Mr. Russell. I would like to put in the Reports of that Committee.* (*Handing in the same.*)

2484. LORD CHIEF BARON.—I think it would be very well that we should have that, because we had not time to go into the question of the Law School with Lord Justice FitzGibbon yesterday, except to a very limited extent?—I have handed in the Report upon the Law School, and I may mention shortly the general outline of what we believe to be reforms. You will find the details very clearly stated in the Paper sent in by the Registrar, Mr. Russell, but the most important change that we made was the institution of an Honour Course and of a Moderatorship Course in Law and cognate subjects. In doing so we followed the example of Oxford and Cambridge, where there are Schools of Law and Honour Courses; and you will also find in the Report a carefully-drawn statement of what was done in the American Universities. A Paper has been sent in by the Regius Professor of Law, Dr. Leech, who was a distinguished student of Trinity College, and who afterwards went to Cambridge. He was in a minority, and although he argues with ability in favour of the view that he took, having regard to the fact that the Committee appointed by the Board differed from him, as far as I am concerned I am disposed to leave the matter there. Our Report is before you. We thought it advisable to do in Trinity College what had been done in Oxford and Cambridge, and to establish a Law Honour degree. I agree with Professor Leech that it is not desirable that professional studies should be taken up at an early period of the University Course, and therefore we suggested—and the idea was carried out—that the study of Law should not be entered upon until the third year of the Courses. So far

as I am individually concerned, what pressed upon my mind more than anything was the hope that the establishment of a really satisfactory and attractive Law School in Trinity College might counteract a great evil which has been long present to my mind, and that is the diminution in the number of members of Universities who are called to the Bar in comparison with men who have not graduated.

2485. CHAIRMAN.—That state of things is increasing in Ireland, is it?—Oh, yes. I got the figures for the Committee, and I found that whereas in the decade 1851-1860, there were 88 per cent. graduates called to the Bar, in the decade 1891-1900, only 63 per cent. were graduates, and I may add that of that 63 per cent., though they were all graduates of a University, a considerable number were graduates of a University which is a non-teaching University, and although they had a University degree they had not the training, and the teaching, and the academic instruction, which they would have had had they been attending a teaching University. I do not agree with Professor Leech in thinking that what we have done will draw away from what I regard as the more important studies, a large proportion of able men. I do think the effect ought to be to attract to our University men who would otherwise perhaps not obtain the advantages of a University training. We had great assistance from Professor Bastable, Professor Baxter, and Professor Hart in carrying out the details of our scheme, with which I need not trouble the Commission unless they wish to ask me any questions. In reading Professor Leech's Statement, I was struck by a passage which I cannot allow to pass without comment. He says that in Classics the reputation of the Trinity College School has never stood, and does not now stand high. I would only remark that in the last twenty years the Professors in the Classical School in Trinity College included these names:—Palmer, Tyrrell, Mahaffy, Bury, and Purser. I pass from that subject with this remark.

2486. Mr. KELLEHER.—Is this in Professor Leech's statement?—In Professor Leech's. I think that now I have gone through all the subjects with which I intended to trouble you, but as I had occasion to study the University question as a member of the Robertson Commission, I should like to read you a short passage from the Report of that Commission. The Report does not, of course, include Trinity College in any of its recommendations, but it was quite obvious in the course of our inquiry that the position of Trinity College would have to be inquired into to a certain extent, in order to see to what extent, if any, we could go into the subject, and for the purpose of placing it on one side; and I would ask your attention to some observations on page thirty-one of the Report, which I wish to adopt as part of my evidence, and which is more important than any evidence that I could give, because it represents the joint opinion of that Commission:—"When Trinity College was founded by Royal Charter in the year 1591 as *Collegium mater Universitatis*, it is probable that the kind of University present to the minds of the founders was that with which they were familiar at Oxford and Cambridge, rather than the University, or Corporation, of a single College, better known on the Continent. The Charter of James I., which conferred on the College the status of a University (*dictum collegium sit et habeatur Universitas*) contemplated the establishment of other Colleges or halls within the University, and evidence of a similar intention is to be found so recently as the year 1793. This intention, however, was never carried into effect. The University of Dublin, as such, never received formal incorporation. The Charter of James I., already quoted, vested the power of electing Parliamentary representatives in the members of the Corporation of the College (*prae-fatis praeposito sociis, et scholaribus, dicti collegii*) by whom the franchise was exercised until the passing of the Reform Act of 1832. This statute, while it used the phrase 'University of Dublin,' overlooked the distinction between a University and a College, inasmuch as it included in the constituency persons obtaining 'a Scholarship or Fellowship in the said University.' There are Professors who are styled as of the University, but their salaries are provided out of the funds of the College, by the Governing Body of which they were, until recently, appointed. The University, as such, is possessed of no property. The Senate of the University is presided over by the University Caput, consisting of the Chan-

DUBLIN.

Oct. 23, 1904.

The Right
Hon.
Mr. Justice
Madden, LL.B.

cellor or Vice-Chancellor of the University, the Provost of Trinity College, and a University officer called the Senior Master non-regent. The Chancellor is a University officer, but he was elected by the Governing Body of the College until the year 1857, when the Senate was incorporated by Letters Patent. And although Degrees are conferred in the name of the University, the effective power of granting them remains in the College, under the words of the Letters Patent of 13 Charles I., *graduumque collationes definiant et concludant*, and the provisions of the Letters Patent of 1857. The Senate, even since its incorporation, possesses no power of initiative. It can only deal with a 'grace' coming before it from the Board of Trinity College, by either rejecting it, or accepting it without amendment. The union between the College and the University was rendered more close by the establishment of an Academic Council in the year 1874. This body, which is representative of Graduates and Professors of the University, as well as of Fellows of Trinity College, shares certain duties of the Board in regard to the regulation of studies and appointment of Professors, in a manner which is possible only so long as the present relations between the College and the University continue to exist. The relative positions of the College and the University appear to have been stated with accuracy by Sir Joseph Napier in the paper already referred to, when he described the latter as 'distinct from, though dependent on, its mater, the College.' Regarded from the point of view of form, the distinction is apparent; but if we look at the reality of things the dependence of the University upon the College becomes a matter of substance. This practical view was present in the mind of the Master of the Rolls when he spoke of 'Trinity College and its University of Dublin, inseparably and indistinguishably blended with it.' The various schemes which have been suggested for establishing a College or Colleges within 'the University of Dublin' differ widely in detail, but they possess one feature in common with the Irish University Bill introduced in the year 1873. They all involve the abolition of the University as it has existed for more than three centuries, in connection with and dependent upon Trinity College, and the establishment in its place of a new University of a different type. The use of the same name cannot disguise the fact that the old University and the new must necessarily be different in constitution, in government, and in the relation of College to University." I have read that portion of the Report, because it has the authority of all the members of the Commission. The reference to the year 1793 is of some interest. The Catholic Relief Act of that year contemplated the establishment in the University of Dublin of a College, but an open College; under the terms it could not be strictly a Roman Catholic College. I have tried to trace the history of that policy, and it is very difficult to follow, but the main facts are quite plain. The policy was abandoned, because in the year 1794 the King's Letter passed, admitting Catholics to the University of Dublin, and in the next year, 1795, an Act was passed appointing a Board of Trustees for the purpose of the education (the exact words are somewhat interesting) "only of persons professing the Roman Catholic religion." The college was not to be founded as a seminary, it was founded as an institution for the education of Roman Catholic students generally. However, in course of time—I need not go into that matter—it became a Divinity School, so that the policy which was entertained for a time in 1793 was never carried into effect. Those, Mr. Chairman, are all the subjects, I think, that I intended to bring before you.

2487. Sir THOMAS RALEIGH.—You suggest a Board of nine, containing only three Professors, and you would impose upon that Board the double responsibility of maintaining the character of the College and also of developing the organisation of the University—all that varied organisation which a modern University requires. Do you think that the Board you suggest is equal to that double responsibility?—I think the Board that I suggest would be. First of all (although I do not think this is a complete answer to your question), the Board has performed up to the present time with a certain amount of success that double duty—that is, the Provost and Senior Fellows. I think the suggested Governing Body would be a distinct improvement, but I quite recognise that the Governing Body by itself might not be quite equal to the task. Therefore I venture to suggest the development of the Faculties and that the Board should act in consultation with the Faculties of Arts, Science, Law, Divinity, Engineering, and Medicine—these are

the recognised Faculties. I have tried to avoid going into details as much as I can, for two reasons—first of all, because it is the last day of your sittings here, and I did not want to occupy unreasonably the time of the Commission, and, in the second place, because I look to this Commission, with its very great knowledge of University matters, to assist us in such questions of detail as developing the Faculties in the way in which they should be developed; and I think that with the assistance of the Faculties the Governing Body would be equal to the task.

2487A. You realise, of course, that the University of Dublin has to keep pace with the Universities in other parts of the United Kingdom, and you are probably aware that the Universities in other parts of the United Kingdom have a different form of government, and one which is, perhaps, more adapted for the organisation of University work than the one which you propose?—I am aware that it is necessary, in a University which is composed of several Colleges, that the Governing Body should be of a totally different kind; but I think that for the government of a single College University a representative body, such as I suggest, in consultation with the Faculties, should be sufficient, because no questions can arise here as between different Colleges; there is no organisation here of the University as distinct from the College; everybody talks of "Trinity College, Dublin," and if a man is asked "What is your Degree?" he generally replies, "My degree is so and so, B.C.D."

2488. You assume the continuance of Dublin University as a University of one College?—I do, and I most earnestly hope that my assumption may be realised. I would only say upon that subject:—There are very few institutions in Ireland that have been completely successful, and I do hope and pray that nothing will be done to sacrifice an assured success in favour of a doubtful experiment. But I have confined myself to the question of internal reform, because there I am most hopeful of assistance from this Commission.

2489. Dr. JACKSON.—I should like to ask you one or two questions from very much the same point of view as that of Sir Thomas Raleigh. In the first place, I understand that you regard the Provost, Fellows, and Scholars as a Corporation?—Yes.

2490. I am not quite clear whether you regard the Provost, Fellows, and Professors as a Corporation?—No, I do not; they are not a Corporation.

2491. But, though not a Corporation, they are a very important body?—I agree.

2492. A body which includes exceedingly important functionaries who are not included in the College itself—I mean, of course, the Professors?—I agree.

2493. Is it not necessary that those important Professors should have a substantial position in the government of the University?—I entirely agree, and it was from that point of view that I advocated their admission to the Governing Body, though not technically—I think it is really more a matter of technicality than of substance—incorporated with the Provost, Fellows, and Scholars. But I am strongly in favour of their admission to the Governing Body. The share which they should have is a matter on which I think we may hope for assistance from this Commission, but that they should be admitted to a share I am quite clear.

2494. But would there not be a certain loss to the Collegiate corporate body if persons were introduced from without to assist in the doing of their private business?—You can hardly call it private business—it is the government of the College. I quite appreciate, if I may say so, your point of view, and I think the counsel of perfection might be that the Governing Body and the Corporation should be identical—that is the counsel of perfection perhaps—but having regard to the development of the history of the College, and of this ancient Corporation, I think as a practical man, your views would best be met by the admission to the Governing Body of representatives of the Professoriate rather than by their admission to the Corporation. I think the practical result would be the same, and I believe the latter plan would be easier to carry out.

2495. Then I noticed with interest your recommendation of Boards of Faculties. I had been feeling that the introduction of Boards of Faculties was absolutely necessary. But would it not be necessary to have also a General Board of Faculties to co-ordinate the work done by the special Boards of

DUBLIN.
Oct. 28, 1906.
The Right
Hon.
Mr Justice
Madden, LL.D.

Faculties, and would not such a General Board be your Academic Council, strengthened?—I suggest that by means of the developed Faculties the Academic Council would become unnecessary.

2496. I should have thought that you would want a body which unified the work of the Special Boards of Faculties.—In all these matters I would defer to the great experience you have acquired in the sister University of Cambridge, and I am far from saying that that is not an admirable suggestion. It is a development of the idea that I was suggesting that the Faculties have been ignored up to the present; and no objection to your proposition occurs to my mind.

2497. I had supposed that possibly your answer would be that your Governing Body of nine would be able to do the work of co-ordinating the recommendations of the specific Boards of Faculties.—That was the reason why I thought that the Governing Body and the Faculties might work together; but I think it would be a very interesting matter for the Commission, who have such special knowledge of University work, to consider whether in addition to that, there might not be a co-ordinating Board.

2498. Mr. BUTCHER.—We proposed something of that sort on the Robertson Commission—a Board of General Studies and also Boards of Special Studies?—No objection occurs to my mind. When I said that the Academic Council was unnecessary, you, Professor Jackson, will quite understand the very great distinction between the co-ordinating Board which you suggest and the present Academic Council.

2499. Dr. JACKSON.—No, I do not.—The present Academic Council is not a Board of representative Faculties at all; you propose a Board of representative Faculties. I see there is a great deal in that, proposal and I suggest nothing against it; but I can only remark that it is a very different thing. The Academic Council is representative of four bodies—the Professors, the Senior Fellows, the Junior Fellows, and the Senate.

2500. I quite understand now; I did not, before, understand exactly.—But what you suggest is, if you will allow me to say so, a most valuable proposition.

2501. I suggest it, because I am very conscious of the complications of science and learning at the present time; specialisation in science and learning makes it necessary to have not only special Boards, but also a General Board of Studies, in which the work of the various departments can be co-ordinated—at least, that is my experience. Probably Sir Thomas Raleigh knows more about it than I do. Then, again, I should have doubted whether there was not a good deal of work to be done by the Governing Body of Trinity College which would hardly come within the purview of the Professors—domestic matters.—Certainly, administration and finance.

2502. And I should have thought also that, although there is a great deal to be said for having a small body of nine, there is a considerable number of departments in the College which have to be represented, and that out of those nine places you could hardly spare three for Professors from without, who would hardly take a share in the business of the house or family.—I am not at all wedded to the number, but somehow or other, from classical associations perhaps, the number nine suggests itself to one's mind. But there is a great deal in what you say. Does not experience, though, rather lead to the conclusion that a small body is more effective than a large one?

2503. I think so, too, but I only want to suggest that there is plenty of work to be done by an Academic Body, and plenty of work to be done by a Collegiate Body, and that it is unfortunate if an appreciable fraction of a Board is not really interested in the work before them.—I entirely endorse what you say. Of course the Governing Body, as you remind us, will have a great many duties quite unconnected with the teaching. The financial arrangements of the College are a large matter, and the management of the estates of the College, which now devolve upon the Bursar, occupy his time very considerably.

2504. But I presume that the business done by the Bursar has to be reviewed by the Governing Body?—The Bursar is a member of the Board.

2505. But he must report to the Board, I presume?—Oh, yes, he does it as a member of the Board, subject to their control.

2506. Then there is one small matter about which I should like to ask you. I believe that at present if a member of the Governing Body is absent, it is

necessary that somebody should take his place?—Yes, the Senior of the Junior Fellows.

2507. Do you think that a good arrangement?—I think that would fall with the existing arrangement, and I think it only illustrates the deficiency of the present arrangement.

2508. To me the fact is interesting, because I have worked under exactly the same system at the sister College.—That illustrates what I have brought before you—that Trinity College, Cambridge, is our elder sister.

2509. Now, I will pass to something else. May I ask whether you do not think it would be necessary to make an absolutely new code of statutes?—Oh, I think so.

2510. At present, as I understand, you are working with statutes which go back to the time of Elizabeth, cured by Charters and King's Letters?—That is so; our Charter goes back to Elizabeth, but the practical working code, for all practical purposes, starts with the Laudian Statutes, which, as I told the Commission, were really founded upon Sir William Temple's, revised by that remarkable man, Bishop Bedell.

2511. Still, they are old?—They are old, but allow me to say that from time to time they have been revised. I did not trouble you with the details, but they have from time to time been brought up-to-date in many particulars. But they require codification, undoubtedly.

2512. Could the codification of the statutes be done by King's Letters?—Oh, yes, certainly; the statutes are the creatures of King's Letters.

2513. If the society were to be invited to suggest statutes, which members of the society would take part in the work?—I am glad you have asked me that question. I am pretty familiar with the subject, and I observe that throughout the letters patent are granted with the *consensus* of the Provost, Fellows, and Scholars—well, of course, the Scholars are never consulted—and that goes back to the Charter of Elizabeth; then it was the Provost and Fellows on behalf of the Corporation who had charge of the Corporation; but when the distinction between Senior and Junior Fellows was established the body who would apply for a King's Letter appears to have been what we now call the Board.

2514. CHAIRMAN.—Does it not go back to the Charter of Charles I. rather than to that of Elizabeth? The Elizabethan Statutes gave the power to the Corporation?—I know, but what I mean by the use of the seal is that the provisions for the use of the Corporate Seal go back to the Charter of Elizabeth.

2515. I mean about the consent and assent?—Yes, that is quite right. What I mean to convey is this—that so far as the use of the seal is concerned we go back to Elizabeth, but it was quite unnecessary to apply to the Crown in the interval between the Charter of Elizabeth and the Laudian Charter for Letters, because the College was autonomous; it made its own statutes.

2516. LORD CHIEF BARON.—It is not restricted to Seniors?—No.

2517. Dr. JACKSON.—Under the statutes of the present time it would be the Board which would alone have a legal status in the matter?—Yes, as representing the Corporation.

2518. CHAIRMAN.—One moment—surely the expression "with the assent" of all the Fellows—"the Provost, Fellows and Scholars"—cannot be confined to the Board?—Not in that form, but I have no doubt whatever that the mode in which consent was always attested was by affixing the seal of the Corporation to the Petition. The seal of the Corporation was, under the Charter of Elizabeth, affixed to any document by a majority of the Provost and Fellows. However, if you would like me to make inquiry on the subject, I will have those petitions looked into; but I am certain that neither Fellows nor Scholars outside the Board were consulted.

2519. LORD CHIEF BARON.—There are certainly Queen's Letters which purport to have been granted on the petition of the Provost and Fellows?—I do not think so, although I know the documents which present to your mind. I should be very glad if the Commission would like me to do so, to look into this more fully. I will have these petitions looked at, but I have no doubt whatever the result will be that my impression will be confirmed that the Corporate act was always evidenced by the affixing of the Corporate Seal.

2520. Dr. JACKSON.—Surely one is right in assuming that the "Scholars" are children not yet of age, and not entitled to a say in these matters?—I think that is so. The Corporation consisted of the Provost, Fellows and Scholars from the commencement, but the Corporate act was evidenced by the fixing of the Corporate Seal. The Scholars, perhaps for the reason that Dr. Jackson mentioned, were never considered, but we find that it was the Provost and Fellows who had charge of the seal, and that the Scholars never had anything to do with the use of the Corporate Seal, perhaps for the reason that they were supposed to be, and were, as a matter of fact, minors. A boy might enter the College at twelve, and become a Scholar at fourteen, and so the Scholars were omitted altogether. But it can hardly be said now that the Junior Fellows have not arrived at ages of discretion, when I mention that the oldest of them attained his Fellowship thirty-six years ago. They were originally, and always remained, members of the Corporation, but dropped out of the Governing Body. If you would like a considered paper on this subject, if it becomes of importance, I would submit it with pleasure; I would look up the petitions, and send you the results of my investigations in the matter. I believe you will find the facts to be as I say.

2521. It is a matter of very considerable importance, because, surely all the Fellows of the Society ought to have their share in questions of legislation.—I think so, and that is one reason I say that the separation between Senior and Junior Fellows has now become obsolete and unsustainable.

2522. Yes, but we were then talking about the administration of College affairs. What I want to ask you is whether you do not think it of the very greatest importance that all the full members of the house, Junior as well as Senior Fellows, should take their part in anything that concerns legislation?—I think it ought to be so; but would you extend that to the Scholars of the house?

2523. No; they seem to me to be not yet of age.—But that is really the ground of my objection to the existing system—that I think it is an obsolete arrangement that where there are twenty-nine Junior Fellows, some of whom attained Fellowship many years ago, and seven Senior Fellows, the institution should be represented by the seven oldest; I think it is indefensible, and I entirely go with you.

2524. I am raising the question at this point because it seems to me on the one hand that, if there should be considerable reforms made in Trinity College, the Junior Fellows ought to have the power of making their suggestions, and not the Senior Fellows only, and therefore I would suggest that this particular question—the question of the Governing Body, ought perhaps to take precedence of everything else.—I have given it precedence, and I venture to say that if you give us a thoroughly satisfactory Governing Body, most of the reforms will follow; I should mention that I am aware that the Junior Fellows—a member of the Commission, Mr. Kelleher, will give you fuller information upon that subject—but I believe that the Junior Fellows are under the existing system consulted frequently by the Board upon various subjects, but at the same time the Board is not bound to follow their advice, and I entirely agree with you that, although technically the Board may have a right in regard to these important reforms to petition and to act on behalf of the Corporation, it would be very desirable, and a thing that the Commission might suggest, that they should take the opinion of the Junior Fellows, because they have the future of the College in their charge—they have the future of University education, so far as concerns the University of Dublin, committed to their care.

2525. I am afraid I was thinking of something more than that—not merely of our inviting the Governing Body to consult the Junior Fellows; I am suggesting that it might be desirable that full powers of legislation should be conferred upon the whole society.—I agree. That is what I have suggested as regards the Governing Body.

2526. So that the Junior Fellows should have the right to say their say in all such matters?—I entirely agree.

2527. I am sorry to have been so long, but I must just say a word about the Fellowship system. I have sometimes thought of a rather different arrangement, by which the Governing Body should have the power of electing to Fellowships, without examination, Professors.—Yes, but the Professors are appointed now

—Professors as distinguished from Fellows—by the Academic Council with the approval of the Board.

2528. I am wondering whether it might not be advantageous for the Governing Body to have the power of strengthening the society by election to Fellowships either of Professors or of other persons who might be wanted for the service of the College.—I entirely agree, and that is not at all inconsistent with my suggestion that the Corporation should continue to be the Provost, Fellows, and Scholars.

2529. Not in the least. But I do not think that you have quite definitely propounded your view.—I did not definitely propound that view, but I know it has been propounded, and I entirely agree with it. But I was dealing with the ordinary process—the ordinary and normal process of electing to Fellowships, and I suggested that that should be upon the result of the Moderatorship Examination; but that is quite consistent with your suggestion, and also consistent with the retention of the present Corporation.

2530. Quite. I wanted to make the suggestion, inasmuch as we have found the power exceedingly valuable at the sister College. Then as to the Provisional Fellowships, I should have thought there was something to be said for a limitation, not perhaps of age, but of standing. What would you think of that?—Would you kindly amplify that a little?

2531. For instance, that a man should not be permitted to be a candidate for a Fellowship after a given number of years from the time that he graduated?—Yes, I entirely agree with that, but I thought that this result would be worked out by selecting as the result of the Moderatorship Examination the best men. You would exclude then the man who presented himself at the Moderatorship Examination at an over age.

2532. No—I am afraid I have not put my meaning clearly. What is the number of years between a Moderatorship Examination and the Master's Degree?—Three years.

2533. Well, how would it be if a man of M.A. standing were to be excluded from competing for one of these Fellowships given on promise in order to prevent him from staying about, waiting and hoping?—I quite agree, now that I see your point.

2534. If the College had also the power of choosing an older man, or a man of superior standing, in another way, there would not be any serious loss in that limitation?—Well, my objection to the limitation would be entirely removed by the adoption of your suggestion—that the limitation should only apply to the normal mode of election of Fellows; I think it would be useful there; but the objections to it would be entirely removed by what you suggest—that there should be an abnormal and exceptional power of election. Now that I understand your suggestion, I am entirely at one with you.

2535. That is why I was careful to raise the question about abnormal election.—I think it a very important one.

2536. Mr. BUTCHER.—I shall try to put my questions very briefly, as I think most of the ground has been already covered. Just a word about the Senate. You deprecate any change which would give the Senate any substantial power in the administration of the University?—I think it is unnecessary, and I think it would be inconvenient.

2537. The only question I want to ask you is this—whether a suggestion of this kind would meet with your approval: that the Board or the Governing Body of the future shall annually report to the Senate as to academic work and progress, and also whether it should present an audited financial statement?—I desire to speak of the Senate with all respect, as representing the University for the purpose of conferring degrees, but for the purpose which you mention I think it would be of no practical use.

2538. It is given in other Universities—an audited financial statement?—Are those one-College Universities?

2539. Perhaps not?—That is the whole difference.

2540. All the Universities of Scotland, which are single-College Universities, do it?—What kind of body is the Senate in Scotland?

2541. It has no powers; it is merely a deliberative body, and it can make recommendations to the Governing Body, but it has absolutely no powers?—I think myself that recommendations to the Governing Body would come with much greater force from the Faculties, and I do not regard that suggestion with very much favour.

DUBLIN.

Oct. 23, 1906.

The Right
Hon.
Mr. Justice
Madden, LL.D.

DUBLIN.
Oct. 23, 1906.
The Right
Hon.
Mr. Justice
Madden, LL.D.

2542. Then upon another point—you are also not in favour of making all the Professors Fellows?—Well, I think it is rather more a practical difficulty than anything else. I think you get practically the same result by giving them representation.

2543. On the Governing Body?—On the Governing Body. And you do not encounter so much opposition by this course. I am all for proceeding in these University reforms, along the line of least resistance, having regard to the great difficulties surrounding us wherever we move, and I think there would be more difficulty in carrying the one than the other.

2544. Are you in favour of Fellowships being assigned to certain Chairs—not to all Chairs but to certain Chairs?—I do not see any objection to the development of Professor Jackson's suggestion in that direction—it is not inconsistent with the continuance of the existing Corporation that these Professors should become Fellows, and I see no objection to that.

2545. To pass on to the larger question, you have made it quite plain that you are not in favour of the introduction of a second College inside the University of Dublin?—That is so.

2546. Now, I would like to ask you whether the objection holds equally, or even more strongly with regard to a proposal which is in the air—which has indeed at one time been definitely put forward—that the University of Dublin should become a federal University, embracing not two Colleges only, but the existing College of Trinity, a new College to be established in Dublin, and also the Colleges at Belfast, Cork, and Galway—or at least perhaps not Galway, but anyhow Belfast and Cork?—Yes, I think that introduces still more numerous elements of disorganisation and difficulty in the working of the system; and as you have asked me this question, I may say that, as you know, we investigated very carefully the subject of University education outside Trinity College as members of the Robertson Commission. The expression has often been used, "Give Ireland a national University." Well, I think that word "national" requires a good deal of explanation. If it means "a University open to every person in the nation who wishes to avail himself of the education of the University," I think it is quite right, and I am entirely in sympathy with most of the suggestions that are put forward to make it easier for each member of the community, no matter what his faith may be, to enter the University of Dublin. In that sense it should be "national." But if it means that there should be only one University for the nation, I do not think I need, before a Commission like this, remark that such a proposal would be received with horror in England;—that you should have only one national University in England—that Birmingham, Leeds, Oxford, Cambridge, and the rest should all be fused into one national institution, with the suggestion that that would be for the benefit of the country. And the same remark applies to America, or to Germany. As I read the history of Europe, wherever there has been a great intellectual movement, it has sprung out of a number of Universities, and not out of a single University. I believe the suggestion of a single University for the whole of Ireland to be the most disastrous proposal that could be made with regard to education. I think Trinity College ought to be (as it is) open to every member of the community who wishes to avail himself of it—in that sense I agree that it should be "national." And there is another sense in which I think the University should be "national." I think it should give especial attention to the history of the literature of the country, and to the study of its ancient language. Adopting the term "national," it should be national in that sense. I have observed with pleasure that Dean Bernard has made the suggestion in his printed evidence that there should be a separate Moderatorship Course specially devoted to Irish studies. A great number of the students may not have the time, the aptitude, or the desire, to study the Irish language, but I think that in our Irish University students should be encouraged to study the history of their own country, and the literary history of their own country. It is much more easy to do so now than when I was in Trinity College, because we have had recently a number of very interesting contributions (one by a member of your Commission) to the history of Ireland and of Irish literature, and I am in entire accord with that suggestion. I may mention (it will interest one member, at all events, of the Commission), that in Bishop Bedell's Code of Laws there

is a special provision about the "natives." There were thirty scholars of the House who were "natives"—I never could find out exactly what the qualification was—but they were students in the University of Dublin. You would suppose at first sight that they would come here to study English, but they came to be taught Irish. However, that is by the way.

2547. Just to come back to the question of resolving the University of Dublin into a number of Colleges, and making it a federal University, with a number of constituent Colleges, are you inclined to think that the difficulty of working such an arrangement—a University with more than one College—would be increased the greater the number of heterogeneous Colleges within the system?—I think so, and also there would be the danger, if you introduced a number of Colleges of different types, with different standards, of lowering the general standard of the University.

2548. And even if you were able to take measures, by the appointment of University Examiners, to secure uniformity of standard, I presume the difficulty of uniting a University consisting of Colleges, some new, some old, some large, some small, which were moreover, in religious tone and complexion, extremely heterogeneous, would be enormous?—I entirely agree. I am obliged to you for introducing this subject. I have not come here to discuss the general question of University education in Ireland; but I should not like to leave the Commission without expressing my earnest hope that the general question may be settled. I have been a careful observer for a great many years of education in this country, and I know that a large proportion of the young men of this country have not availed themselves of the existing provisions for University education, with the result that a number—the number is exaggerated sometimes, but a considerable number—of young men who might be educated graduates of a teaching University have not had that privilege. I am not going to take up the time of the Commission by stating how I have come to realise that fact, but my view is this: I am myself attached to a system of mixed education, but I recognise that there are others who object to it on conscientious grounds. I have no right to quarrel with them for that, and if they will not be educated according to my views, I very much prefer that they should be educated according to the views which they adopt than that they should not be educated at all. Therefore I sincerely hope the question may be settled. On this subject I see no reason to change the opinion which I expressed as a member of the Robertson Commission. I may add that I do not think it is purely a religious question, because I think that training of a different type from that afforded by Trinity College is required by a large number of young men in Ireland, to make them good mechanical engineers, and to fit them for various occupations of that kind; and I would venture to bring before the Commission a valuable pamphlet written by the Roman Catholic Archbishop of Limerick some time ago on the necessity which exists for a University of a more democratic character. The want has been felt, and supplied in England.

2549. Dr. DOUGLAS HYDE.—I wanted to ask you just one question about the Senate. You propose to give the Senate no voice upon the Governing Body; but in view of the fact that the Senate has already a very large voice upon the Academic Council, appointing, as it does, four members to that body, would you not be disfranchising the Senate?—You would, in one sense, but I regard that Council as really a provisional measure; I do not think it a counsel of perfection at all, and I think its useful purposes would be better served by the Faculties.

2550. The Senate would not object to having its powers taken from it?—I do not think so.

2551. Do you not think that it would be a good thing if the University of Dublin were brought more into contact with the outside world. It has always been very far from it, and I thought the Senate was a kind of means, poor though it was, of bringing it into that contact?—I quite sympathise with you, Dr. Hyde—you probably mean by University Extension Lectures, or something of that kind.

2552. Yes?—I do not think you could work it by means of the Senate, but I have often thought of something of the kind, and I think it would be a very valuable thing if it could be done. I have

suggested that very point of University Extension Lectures, but I have always been met with the difficulty of the unsettled general question.

2553. Have you noticed that the upper classes are sending their sons less and less to Trinity College?—Indeed I have, and I have noticed it with great regret. In the eighteenth century Trinity College was a great school for the whole country, including the classes to which you refer. What would the eighteenth century have been without the names of Swift, Berkeley, Grattan, Molyneux, Flood, Goldsmith, Burke, Sheridan—I mention only a few names at random, but the list might be continued indefinitely. Trinity College, in those days, educated Ireland, as a whole, in a way in which I am sorry to say it does not now, although it became in the nineteenth century a greater seat of learning. As regards the upper classes you have mentioned, often their boys are sent to English schools, they make associations there, and they press their parents to let them go to Oxford and Cambridge with their associates. I do not see any way really of altering that state of things.

2554. Has Trinity College, as Dr. Traill suggested in his evidence, practically educated only one portion of the nation? Dr. Traill said that there are two nations in Ireland, and Trinity College educates one?—I do not like to make distinctions if I can help it. I should like Trinity College to educate every member of the nation—using the term in the sense you do—that wished to enter, and found it suitable to his requirements; but I quite recognise that there are a great many who do not wish to enter, and that there are others who require an education of a different kind from that which Trinity College affords.

2555. The point I wish to make is that the education given in Trinity College is exactly the same as that given at Oxford or at Cambridge?—Yes, Certainly; and I may say that *ad eundem* associations have existed from very early times with Cambridge. I think I mentioned this before.

2556. And consequently the upper classes who can afford to do so prefer to send their sons to headquarters, where they receive just the same kind of education as they would receive at Trinity College?—In my opinion those parents make a very great mistake. I am not talking of Oxford or Cambridge for England, but of Trinity College for Ireland, and my observation is that if a young man is to spend his life in Ireland it is far better that he should be sent to Trinity College than to Oxford or Cambridge; and I wish I could convince those to whom you refer that this is so.

2557. LORD CHIEF BARON.—The statistics of the success of the Trinity College students in after life prove that?—Certainly.

2558. DR. DOUGLAS HYDE.—You do not think that the parents of Irish students would have less difficulty in securing openings for their sons by sending them to English Colleges?—I do not think so. You get the same type of education in Trinity College, and, as the Chief Baron has suggested, I think the statistics go to prove what I have said.

2559. I observe that you suggested that the students of Trinity College should be taught something about the literature of their own country?—Oh, yes; I think so myself; but I do not know how far that would appeal to that class of parents, because I regret to see that there is generally a want of interest in the history of Ireland; but I think that there would be an improvement if studies of the kind suggested by Dean Bernard were encouraged.

2560. DR. COFFEY.—Figures have been sent in to the Commission as to the annual number of students presenting themselves for degrees in Moderatorships during the six years, 1900-1 to 1905-6?—Yes.

2561. As Mathematics and Classics are the principal subjects for Fellowship examination, I should like to ask whether you see any difficulty in departing from the existing system of election to Fellowship by examination if the number of students who come forward in those Moderatorship subjects should not be largely increased, for I have noticed in the returns that the average annual number in Mathematics for Moderatorships is 4:84?—I do not think that the number, exactly, that would present themselves for Moderatorships in Classics or Mathematics is so very important. You see you do not want a great number—there would be only one in every year at the outside, and I think, though the number may fluctuate (not very much) one year as compared with another, you are not bound to elect from any particular order; there would always be a sufficient number eligible in Classics and Mathematics.

2562. It has been suggested that the Provisional Fellowships should be two each year?—Yes. I suppose that would be the result. You will certainly, as far as my experience of the University goes, be able to keep up the standard very high.

2563. What has occurred to me is this—might it not be easier to settle, as between such a small number of candidates by such an independent test as examination, than to have power reserved to the Board, whatever it may be, to select one from the number I have mentioned?—Well, that does not occur to me as an objection to the selection scheme. Examination of course, we all agree, has some merits, but I think the advantages are too dearly purchased. The system of examination certainly has some advantages.

2564. DR. JACKSON.—I suppose that you would not be unwilling to have a system of dissertation as a test of originality?—Oh, yes, I think that is quite a different thing from a system of examination. I do not know to what extent that is adopted, but I believe it is to a certain extent adopted, in Cambridge.

2565. To more than "a certain extent": elections are made for the most part in that way—at any rate, with us at Trinity?—Quite so.

2566. CHAIRMAN.—If I rightly understood Professor Jackson's questions he contemplated two Governing Bodies, one for the University and one for the College. I was not quite sure whether, in giving your approval of the view propounded by Professor Jackson, you perfectly grasped that?—I did not understand that, and I do not think that it should be necessary to have two Governing Bodies.

2567. DR. JACKSON.—I quite understood that you disapproved of my suggestion of two Governing Bodies, and that you were always thinking of the Governing Body of the College.—I think I can shortly make quite clear what I thought valuable in your suggestion—that is to say that the Governing Body of the institution should be such as was suggested, but that the Governing Body should be in contact with the Faculties.

2568. CHAIRMAN.—I think I quite understood that, but I was not quite clear as to whether you adopted, or did not adopt, Professor Jackson's suggestion about two Governing Bodies?—No, I adopted the suggestion of one Governing Body, with a Board of Faculties which should assist the Governing Body; and I could see no objection to his suggestion that the Faculties should have a body which should be in communication with the Governing Body in a representative capacity.

2569. DR. DOUGLAS HYDE.—One question about the lady students at Alexandra College. Do you mean that in cases where parents objected to their girls going to Trinity they might go and take a course in Alexandra College instead?—No; I did not mean that the parents should be consulted on the matter, but, recognising what I know is a fact—that a great many parents would like their daughters to be in a women's College, I thought it would be desirable, not only in the interest of the women students, but in the interest of the University, to have accredited courses of lectures in a College such as Alexandra College used in that way.

2570. But you do not mean that a lady entering Trinity College should not take her course with the men?—Most certainly not, and I quite recognise that a great many of the parents would prefer that they should; they have no such objection as we have been speaking of.

2571. CHAIRMAN.—It is only an alternative scheme?—That is all.

The witness withdrew.

DUBLIN
Oct. 23, 1906
The Right
Hon.
Mr. Justice
Madden, LL.D.

DUBLIN.

After a short adjournment.

Oct. 23, 1906

Robert James
M'Mordie,
Esq., M.A.

ROBERT JAMES M'MORDIE, Esq., M.A., Representative of the "Education Reform Association," Belfast, called in and examined.

2572. CHAIRMAN.—You appear I think on behalf of an Association which is known as the Education Reform Association?—Yes.

2573. That chiefly resides at Belfast, I think?—Yes, and the surrounding district.

2574. The headquarters of the Association are at Belfast?—Yes.

2575. You have been good enough to hand in an abstract of your evidence: do you think we might take that as the basis of your case?—No, because since I have seen this report I have had occasion to revise my evidence.

2576. I venture to suggest that the first part might be omitted, as it is rather outside the subject of our inquiry?—I want to say at the outset that I have been going into the question of the accounts,* and it took me more than a month to find out what I wanted. The giving of one large item as income from "old Crown" estates is not, I consider, proper accounting. That might come under three or four heads; there might have been a grant from Queen Elizabeth and another from Charles I., and these should be separately set out, to know who they are. There is nothing here, for instance, about the Erasmus Smith money. It ought to be set out under two, three, four, five, or six different heads. That is not a proper account—income from Crown estates, £36,700.

2577. I understand your observation?—The next is possibly of more consequence. In the salaries of Senior Fellows there comes an item for decrementals, whatever that means. I could understand an incremental increasing a man's salary, but not a "decremental."

2578. It is an old name?—But it is not a dictionary word.

2579. The explanation has been offered to us?—What is it?

2580. I am not prepared to explain it to you. You are not come here to examine us, but to give evidence?—It is stated here, and has been for many years, that there is a large amount of residue, after all expenses are paid, which these men, in a position of trust, divide among themselves, and that is called amongst the students a "scramble for coppers." If that is a part of the estate which is divided, it is a matter for as serious attention as the old business of their keeping the fines paid on granting leases. That is, if it arises in that way—if not, my remark goes for nothing. The residue of the trust estate left over they divide among themselves. I can hand you, sir, a paper giving the number of paragraphs to which I am referring, which will make it easier of reference.

2581. You are referring to "Reform of Government," I suppose?—I had a note that I wanted to deal with the proposals of the Senior Fellows. The government of the College—their Provost and Senior Fellows—costs £11,424. Allowing a reasonable salary for the Provost, there remains £10,000 per annum paid to men as a reward for studying books till they reach the age of twenty-five or thirty. They do no teaching. The Junior Fellows, as Tutors, do not teach, they merely advise students. They give no return either for their salary. They probably earn the £4,669, which appears in Table V., page 9,† but they receive out of fees paid by students, for which they make no return, a sum of £12,800, so that £22,800 out of a gross income of £68,600, is wasted. The pass students pay their tutors and grinders sums sufficient in the aggregate to pay a full professorial staff. Young men here pay as much as £30 a year for work that they could easily and nicely do under a Professor. Under the title "Salaries of Students" is included about £1,000 for post-graduates' rewards. This, added to the £22,800, would give an ample amount to provide for adequate science teaching and for research work. The College at present expends nothing on research. I believe a start has been made, but it is very recently if it has. The only money paid for genuine research is £300 per annum—£200 for the Stewart Medical Travelling Scholarships, and £100 for the "Helen Blake" research in Irish

History. Both these are private endowments, so the College and University give nothing.

2582. Yes?—The State therefore pays £23,000 per annum, for which no return is made, for the maintenance of a semi-monastic body of men, who have won for their College the title of "The Silent Sister." That is how it is known at Oxford and Cambridge. The Senior Fellows who have submitted statements have made no suggestions to assist the Commission, except some in the matter of some recommendations for slightly altering the *personnel* of the Board, which are of no value. They wish the present conditions to remain. The Junior Fellows wish to have a share in the government. But although two join in a statement from the Science side which is of value, seven have joined Dr. Starkie, an ex-Fellow, in making suggestions which, if adopted, would soon, in my opinion, make the College and University as denominational as the Royal University. There is much necessity of reform in connection with Junior Fellowships and Studentships. A Senior Fellow claims the right, which he sometimes exercises, of giving marks "according to his impression of the student." That is, they may give, say, ten as full marks to a favourite student, and one or nought to a student whose answering is as good or better than the other. In the case of another College examination, where the reward must follow the highest marks, a Senior Fellow, if he is an Examiner, claims the same right, and sometimes exercises it. That is, he is not bound to mark according to answers at all, but in making his return to the Board he may give his marks "according to his impressions" of the students. The Board regularly grant some exhibitions without examination and without giving reasons. Poverty is an indispensable qualification for a candidate for a Sizarship. But the only evidence required is a declaration by the candidate, sent to the Senior Lecturer. There is no proper investigation. These anomalies in administration are, no doubt, a survival from the period of a single denominational control, and I urge that they furnish quite as important evidence to discredit denominational control as is furnished by the pocketing of the fines on leases prior to 1850. No such irregularities could be found in connection with undenominational institutions. The anomalies, taken in connection with the facts (1) that changes of constitution would likely result from the present investigation, and (2) that no recommendations as to changes have been made by the Governing Body, suggest as at least possible that private negotiations in the direction of a mixed Church control have already taken place, and that evidence will be mutually arranged to lead the Commission in that direction. As a matter of fact I know there have been such negotiation nearly three years ago. Sir Antony MacDonnell was in Belfast over two years ago discussing the question of alterations in the College and University with two prominent Presbyterians, one of whom (Rev. Dr. M'Dermott) has already given evidence, while the other is a member of the Privy Council. I suggest that if the Commission desire that public respect shall attach to its proceedings, the Provost and others should be examined on this point, and further, that those who, like the Education Reform Association and myself, are taking an independent position, should, by the publication of the proceedings of the Commission, be placed in a position to deal with the evidence presented on behalf of the College and University and on behalf of the various Church organisations. Science even to the present day has been neglected. The amount which has been annually spent on science should be ascertained. The want of provision for the Science side in Trinity College may not be in any degree the result of deliberate intent. The College, setting itself to prepare men for the clerical profession, followed tradition in giving very full attention to dead languages. So I make no charge. But with regard to other institutions it is different. I urge that the Commission should not only recommend the making of ample provision for the teaching of Science, but should do it in such a way as to prevent the occurring of what has occurred in connection

* A memorandum by the Provost of Trinity College with reference to certain observations in Mr. M'Mordie's evidence is printed at page 496

† Appendix to First Report (Cd. 3176) page 9.

with the other educational systems in Ireland, the deliberate crushing of Science by indirect methods. In giving the facts with regard to each, I suggest that they are not accidental occurrences, but are the outcome of uncontrolled effort on the part of Church representatives who constitute the Boards. As to the Royal University—

2583. I think we had better not go into the history of the Royal University?—It is not the history. I want to show you that express precautions are necessary if the same thing is not to be done here. The University grants a B.Sc., like the London University, but under different conditions. It does not grant the B.Sc. to any but those who have already taken the B.A. degree. A Bachelor of Arts may obtain either an M.A. or a B.Sc. by another year's study. Apart from that deterrent, the course is severe in the Science subjects. An illustration of this is afforded by the fact that the Professors on the Literature side in Q.C.B. have only two or three hours' work daily, while the Professor, say of Physics, has a long, hard day's work. Very few can afford the time, and those who are proceeding to the clerical profession must avoid it, as it would practically extend their course to seven years. On the other hand, the reading for the M.A. degree can be easily done without interfering with their professional studies. Why should the B.Sc. be barred in that roundabout way? It should be a degree given on the same lines as in London. A young man of limited time and limited means cannot add a year to his three years' Arts course. The way science is crushed in the intermediate schools is a little more remarkable. Under the two heads of Natural Philosophy and Chemistry, for the ten years from 1889 to 1897, the number of lads going in for that subject—

2584. I think we must not go into too great detail about this?—It is to show how they are crushing Science.

2585. We are not concerned with what they have done in the Royal University?—It is being done here also.

2586. Show us that, and it will be important?—All Crown appointments in Ireland are made in obedience to Church nomination. I know of only one case in the last twenty years where the Church command was not obeyed. There was one case in the Royal University, and only one. It is universal. The whole of the National Board, the whole of the Intermediate Board, thirty out of thirty-six on the Royal University—the Church names the men, and the Crown appoints them. I am not objecting to clergymen having a voice, but it is done officially by the Church. The numbers of students in the intermediate examinations in Science have dropped every year; in Natural Philosophy, for instance, in the nine years from 1889 to 1897, the numbers were respectively 2,849, 2,135, 1,864, 1,408, 1,397, 1,277, 1,338, 700, and 592; and on looking at the report for 1904 I find that in that year the number had further fallen to 360. In the same way Chemistry runs down from 1,407 in 1889 to 278 in 1904. The way that is arrived at is by giving low marks in Science subjects, and high marks in Literary subjects. The total number of boys presenting themselves in 1904 in all grades were:—Latin, 3,203; French, 5,773; German, 189; Irish, 2,043; Physics, 360; Chemistry, 278; Mechanics, 22; Botany, 0; Drawing, 47; Physiology and Hygiene (which one would think the most important of the lot), 14. Returns as to marks for each subject should be obtained from the Intermediate Board. It is remarkable, considering the needs of the country, that Greek should receive 1,200 marks as compared with 200 for Mechanics. In the Preparatory Grades 6,000 are allotted to languages, 1,800 to Mathematics, 300 to Drawing, but not one mark to Science subjects.

2587. Really I do not think you ought to go into this?—I want to show you that there is a steady killing of Science going on.

2588. We are not now concerned with that, and we must confine ourselves to the questions which are before us?—I am giving you my reasons for saying that they are killing Science. If you will allow me to proceed a few lines further in my statement, I will show you what is being done in the Primary Schools with regard to Science teaching, and then I shall have finished what I have to say on this point.

2589. Our inquiry has nothing to do with the Primary Schools—you are travelling altogether out-

side the scope of our Commission, but go on?—The Primary Schools educate the students who afterwards will enter the Universities, and I want to show how the system of education adopted in the Primary Schools is killing Science. The only rule in Arithmetic which really touches Science, the rule of proportion, is eliminated, and not taught in the Primary Schools. Listen to this. It is an extract from the instructions given to the teachers in the Primary Schools:—

"Page 26.—Numeration in tens. Continue the counting beyond ten in the form of 'one bundle and one stick,' &c., up to two bundles. Do the same in the form of 'ten and one,' &c., up to two tens. Introduce the names (i.e., sixteen, &c.), as a shorter way of saying 'ten and six' (eleven and twelve are exceptions).

"Exercises—(1.) Adding five sticks to a bundle and three gives a bundle and eight sticks, because five sticks and three sticks make eight sticks. (2.) Adding five to ten and three gives ten and eight. (3.) Adding five to thirteen gives eighteen.

"(1.) Eight sticks and seven sticks are fifteen sticks, because eight sticks and two make one bundle, and two sticks from seven leaves five. (2.) Eight and seven are the same as ten and five, because eight and two are ten, and two from seven leaves five. (3.) Therefore, eight and seven are fifteen.

"The result of each step should be repeated four or five times, &c."

That is a specimen of the "Science Teaching" given in the Primary Schools. My point is that children taught on that system could never do anything at College.

2590. We have nothing to do with that; we are not inquiring into the system of education at the Primary Schools?—My point is, the students taught on such a system as that could never do anything at College. The Queen's University and Colleges failed to cure the mischief resulting from the suppression of Science in the schools, for although the University machinery was admirable, and although the College Professors did their work loyally and well, and although Science received greater encouragement in the University, the Science programme was not comprehensive enough, owing, of course, to the ideas of the man trained in the old Universities being influential when the University was founded. The undenominational character of this University and its colleges, and the fact that no sectarian animosities ever manifested themselves, caused the abolition of the University and the establishing of the Royal under complete Church control. Thirty of the thirty-six Senators are nominated by the Churches in certain proportions, and hold office for life. The graduates elect six, who have practically no influence, as the Church nominees working in harmony constitute an overwhelming majority. These six are the only men in Ireland who have by right or by election any control in any department of education. On the question of the reform of the government of Dublin University, I wish to say that a single University can meet the needs of Ireland. It should be governed wholly by its graduates who have been students of affiliated Colleges. No University can discharge its duties which takes cognisance of any political aims or aspirations, whether sectional or national, or which is obliged to give any recognition in its constitution or its work to the religious opinions of students. Students have at least as good opportunity for attending to religious studies and observances as have young men in offices or warehouses. The attitude of the Churches towards secular education is accurately indicated by two assertions which enjoy a free church currency:—(a) Secular instruction is for time; religious instruction is for eternity. (b) A man who receives secular education without religious education is an educated devil. The first assertion is represented in practice. Clergymen claiming to be the worthy controllers of religious instruction assume the same relation to teacher and to secular subjects that eternity has to time. They will assume the same position with regard to examinations as tests of knowledge, secular education will be injured, and eventually the students who seem to them to be best in religious education will in examinations be placed above those who excel in secular subjects. The second statement has been made by a distinguished English Churchman, and practically similar statements have been made in Ireland. Little comment is required. Assuming a man

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to be a devil, his persecution and his killing become a matter of religious duty whether in Europe, Africa, or China. In any reconstruction of Dublin University it is not likely to be urged that the government should remain in the hands of the oldest students. The fact that men are over seventy years old should be taken rather as a disqualifying condition. Young teachers usually admit that their contact with those who are inferior in age or knowledge cultivates a habit of mind which rather unfits them for a superior control and renders them rigid, probably dictatorial, and always averse to criticism. So that while the teachers in the Colleges might reasonably have a representation on a Governing Body the latter should be quite beyond their control. If the Governing Body be chosen from or by various other bodies, even by open election, there is always an opportunity afforded for candidates appealing to the electing bodies on side issues, and through this, or through wirepulling, a great risk would be introduced of the Governing Body not being really representative of the graduates at large. Church organisations will favour this mode of election rather than a direct election by all those who are interested. There remain two methods of selecting Governing Body—Crown nomination and election by the graduates. As already pointed out, Crown nomination in Ireland has ceased to be independent. It is invariably made in pursuance of Church nomination. If it were not so it would be made in accordance with the varying exigencies of political parties. Fitness for the office would receive very partial consideration, and the immorality too frequently associated with political struggles would be reflected in the appointments to the loss of prestige of the Governing Body and to the degradation of education. The graduates should elect the Governing Body. But while it is hoped there will always be a large body of graduates who have not been students at an affiliated College, it would not be reasonable that these should have power to elect a body whose most important functions would lie in the controlling of the Colleges and the system of education there conducted. If Dublin University is to be converted mainly into a teaching University the three Queen's Colleges should be affiliated and the graduates of Queen's and Royal Universities be made graduates of Dublin University. This would secure a large electoral body. But as Trinity College has mainly devoted its attention and its resources to preparing students for the ministry, and as Queen's College, Belfast, has been very largely used for a similar object, the literature side would have a voice in the election quite out of proportion to its importance. If Science is to receive the attention which modern requirements demand the Science graduates should elect half, if not two-thirds, the Literature graduates one-third, and the Law one-sixth. The University and College moneys should be divided in like proportions at the end of fixed periods as should seem desirable in view of the numbers on each side. Each section should control the examinations and the money on its own side. If Universities and Colleges were placed on a firm undenominational basis there would be no friction whatever between various sects and parties. There never was a trace of friction in connection with Queen's University or in the Queen's Colleges, where students of all denominations met with much advantage instead of injury. Friction, jealousy, and ill-feeling will be engendered if students are separated. This has been illustrated not only in the Royal University, but in connection with Primary Schools. Children who were on most friendly terms in mixed schools have begun to stone each other when they were divided into denominational schools. The Educational Reform Association is opposed to the affiliation of any denominational colleges in the University, and to representation being given to Church organisations on Governing Bodies. There is no evidence of any value that any considerable number of young people of any denomination have any objection to associate with those of any other denominations in College or University. There is much evidence to the contrary. It has been possible to secure signatures to written statements, but it is astonishing, even to those who favour undenominational Colleges, how few these have been. Sir Thomas Wyse, the founder, not only of the mixed system under the National Board, but of the Queen's University, was a Roman Catholic, and he had the support and countenance of all the Roman Catholic Bishops, with one exception. If, however, the Commissioners entertain an application from the clergy of any

Church for separate treatment it should be dealt with as follows:—On the patent grounds that those claiming exceptional treatment would use their position on a Governing Body to undermine and destroy the interests which they oppose. The Roman Catholic graduates should be asked to vote for or against a denominational college to be affiliated with Dublin University, and to state whether they wish to elect a Governing Body for the College or to leave its government to the Hierarchy of their Church. In the event of such a college being established by the State it could constitute a fifth College in the University. But no consideration should be given to any such claim till the Hierarchy invest in Trustees for the benefit of secular education in such College and to be administered with the State grants by the University the £250,000 collected up to 1870 for the founding of a Roman Catholic University. This money with compound interest, no account having ever been given, would now amount to about £1,500,000. The State has already given large endowments to Maynooth—sufficient for the annual supply of one hundred clergymen beyond the number required by Ireland. None of that money would be required there. The scheme printed in Statement III. by Dr. Starkie, twelve Junior Fellows and eight Professors would, if adopted, lead very speedily to the denominationalising of the College under a mixed system, involving great injury to the country. The complicated nature of this scheme is very peculiar. The special recognition of one Church organisation would necessarily lead to further recognition in the all-important question of examining, no reference to which is made in the scheme. It may be assumed that a Church organisation seeking to obtain a full share in the control of the College will, through their members who may be examiners, give marks as the result of their "impression of the student" system with even less regard to his actual knowledge than is displayed by the existing Senior Fellows. Respect for examinations conducted by existing Church controlled Boards is practically extinct. I give the following as illustrations: An examiner in the Royal University farmed a class for a University examination and so crammed it that every member was able to answer every question on his examination paper. The matter was accidentally discovered, and it was too flagrant to be overlooked. The Senate, however, merely rebuked the examiner. I can quote another more flagrant case in a Church controlled examination not connected with a University, and I can give proof of an examination paper being in the hands of a pupil in a religious school weeks before the date of an examination under the Intermediate Board. That was a printed paper. I further refer to the action of the Church authorities in connection with Maynooth, which was founded for the education of the Roman Catholic youth of Ireland about 1795. The prominent lay Roman Catholics of that date made a formal protest, which had no effect. Within ten years the institution was converted into a purely Theological College. The Bishops have devoted to some other object the moneys collected from their people for a Catholic University up to 1870. Since then other moneys have been misapplied. A Commission sat in 1885 to deal with the endowments of endowed schools. Roman Catholics are not permitted by their clergy to take advantage of them, and the Commissioners complied with the Bishops' requests to hand them shares of endowments. That Commission gave the Bishop of Clogher half the income of Portora School, Enniskillen, about £1,200 a year, for the Intermediate education of the Roman Catholics of Enniskillen and the neighbourhood, this being the reason and purpose of the grant. This money has, however, been spent in a Seminary in Monaghan (thirty miles away and in another county and a town of less than half the inhabitants) for the education of youths preparing for the priesthood. The Roman Catholic laity of Enniskillen have so far taken no action. Then there was the Rainey bequest—

2591. CHAIRMAN.—We cannot go into these bequests. We cannot try the case of all the endowments in Ireland?—I am going into the general point of moneys given for endowment of denominational education. They will be all misapplied if they get the chance.

2592. You must see that we cannot try these cases. We are inquiring into the College, purely?—

LORD CHIEF BARON.—A great deal of this is quite irrelevant.

2593. CHAIRMAN.—We cannot occupy our time with it. Make a general statement of your opinion that funds have been misapplied. That is enough?—I will give the names, if you require names, and mention the cases in which moneys have been misapplied.

2594. Simply say that money has been misapplied. It is quite useless to go into these details?—I want to show that money will be misapplied by Church authorities whenever they get a chance.

2595. I am of opinion that human nature is not so bad as that?—I am not dealing with human nature. I am dealing with Church bodies, Church organisations. I remember a Trinity youth about to enter for his "Little Go" coming back to a preparatory school to prepare for it. I had charge of his Mathematics. He was barely up to matriculation form, but when I told him he could not expect to pass he said there was no doubt he would pass, and he did pass. The control of Dublin University by Trinity College has led to undue cramming for University and College examinations, and to a very low standard for passes. The Queen's University system was perfect, each student being examined by each of the three College Professors. This made each Professor most careful both in teaching and examining. If a denominational College be affiliated great precautions will be required to minimise the risks of unfair examining. The Queen's University system would meet the case approximately, provided that the examiners had the papers printed in the Examination Hall immediately before the examination. Facts could be adduced to show the necessity for this. The appointment of outside examiners would be quite unnecessary, and would very likely lead to friction. The University should continue to grant Bachelor Degrees to others than those attending affiliated Colleges. If the latter wish to make the distinction they can indicate their College as well as the Degree as is now done by graduates of some Universities—or the Master's Degree can be conferred without examination to Bachelors of the latter class. As regards the Arts Degree, it is not of great consequence whether or not they are confined to College students, but every encouragement should be given to studies in Science by the offer of a Degree. All male teachers in Primary Schools should be obliged to have their B.Sc. At present if a teacher attempt to take a Degree he is likely to be prevented by the clergyman who is his manager. The Science course, as well as the Science examinations, should include practical as well as theoretical work. There should be laboratories, with all reasonable facilities afforded, furnished at important centres. Ten, at least, would be required at the outset, but the number would have to be increased. There are laboratories at present all over Germany supplied by the Government. There ought also to be an extensive system of local examinations for those not connected with the Colleges. Large sums are at present expended on Science teaching, the great bulk of which is wasted. All existing arrangements are incomplete, and, in part, mutually obstructive. Unity and efficiency could be secured only by their culminating in a University. Notwithstanding that large sums of money have been contributed by the State, and that education in Science seems to get much attention, the various Boards already mentioned impose a weighty handicap on Science studies by the various indirect methods to which I have referred. As to the Colleges, each affiliated College should be governed by a Council constituted as follows:—Two-thirds elected by those who have been students of the College during the greater part of their undergraduate course (this to include

one member to be elected from and by the teaching staff), and one-third elected by the public bodies in the district. The Divinity School in Trinity College should be transferred, with its private endowments, to the control of the Church with which it is connected, and granted power to confer Theological Degrees. The University and College should be conducted on business lines. The taxpayer is entitled to know how his money is expended, and the Commission should report as to the money required under each head:—(1.) The number of Professors and assistants required for the teaching of, say, fifty students, matriculated each year and became equally divided, Literature side and Science side. The Professorial system is much the best for pass students. The regular attendance on lectures is a training in itself, and it promotes industry among students who must keep abreast of their class and who might otherwise postpone their work and cram with grinders for a short time before the examinations. On this matter, Professor Dill, of Belfast, and Professor Morton could give valuable evidence. If there be tutorial teaching the difference in cost should be paid by those who take advantage of it. (2.) Cost for like teaching and supervision of practical work in summer classes and cost of material, as distinct from permanent equipment. (3.) Like returns should be obtained for the Medical side; and (4.) for the business management of a College under a Registrar and Bursar. (5.) The average amount of fees paid in Arts course, Medical course, etc. (a.) at T.C.D., and (b.) at Queen's College, Belfast. (6.) Amount of Scholarships and other prizes paid to undergraduates in each year in each course, and the ratio of the total to the total number of students of that year. The students here get very little, too little, in the way of prizes. At Belfast they possibly get too much. These and other like returns would enable the Government, and the taxpayers whom they represent, to consider intelligently the question of the proper application of existing grants, and the most desirable application of future grants. Grants will be reluctantly given if they are to be expended virtually as life pensions to students who have excelled in studies. Grants will be freely given if there are guarantees that they will be expended in promoting education in the Physical Sciences, for money freely expended in that way would bring to the State a greater direct return than any business investment of the like amount. The pursuit of studies in Literature beyond an undergraduate course may be of much service to the individual, but it brings no direct return to the taxpayer. Owing to the essential dependence of progress in manufactures and commerce on the high culture of the Mathematical and Physical Sciences, the State grants for Science should be large, alike to encourage Collegiate and Laboratory undergraduate studies, and to promote post-graduate investigation. With due encouragement, Ireland, North and South, could furnish a large number of men who could compete successfully with the trained scientists of Germany. The field for investigation is still extensive beyond the reach of imagination, but Ireland cannot do its part, unless Dublin University and its Colleges be provided with ample funds and under the vigorous guidance of freely elected representative men, be secured against the insidious workings of Church organisations, which, for nearly half a century, have dominated and injured all branches of secular education. There is scarcely a person outside the clergy who control religious bodies in Ireland who desires a denominational College; it is quite the reverse.

The Witness withdrew.

EDWARD P. CULVERWELL, Esq., M.A., F.T.C.D., recalled and further examined.

2596. CHAIRMAN.—We are not quite sure whether you had finished all you had to say to us by way of explanation. I may say, speaking for myself, that I think I fully understood your evidence?—There is one thing I would like to say, in the nature of a personal explanation, arising out of my morning's examination, which to save time I did not then make—I refer to the Chairman's saying to-day that the Commission would have heard anything further from me on Wednesday—I should like to explain why I thought that I was not at liberty to do so. The first question was whether I had prepared any written Statement, and when I replied that I had

not, I understood that I was not given any opportunity of making a *viva voce* Statement such as I made this morning, for I was at once questioned and understood that I was only at liberty to answer, and, therefore, I fear I answered the questions put to me in an unconnected way, because I was most anxious to get in some at least of the points I wanted to make, and which, as I understood, I could only bring before your notice in that way. Thus, at the end of the examination of Wednesday I waited for more questions, and withdrew when none were put to me.

2597. If you have any point you wish to add, we

DUBLIN.
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Oct. 23, 1906.
Robert James
M'Mordie,
Esq., M.A.

Edward P.
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DUBLIN.

Oct. 23, 1906.

Edward P.
Culverwell,
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will hear it now, but we do not want to go over the points you have already made. It seemed to us to be very complete?—There are several points I might have dealt with, for instance, the general effect on other Universities of the country of such a scheme as is now proposed, and the way in which it bears on the question of University education generally. I think it would be better if I devoted what time there is to answering questions; I understood I was recalled for that purpose; if there are none perhaps I had better restrain myself to one or two points. I desire to add to what I said this morning in reference to the *bona fides* of our scheme, and I believe that if that were recognised elsewhere as fully as the Commissioners themselves recognised it this morning, we might be able to come to an agreement; and I would call your attention to a quotation from the Statement of the Catholic Bishops showing that they had not then considered any Statement from us, as evidencing a genuine attempt to come to a solution of the question. If this Commission could by any means satisfy the Catholic Archbishops and Bishops that we were really anxious to come to a solution,

I think it would at all events show we were not to be looked on from the point of view taken by the Bishops when they say (page 81 of the First Report):—"These considerations point to the conclusion that under the most favourable circumstances the Catholics could never hope to be more in Trinity College than a helpless minority—a state of things which would probably be regarded with great equanimity by the persons who desire this solution of the Irish University question." The Commission may accept the assurance that it would not be viewed with equanimity by us. If the Commission will indicate any head upon which I may be able to give further information, I will try to do so. I may add that the scheme literally bristles with difficult considerations, and we have asked ourselves a great number of questions with regard to it.

CHAIRMAN.—I think we will take it that at present we have no desire to go further into the matter. We thank you for your attendance and for the information you have afforded us.

The witness withdrew.

The Commission adjourned.

EIGHTH DAY.

WEDNESDAY, NOVEMBER 7TH, 1906,

AT 10.45 O'CLOCK, A.M.,

At the Royal Commissions House, 5, Old Palace Yard, Westminster, London, S.W.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman); The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland; Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.Sc., LL.D., F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

The Reverend J. P. MAHAFFY, D.D., D.C.L., S.F.T.C.D., Senior Lecturer, Trinity College, Dublin, called in and examined.

2598. CHAIRMAN.—You have been kind enough to come here and help us to-day. You are, as we all know, Senior Lecturer in Trinity College?—Yes.

2599. I think you have been connected with Trinity College all your life?—Yes.

2600. There are some points which have been made about Trinity College which I think you will be able to speak upon with authority. It has been suggested, among other things, that the standard of examinations is somewhat too low; that students are allowed to pass with a very small percentage of the total number of marks. It is said that some students have passed upon 7 per cent?—I am not aware that that is true. There are two sorts of examinations; there is the matriculation examination and the term examination. The matriculation examination is an examination which means two quite different things. It means, in the first place, whether a student is good enough to come into the College and get taught. That is merely for the benefit of the College. There is also a matriculation examination which other bodies accept and they do say to us, "We will accept your matriculation examination." When I became Senior Lecturer, I found that these two were held at the same time, and that the standard for the one was a wholly different thing from the standard of the other. There are many cases of students who have gone to school late, and to very bad schools, and who come to the age of sixteen or seventeen, and it will happen that their parents are perhaps going to India. They want to get the locus of the College and to get taught. The tutor looks into the case, and talks to me about it. We agree that the examination does not come up to the standard that can properly be accepted, and we therefore give him a document. I devised two forms, one of which said, "*Examinatione publica habita*, and the other, "*Examinatione habita*." We made out these two forms, and we expected that public bodies would accept the one and not the other; but I found that the majority of Registrars in other places, who looked after these things, being unable to translate the Latin, could not make out the difference between the two. Hence I devised, as my own plan, two forms; what are called respectively a small certificate and a large certificate. I hand them up to you, and you will see that in case they should not be able to read Latin there is an English stamp, a red one, put on. If you will look at the two you will see that they differ. The little one is *Examinatione habita*, and the big one *Examinatione publica habita*.

2601. Then, of course, if the attention of the Registrars was not drawn to the two forms, they might well accept the one, not knowing that there were two forms?—Yes; and so we have done that.

2602. I must apologise; I made a mistake in suggesting that students had passed on 7 per cent. My attention has been called again to the passage, and I find I have made a mistake. But at any rate there

are suggestions that the standard of examination is low?—Yes. I shall not deny that there are cases of students being allowed to enter on the Small Certificate; their average is bad. They enter under protest; they must get special teaching, and if they do not pass the examination they lose their money and time and in the great majority of cases that has turned out a satisfactory experiment. I could quote a number of cases of boys who came up with bad promise, and turned out satisfactory afterwards.

2603. Bad promise and good performance?—Yes. That is my answer to that difficulty.

2604. Then with regard to the other examination; do you think the standard too low?—No, indeed it is not. Beyond that I devised another way out of the difficulty. Our examinations are more diverse—the subjects are more diverse than they are in other Universities. We make the man answer, for example, in Mechanics, in Algebra, in Trigonometry, in Euclid, in two modern languages, and in English Composition. That involves very large knowledge, and it is quite possible that in one of those subjects he may fail. Formerly he used to be stopped, and I have now introduced this plan, which I think works very well—that if they fail only in one subject I allow them to come up again in a month.

2605. Is that what we have heard of as the *post mortem* examination?—Yes, and if you take the evidence of a dozen tutors they will say that it has worked satisfactorily. There are cases where a boy may lose a whole year. There were cases, when I was a tutor, where a boy lost a whole year by getting beaten in one subject, and he was put back for twelve months. I thought that was a hardship, and I thought that the standard of examination would be raised rather than lowered if we insisted upon his passing in one of the subjects—say Classics. If he does not and is considered unsatisfactory, he loses the examination. We had an examination last week, on Saturday; it is the tail of the year, and they come rather badly out of that. There were twenty-eight candidates and twelve were stopped.

2606. Did you give them a second chance?—No, not those. I do not believe any one of them will get a second chance, because they were generally low. If they had got, say 50 per cent. generally, and had failed in one thing we should consider it. There may be one perhaps.

2607. Another suggestion has been made to us, that the examinations occupy too much time in proportion to the teaching of the University. I think it was said it was something like one month to six weeks?—Of each term occupied by examinations, do you mean?

2608. Yes?—Well, we consider that the examinations are highly necessary as a test of the attention of the students to the teaching. The examination takes up the subjects in which the student has been lectured in the previous term. There is an interval of six

LONDON.
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A.F.T.C.D.

weeks or so, and he is supposed to have carefully prepared during that time. We find it is extremely important.

2609. You do not think that there is any real defect in that respect?—I cannot think so.

2610. Another suggestion has been made with regard to the arrangements of the College buildings. It is said that the sanitary arrangements and the arrangements for lighting, and so forth, are very defective, and that that keeps students away. Do you think there is anything in that?—No. We think one of the real causes why we have never had an epidemic is that there has never been a system of water-closets throughout the whole College, and it is well known that outbreaks of typhoid, and so on, are generally traceable to drainage systems.

2611. Have you never had typhoid in the College?—Only solitary cases; never an epidemic; and I would only point out that the arrangements at Queen's College, Oxford, to which I belong, are very much more primitive than they are in Dublin.

2612. Then, you have been good enough to prepare us a Memorandum on the subject of the College fees.* I do not know whether you have seen at all the paper§ that your colleague, Dr. Gray, has prepared on that subject?—No.

2613. He has suggested that the number of students admitted would be increased if the fees were diminished, especially the original fee of fifteen guineas?—I do not believe that would be so. I believe that if we lowered the entrance fee we should not get one more student; that is my deliberate opinion, and the paper that I sent to you tends to show that. There are practically forty Exhibitions a boy can compete for for nothing, or for the fee of £1, and I expected myself a large increase owing to that being decreased, but I have been disappointed.

2614. A number of Scholarships are open to all denominations, I understand?—Oh, yes, and there are a number of advantages given to Roman Catholics.

2615. And yet they are not largely availed of?—No.

2616. You think that practically the College has tapped all its sources of support?—Exactly; unless we can reach a new *stratum* altogether I think we have tapped all the available sources completely, and that the classes that come to us are not deterred by the initial fee. I made the experiment myself, and the experiment has failed.

2617. LORD CHIEF BARON.—The successful candidates for these Scholarships do not appear to have been mentioned in the Calendar. Do you think we would be able to get a list of the successful candidates?—I think so, for the previous year; yes.

2618. For every year?—Yes; I think so. We have not published a list in the papers when they have been elected, because there have been the most desperate attacks made upon them when it has been found out.

2619. If you think there would be any irritation caused by giving the details I would not ask you to do so for one moment?—I can furnish you with the names, but that is the reason they have not been published—because there is a certain amount of terrorism.

LORD CHIEF BARON.—I have nothing else to ask you.

2620. SIR THOMAS RALEIGH.—There is just one question I should like to ask you. What exactly is the distinction between a public examination and an examination not public?—Formerly there were what were called private entrances—that is to say that the tutors used to look at a boy and see what he knew; then he would come up to the Senior Lecturer; I think it better that they should all be put into the same hall and examined together, and that those who do not reach a certain standard should only get credit for private examination, and not utilise it for any public purpose.

2621. SIR ARTHUR RÜCKER.—In those examinations, speaking generally, what is the standard of pass marks?—33 per cent.

2622. That is the usual thing?—Yes; in all the subjects taken all round; but a cypher, or two cyphers stop them; we examine both on paper and *viva voce* in each subject so far as possible, and cyphers in two subjects will stop a man at once, no matter what he gets in the rest of the examination.

2623. The 33 per cent. is taken on the total marks in the examination; it is not 33 per cent on each subject?—No; not necessarily. If he gets much below 30 per cent. in any subject he is either warned or stopped.

* See page 347.

2624. How long are the terms—how many weeks?—From the 10th January to the 25th March.

2625. About ten weeks?—Yes, about ten weeks.

2626. How much out of that do you think is taken up by examination?—Nearly three weeks, I think.

2627. About three weeks out of ten?—Yes. There are nearly eight weeks' lectures, and the rest is for examinations.

2628. The whole College being examined then?—No. A good many do not come in for each examination; at the Little-Go, the whole Little-Go class come in, but there is only a certain proportion of men being examined.

2629. No single man is stopped, as it were, for the whole three weeks out of the ten for examination purposes?—No; certainly not.

2630. It merely means that examinations of some sort or another are going on for three weeks?—Yes; and some of the staff are very busy with the teaching during that time.

2631. During that time, for instance, are the Science candidates admitted to the laboratories?—Oh, yes.

2632. The laboratories are not closed?—No, the laboratories are not closed at all; even during a large part of the summer vacation the laboratories are open.

2633. Do practical scientific examinations form part of these examinations?—Experimental Science, yes, certainly; it is coming more and more forward, and now it is counted as a subject—as an alternative with languages—and they are examined both *viva voce* and on paper by the Professor of Experimental Physics.

2634. Do such examinations form any part of matriculation?—No; not yet.

2635. DR. JACKSON.—I should like to ask you some questions about the examinations and the teaching. You have already mentioned the examination for Matriculation. What sort of subjects come into the Matriculation examination?—We let them take any two Greek or Latin books they like—say books of Virgil for one, and a book of Livy for another Latin book, and perhaps a Greek play for one Greek book.

2636. Are they examined in Mathematics?—Yes; both on paper and *viva voce* in Euclid, and a paper in Algebra.

2637. Any other subjects?—Yes; a paper in Modern History and Geography, and they have a bit of Latin Prose to do, and an English Essay to write.

2638. You have mentioned previously the Little-Go: at what time is it taken, and what are the subjects?—At the end of the second College year. A man may enter late in the first year, and pass the necessary examination. It is practically the fourth term he has to pass; it is really the sixth term of his course, but the fourth he has to pass.

2639. I do not understand the relation to the previous examination of the terminal examinations of which mention has been made.—We have three examinations per annum, as you know. At the end of each term they read up in subjects for the next examination.

2640. Is the terminal examination an examination in the lecture subjects of the preceding term?—Yes.

2641. Those subjects are resumed at the end of the second year in the previous examination?—Yes; certainly.

2642. Do all the students take previous examination—honour students and pass students?—Yes; they must do so.

2643. Then, later, is there any final graduating examination?—Yes; there is a degree examination. There the honour students and the pass students do not meet, because the honour students are allowed to take a degree in one subject, but all the pass students have to go in for the ordinary degree examination.

2644. Then you have in the ninth term besides the final examination a terminal examination: or is that dispensed with?—No; the examination is the last term.

2645. In the Previous Examination you have, I suppose, Classics and Mathematics?—Yes, and some Logic.

2646. And in the final graduating examination for pass men, what have you?—Astronomy, Ethics, Mathematics, Physics, two Modern Languages, Latin, and English Composition.

2647. All those subjects having been taken for the terminal examinations in a preliminary way?—Yes.

2648. That sounds a very complete system of examination for the pass men. Do you find that it gives good results?—Very. The head men in the First Class at the pass examination are called the Responsencies, and they have thirteen marks to answer in.

§ See page 345.

I consider answering very highly in six subjects is better than getting a low honour degree in Classics or Mathematics. The general knowledge is an excellent education. I can give a practical example of a son of my own who passed that examination as a Classic; he was a Classical and Literary man, and he went away to the South Sea Islands, and the first thing he had to do was to learn to navigate a sailing boat, and the knowledge of Astronomy that he had got with his degree enabled him to do it in a day.

2649-50. You have a considerable knowledge of the University of Cambridge, where I am sorry to say, our pass examinations are not good. Do you happen to have formed any opinion as to the difference between your pass examinations and ours?—I cannot offer an opinion; I do not know the Cambridge examinations well enough.

2651. What is the Scholarship examination, and when does it come?—It comes at a fixed time of the year, that is to say, in late spring, about Ascension Day; but there is no limit to what classes may compete; anyone of any standing is allowed to compete for it.

2652. And there, too, I suppose, the subjects are Classics and Mathematics: or is there anything else?—Yes; in the old times they went over the work for them in the first eight terms. That was the old theory of Classical Scholarships. We have abandoned that, and we now give a special Scholarship in Experimental Science; that we have only lately introduced. Classics, Mathematics, and Experimental Science are three subjects now.

2653. And the Moderatorship examination; is that an honour final examination?—Yes.

2654. Resembling what at Cambridge we call a Tripos?—Certainly.

2655. Could you explain to me how your Moderatorship examination compares with our Honour examination at Cambridge?—I should say, very favourably. I directed them to send you the papers.

2656. Perhaps I can put my question rather more definitely by reference to the papers which you have handed to us. I notice that in your statement under E about the students—That is not mine.

2657. Is not that yours?—Oh, no; I have made no statement.

2658. CHAIRMAN.—Except with regard to fees?—Yes.

2659. Dr. JACKSON.—I beg your pardon. Here is a statement* showing the annual number of students graduating in Honours, Moderatorships, and Respondencies.—Yes, I did say something about that.

2660. In Moderatorships and Respondencies it gives 55 for honours and 112.67 for pass?—Yes.

2661. Do you consider that fifty-five is as many honour students as you would expect to have?—Certainly. I was surprised at the number when I totted it up.

2662. These Honour examinations are in Classics, Mathematics, and Experimental Science?—History and Modern Literature, about eight of them, and we count in the honours after First Class examinations. The Respondencies. There are a few of those, and we count those in; we call that an Honour Degree also.

2663. Do you find that there has been a large increase in the number of men who take honours in consequence of the introduction of modern subjects?—Yes, there has been a considerable increase, and there is another cause of increase—that recently, owing to some financial changes, we give prizes running from £20 to £40 to people who get gold medals in Moderatorships; they get prizes of £30 or £40 in addition to the medal.

2664. The Gold Medal—is that what would be called in England First Class?—Yes.

2665. And the Silver Medal is Second Class?—Yes.

2666. I should rather fancy from your numbers that you have succeeded in abolishing our Third Class, which is, perhaps, a good thing.—Sometimes, but very rarely, when a man has not reached the condition of a Silver Medal, but has answered respectably, we allow him his degree, but put him in the Second Class.

2667. It seems to me that you have got a very high standard for your honour examination?—I think so—very high. You saw the Classical papers?

2668. Yes. There is one more question that I should like to put to you with reference to these statistics. I think I gathered that in the College

there are at the present time about 1,250 students?—All told?

2669. All told?—Counting graduates in the schools and that, yes—not undergraduates, but all told.

2670. What is the number of undergraduates?—I suppose, about a thousand—I should think so.

2671. That being so, is not 168 rather a small number of graduates for the year?—That may be so; but I may be wrong. I am only guessing; there are, perhaps, more.

2672. But these statistics are apparently accurate. The number of graduates is 168?—Oh, yes; that is quite accurate—in the one year.

2673. Next, I should like to put two or three questions about the teaching? Who are the tutors? Are they certain selected Junior Fellows, or are all the Junior Fellows tutors?—All the Junior Fellows who are not Professors.

2674. Are Tutors?—Yes.

2675. Just exactly as it was at Cambridge, say, 150 years ago?—Yes.

2676. As a matter of fact, how many of the Fellows are habitually acting as Tutors?—Seventeen, I think—Mr. Kelleher would know.

2677. Mr. KELLEHER.—Eighteen?—I thought I had made a pretty good guess.

2678. Dr. JACKSON.—Does the undergraduate choose his own tutor?—Yes.

2679. That being so, I presume that some tutors have many pupils, and some have very few?—Certainly.

2680. To what extent does the number of pupils affect the tutor's stipend?—The most he gets in addition if he has a very full chamber is £120 a year more. The Tutor gets about £1 a year, and, then, he is limited as regards number; he is not allowed to take all the pupils that come to him.

Dr. JACKSON.—What is the limit of number?—

Mr. KELLEHER.—About twenty-two, I think; it varies in each year.

2681. Dr. JACKSON.—That means, I suppose, that he may have sixty to seventy?—He may have up to a hundred.

2682. Some of the pupils will be staying on for the fourth year?—It will go up to more than 100, certainly.

2683. What are the tutor's functions *qua* tutor. I suppose he is always a lecturer?—He is always a lecturer. The first duty that lies before him is that he must lecture at least two hours a day in term.

2684. Then, as a tutor, what are his functions?—He has to see his pupils when they want him on difficulties. He has to advise them on what examinations they are to pass, and he has to see that their fees are paid—general supervision, but not private teaching in the evenings, as is the case at Oxford, and probably Cambridge, too.

2685. That is to say, he is the director of studies, but not a class-taker?—No, not a class-taker.

2686. Is any class-taking done in Trinity College?—Private-class taking?

2687. I mean College teaching additional to the formal lectures?—Outside the two hours?

2688. Yes; would a tutor occasionally give his pupils, or, rather, would a lecturer give his pupils, written work to do, and, look it over with them?—Yes. When I used to lecture pass men I used often to give them English composition to write, and those compositions they read out in class afterwards. Every week, in fact, it is supervised by the lecturer, and I suppose in Mathematics they sometimes get easy problems to solve—in the Honours Classes, certainly, I think.

2689. What are the tutor's social relations with his pupils?—Very friendly.

2690. Does he have opportunities of seeing them in a friendly way apart from business?—Certainly. They used to say of me when I was a tutor in College that you could drop me down anywhere in Ireland and I should not be more than three miles from my dinner. I had so many followers and relations and friends of pupils that I was known everywhere, and made at home everywhere all over the country.

2691. Can you tell me what is the usual estimate of the cost of living for undergraduates and pupils of different sorts?—Oh, yes; a student living very economically might do it a little under £100 a year—say, £80 a year; and a student who wanted to live better might spend up to, say, £120 or £130 per annum.

* See page 340.

LONDON.

Nov. 7, 1906.

The Rev. J.
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2692. Have you any who are more expensive than that? I suppose you must have?—Oh, certainly, a great deal. There is a boy now who has a fine motor car that runs away with most of that money.

2693. Does the teaching provided by the College suffice for the Honours student—say, First Grade, Second Grade, and Third Grade?—Yes, theoretically it does, and for a very good man I think that is the case, but a good many of them have the habit of going to a private coach for some weeks before the examination, because it is a competitive examination, and they want to stand as high as possible.

2694. Does the College teaching suffice for a well prepared pass man?—Quite. A very bad one sometimes has to go to a coach.

2695. Naturally. Of course, the bad pass man, wants that sort of special teaching?—That is so.

2696. Are many men dependent upon the unofficial teachers?—We have no return on that; I really cannot answer that question; I should say a fair number.

2697. Then, I should like to turn to C on this paper—the teachers*. What amount of work is normally expected *per diem* and in the course of the year from Professors, whether Fellows or not?—That varies immensely; there are some Professors that have very few hours to give; in fact, some Professors only get £100 a year, and upon that, along with a Tutorship or Fellowship, they cannot be expected to give an immense quantity of teaching for that. There are some Professors who are supposed on that plan to do their own work, and who give very few lectures. There are some, like the Professor of Physics, who spends the whole day in his laboratories, working the whole time, so that you have every variation, from a very small amount, to a man's whole time.

2698. You have already told us that the tutors are expected to give two lectures a day?—Yes.

2699. What sort of lectures are they? Pass lectures?—Pass lectures, or there may be Honour lectures if a tutor is appointed. One of the two would be an Honours lecture; the other a Pass lecture.

2700. Would both these lectures be formal lectures?—No; neither of them is what would be called formal lectures; they are catechetical.

2701. What are the numbers of students in the classes?—They vary very much in number, especially among the senior students. Sometimes they are up to forty, but we do not like classes so big as that; but they come down to ten, or even less in special subjects. There were only five in some senior classes last year, but the average was about fifteen.

2702. I confess that when I heard of two lectures a day it seemed to me a heavy demand on a man's time and energy, but I was thinking of formal lectures. I suppose it is the informality which makes it possible to expect so much in the way of oral teaching?—Take a Pass lecturer; he gives a boy so much to read, and then puts him on to translate and explain it; and, I suppose, it is done in the same way with the Mathematical lecturers—it is not at all formal.

2703. Are the pass lectures supplemented by any written exercises done by the men?—Yes, in composition on the Classic side, and, I think, also in Mathematics.

2704. And those exercises are commented upon in the class when the pupil returns?—Yes.

2705. I should like next to put one or two questions about the Fellowship Examination. Are you satisfied with the present mode of electing Fellows?—No, certainly not.

2706. Do you think that it would be desirable that the College should have the power of electing for its service without examination?—I do.

2707. Do you think that in so far as men are elected on promise the use of dissertations would be good as a test of initiative power and originality?—Certainly.

2708. Do you think it desirable that there should be a limit of age or of standing for the competitions on promise?—Certainly—in fact, altogether. Our experience is that it is not good for the College to get a middle-aged man who has lost his vigour.

2709. And, finally, on this subject, do you think it desirable that the College should have the power of electing on promise in subjects other than those which you recognise at present?—Certainly. I should like to add about the Fellowship examination, that there are three things you test, or ought to test, by that examination:—In the first place, whether there is learning—whether you have a learned man or not; in the

next place, whether he is an original man or not; and, thirdly, whether he is a good teacher or not. Now, the examination only provides for one—learning. He may be neither original nor a good teacher; we have no means of knowing when we elect him. That is the main objection I have to the Fellowship examination.

2710. Do you think it would be a good thing to have the power of electing some men to teach, and other men to study?—Certainly, you must have both.

2711. Of course, I hold that the two things should go together, but there are exceptional cases?—Yes, but we must have both the material to teach a large number of students—that is our first business; and, secondly, we must raise the reputation of our College by producing books and so on; we must have books.

2712. Finally, I should like to ask you a couple of questions about the library. To what extent do you use your copyright privilege of obtaining copies of all books published in Britain?—We have an agent in London, who is also the agent for Cambridge and Oxford (Mr. Eccles); he sends to us all the things he sends to Cambridge and Oxford. These are all taken care of and catalogued, except novels; we do not catalogue with any degree of care novels. They are put by.

2713. The instructions you give to Mr. Eccles are to send all that are sent to Oxford and Cambridge?—Yes.

2714. What do you think of the proposal which has been made to the Commissioners—that the privilege should be transferred to the National Library?—It would be of great damage to the College—a great injury—that this great library, which is now one of the great libraries, I may say, of Europe, should cease to have that privilege. I think it would be disastrous to the College.

2715. Mr. BUTCHER.—To go back for a moment to the fees. In the paper§ which we have from Dr. Gray, he says in regard to the entrance fee, it is the payment which bears most heavily on the student, and more than any other deters men from entering, and thus keeps down our numbers. You do not agree with that, I observe in your paper?—I contradict it flatly. We have made experiments, and those experiments show that that is not the case.

2716. I was going to ask if you think the experiments have been carried on for a sufficient number of years to lead to a satisfactory result?—I think so; I think we should have seen an increase by this time, if there was going to be one.

2717. How many years have you been Senior Lecturer?—Four.

2718. I think you speak of the Nutting Exhibitions. How many years have they been in existence?—This is the second year.

2719. It is really only a two years' experience?—But still we are going back four years. They have been allowed to come up for Junior Exhibitions at a fee of £1, and if they get a Junior Exhibition, the Junior Exhibition pays for the entrance fee.

2720. Dr. Gray's suggestion is that there should be no less than forty-eight new exhibitions, instituted junior and senior, and he suggests the source from which these payments should come. Do you think forty-eight new exhibitions would be too much—would it be simply offering a bribe for unprepared students?—Certainly, you would not get any more; it is no use; I am convinced it is no use offering those bribes.

2721. His suggestion is that the entrance fee should be reduced from £15 to £10. £15 does strike an outsider as a very heavy fee?—No doubt, and it so struck me, too, and when I made the experiment I hoped for a much larger number, but I was disappointed.

2722. Another question of another sort; is it the case that you can take your degree in three years, though four years is the normal period?—Yes.

2723. Now, if you take your degree in three years, have you to pay the full fees for the four years?—Certainly.

2724. Do you think that is at all a hardship?—No, I do not think it is a hardship. It is done by a man coming in at the end of the first year and passing the last of the examinations of the first year, and that allows him to come up into the second year.

2725. Still, he has not got his equivalent in tutorial teaching for that last year?—No, he has not, but if you lower the thing, then I suppose the great

* See page 339.

§ See page 345.

majority would do it in three years, and we would lose 25 per cent. of the fees of the students.

2726. Yes, but if you kept up your standard sufficiently, I suppose the three years' course, if it be of a high standard, ought to be a sufficient time, ought it not?—I do not think so.

2727. Do the majority take the four years?—Oh, yes, the great majority.

2728. You mentioned a double standard that you have at your entrance examination, the double standard being intended, as I understand, to provide for the requirements of those who come up not so well prepared. Has it ever occurred to you to take this solution which has been accepted in Scotland—that those who are not qualified to pass the regular entrance examination may yet attend the University, attend lectures, but not count the time of attendance for their graduation course until they have passed the full entrance examination?—No, it has not occurred to me to do that; I do not know whether I have any power to do that as Senior Lecturer.

2729. I suppose not; I was only thinking whether the College had done it. You see here you have made a difference between public and private examination; there the old distinction was between public students and private students—the public students attending the regular course for graduation, and the private students merely attending for their education?—If you look into the history of the College which I have written, you will see there was a time when the College kept a schoolmaster who used to teach the boys who were too ignorant in the College.

2730. This problem came before the Commission I referred to in Scotland, and their solution was that those not able to pass the proper entrance examination, should attend, but not count that period of attendance for the degree?—We have not done that.

2731. In the entrance examination you do not, I think, include any modern language or science?—Now, yes.

2732. You do?—Yes; it has become optional, and you may take French or German instead of Greek.

2733. Is natural science optional?—Not yet.

2734. Is it taken at all?—It is.

2735. Are you in favour of introducing it, or not?—I am against it.

2736. What do you think about it—I mean, what are your grounds?—As far as I know, in that stage it is not an education.

2737. These examinations are partly oral and partly written—how much does the oral work count, in the Pass and Honours respectively?—In the Pass the *viva voce* and the paper marks are of the same weight; in the Honours examination the *viva voce* counts much less—20 per cent., I should think, or 25 per cent. I really have not the figures—but they are only low marks.

2738. You attach importance to the *viva voce*?—The greatest, especially at Fellowship. I look upon it as a most important thing. I have been for the last thirty years examining in Philosophy at Fellowship, and I look upon the *viva voce* in Philosophy as the perfect means of finding out the best men.

2739. Are there any other subjects which you would add in which it is of value?—I think in Classics.

2740. For translation?—Oh, yes, I think so; and History.

2741. History, I have no doubt?—In my experience during thirty years, there have not been three cases in which the candidate best in the *viva voce* for Fellowship was not also the best on the paper.

2742. Do you appoint special Honours Lecturers in the year?—Yes.

2743. And they do no Pass work?—They do one hour Pass work, and one hour in Honours.

2744. And how many Honours Lecturers are there in Classics?—Three, and two Professors—Greek and Latin.

2745. The Honour examinations, are they conducted only by the Honours Lecturers?—Chiefly, but also the higher ones always bring in Professors, but generally the Honours Lecturers are also examiners. We suggest that the teacher is the right man to examine; we hold that very strongly.

2746. Is it not the case that, when you get up to a certain place among the Junior Fellows, you are disqualified for lecturing in Honours, and that you fall back into the position of a Pass Lecturer?—Yes, after a long time. There are two people called Senior Tutors at the top of the Junior Fellows. When I

became one of those I used to lecture none but Pass men.

2747. That is a rather curious arrangement, is not it?—But I think it excellent, because there is no lecturer so patient with an ignorant boy as an elderly man.

2748. I think I have a recollection—am I correct—of Professor Tyrrell arriving at a point, when he was still a Junior Fellow, at which seniority and income disqualified him from taking any class in Classics?—Disqualified, because with the low salaries attached to those, they are naturally given to young men, and he having a good income without it. I used to get myself intellectual amusement from lecturing to poor young boys who came in knowing very little indeed. I thought probably I was doing more good to them than I should do to an Honour class.

2749. No doubt you did great good to them, but was it not a pity that you had not an opportunity of doing good to the Honour men, too?—There were plenty of men better than myself to do that.

2750. But would not you be tired of teaching Pass men if you were tired of teaching Honour men?—No, because that is only amusement. You know the business; you have not to prepare beforehand; you come in knowing all about the thing; it is merely an hour's work, and you do not want any preparation.

2751. Dr. DOUGLAS HYNNE.—Professor Jackson was asking you about the various classes of students with regard to their life. When I was at Trinity College you had the *filius nobilis*: is he still there?—He might be there theoretically, but not practically.

2752. In point of fact, the *filius nobilis* does not go as *filius nobilis* any longer—or does he go at all?—Sometimes he does.

2753. Have you any sons of noblemen at the present moment?—Quite lately we had. Lord Henniker's son. Now and then they come, and they are generally entered as Fellow Commoners, but not always.

2754. Can you account for the fact at all of the upper classes in Ireland not sending their sons, as they ought, to Trinity College?—I do not know, because I know that very few of them go to Oxford and Cambridge; they do not seem to go anywhere.

2755. That is very remarkable, is it not?—Yes.

2756. You think that Trinity College has tapped now every stratum that is possible for it to tap in the way of procuring students?—Oh, no, not every stratum that is possible.

2757. Under present circumstances, I mean?—Oh, yes; of course you might make alterations that would tap a considerable stratum.

2758. Would it be possible to tap that upper stratum at all?—Well, I should say that the partial robbery of their land would induce a good many to get their sons educated.

2759. In appointing to Professorships in Trinity College, I think the Council nominates and the Board confirms?—Yes.

2760. Does either the Council or the Board ever associate with themselves outside specialists in making those appointments?—No.

2761. I think they do that in Cambridge, if not at Oxford?—We have between the Board and the Council specialists on most subjects.

2762. But they never associate outside specialists?—No, we have not done that.

2763. Do you think it would be an improvement to do that—would it not tend to make Trinity College rather less of what its enemies might call a close corporation?—Perhaps so.

2764. Then with regard to the Library, do you think it would be a great misfortune to the College if the Library was handed over to any other body?—I think so.

2765. Could any scheme be devised by which students who were not in Trinity College could have the use of the Library and the books?—A great many have; any respectable person going there and saying, "I want to read in the Library," signs a form of declaration, and thereupon goes into the Library and reads there. For example, I suppose there is not a day in the year when there are not six, eight or ten Roman Catholic priests reading in the Library. They may all come. Archbishop Walsh sends them to me, and there is no difficulty. Any student wanting to read in the Library gets there.

2766. Just another question: is Latin necessary at every examination in Trinity College now, or does the time come in the examinations when you may sub-

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stitute French or German?—Yes, at the end of the course now you may substitute French or German in the last year of the course.

2767. The last year?—Yes.

2768. Dr. COFFEY.—Just one or two questions: do you know if many of those who enter the College fail to take the degree?—Oh, I think it is very hard to say "fail," because there are a certain number who go up to the Little-go for military and other such purposes; but of course there are a certain proportion who fail to take the degree, the number taking the degree being less than the number who matriculate, of course.

2769. The reason I ask is because in the Blue Book there are certain figures for the years 1901 to 1906 of those who graduate, but we have not got the figures for the preceding five years of those who enter the College. But taking the average for the ten years preceding, the average of those who entered would seem to be much higher?—It is much higher. There are a certain number who fail; a few die or go away; a certain number get appointments or places and go away. There are a certain number that go in for military purposes. The Little-go is enough for them, and there are all the chances of life, in fact.

2770. In reference to the Moderatorships, you have told us the standard is high in Classics and Mathematics, but could you give us some idea as to what the standard is in the other subjects, such as Natural Science—I mean, is there a fixed standard of marks for Moderatorships?—Oh, yes, there is, and as far as we can make it on the same sort of level.

2771. CHAIRMAN.—That appears in the Calendar, does not it?—Oh, yes.

Dr. COFFEY.—For the Moderatorships?

2772. CHAIRMAN.—I think they all are Moderatorships—is not that so?—Oh, yes; we try to get the same standard for all. It cannot be said of us that one class of Moderatorship is easier to get than another.

2773. Dr. COFFEY.—You have explained that it has not been found possible to largely increase the number of students by offering Exhibitions?—Yes.

2774. Have you thought of what might be the cause of that, because the exhibitions ought to be attractive to clever students?—As has been said before, we have tapped the whole of the classes that want to come to Trinity College.

2775. Is there nothing in the Academic course itself or in the curriculum which makes it unattractive to those who do not take certain lines, such as Classics or Mathematics?—Yes, the ordinary examinations are thought to be too difficult.

2776. I do not mean that, but are not the valuable prizes of the College, the Scholarships, the Sizarships, and, of course, also the Fellowships, mainly obtained on Classics and Mathematics?—They have been, but now we are beginning to mend that. We have Experimental Science and other Schools, and History, and so on, in the higher examinations. Of course, being an ancient institution, and starting with Classics and Mathematics, we are only gradually modifying the curriculum.

2777. What I had in my mind is this, that if the principal prizes of the College are to be obtained in Classics and Mathematics, and there are, I believe, a great many prizes in Classics and Mathematics, then in the case of the Intermediate boy who is not strong in Classics but may be well up in Modern Languages or something else, and similarly the case of a boy who is not strong in Mathematics but may be well up, say, in Modern Languages and Physics, there is not after all such attraction for him in the College, though, of course, he may obtain a considerable degree of success?—Well, they have instituted a system of Scholarships on the Intermediate, and in those we have elected a great many who only go in for Experimental Science and, say, Irish, but I confess those boys who have come in have a great difficulty in passing ordinary examinations.

2778. But does the College provide for such a number of prizes, parallel with those in Classics and Mathematics?—Yes, but to a much smaller extent.

2779. Then, in reference to the Nutting Scholarships—do you know if the proportion of Catholics who have taken those is high?—About fifty per cent. I have managed the thing myself for the last two years, and it is not infrequent to have a boy who has obtained a Nutting Scholarship writing two or three

days afterwards and saying that he cannot take it. That has happened several times.

2780. There is just one point which has occurred to me: I do not know if it has come under your own observation, but it seems to me there is a certain difficulty in ascertaining what is the total number of students in the College at present. We have in the Blue Book the number of students in the year 1906 given as 1,114; another return is that on July 1st, 1906, there were 965 students. The Provost explained the small number on the 1st July as chiefly due to the fact that one class had gone off the books, and another had come on. Then we get another return on the 1st May same year giving the number at 1,250?—That is the subsequent 1st May; there has been a rise in the numbers, and the real number is disturbed by those strange women who come over and take degrees; those are on the books for six months.

2781. That would account for the difference?—That accounts for the oscillation, for which I am very sorry.

2782. Mr. KELLEHER.—With reference to the suggestion made by Mr. Butcher that a Fellow after a certain time is disqualified from acting as Honour Lecturer; that applies only, I presume, to the Bursar and Senior Fellows; there is nothing to disqualify the Senior Tutors?—No.

2783. One of the Senior Tutors was appointed this year to give Honour lectures?—Yes.

2784. CHAIRMAN.—There are one or two questions which I should like to add. The Professorships are for the most part tenable *ad vitam aut culpam*?—No, I think not—very few; the great majority are seven years or five years.

2785. But some are tenable for life or till fault?—Yes.

2786. Which form of appointment do you think is better?—When you have a respectable Governing Body of a certain age that does not commit any violence, then I think the seven years is very much the better; but if you had a young and skittish Governing Body elected for three years, then I think the Professors might look out. There is no such thing known with us as a man being dismissed without the gravest reasons at the end of the seven years or the five years. There have been in the Scottish Universities cases of men being removed for something short of *culpa*, and re-instated by the Crown.

2787. Mr. BUTCHER.—That is a single instance, is it not—it is a very rare case, at all events?—I happen to know about that.

2788. CHAIRMAN.—Therefore, if the Governing Body were largely modified so as to admit Junior Fellows, you would feel a good deal of hesitation in allowing the form of election to stand as it does?—Yes, but I also think that the present form of appointment is a long way the best, because it tends to make a man look after his business.

2789. Supposing the Governing Body were altered by admitting certain elected members, you would do it with a good deal of hesitation?—I do not know what may happen then; I do not like to look forward to that at all.

2790. Have you any opinion as to the question of the admission of a certain number of Professors who are not Fellows to the Governing Body? There is a considerable body of Professors who are not Fellows?—Yes.

2791. I suppose an increasing body?—Yes, perhaps so.

2792. What do you say to their present position without a voice in the Governing Body—at least without a direct voice?—I think Professors who are the heads of Faculties might fairly be made members of the corporation, but with regard to the younger ones, who come in and many of whom do not intend to stay there for their lives, I do not think they have much claim.

2793. But, taking Professors who give their whole time, you would admit them and give them a Fellowship?—A Fellowship, yes; that would be the best way of doing it.

2794. Mr. KELLEHER.—Do you mean that every Professor who gives his whole time to the College might be admitted immediately a member of the corporation?—No; there should be a careful selection.

2795. CHAIRMAN.—What you would do would be to give a certain number of Fellowships to the Professors?—The Senior Professors might be elected

Honorary Fellows; I think it might be done in that way.

2796. But would not the better way be to dedicate a certain number of Fellowships to the Professorships. What strikes me is this—that you may probably, in the course of the development of your College, be called upon to found additional Professorships—you might be willing to do that, and not at the same time be willing to increase the number of Professor-Fellows?—I think the Heads of the Departments—men who have been tried, and have lived in the place and have known it for some years—might have a very fair claim to be made Fellows.

2797. But you would not give even the power of electing on to the Governing Body to the other Professors?—No.

2798. LORD CHIEF BARON.—I suppose before you elected a Professor a Fellow, you would like to be satisfied that he intended to devote his life to the business of the College?—Certainly; that would be essential.

2799. SIR THOMAS RALEIGH.—Do I understand you to say that you do not wish to contemplate any change in the constitution by which the present power of the Board would be taken away or shared with the general body of Fellows?—If anyone will show me a reformed system which is likely to be anything like as good—I will not say better—I should be willing to adopt it, but all the proposals appear to me so perfectly rotten that they had better be left alone.

2800. You have not seen a plan which you considered perfect yet?—No; I have seen a great many plans, and each one appears worse than the other.

2801. SIR ARTHUR RÜCKER.—What is the average age of a student upon entry for Matriculation?—There is a question where great mistakes are possible. Sometimes a man of fifty will enter, and you cannot get a boy of ten years the other side of his birth; therefore, the average of ages would be false; but really, taking those abnormal cases away, the average is about eighteen.

2802. You do not think that by that time a boy can properly be examined in Science?—No; in the first place the Schools in Ireland hitherto have had no proper teaching in Science—that is number one; and number two is this, that as far as theory and education goes, that kind of special observation and experimenting is not the best thing for a boy to do when young.

2803. You have an Engineering School?—We have.

2804. Do you happen to have seen the recent Report of the Institution of Civil Engineers on the Education of Engineers?—No, I have not seen that.

2805. They say a man ought to specialise at seventeen?—I do not agree with that.

2806. You would be prepared to take the risk of that?—Yes.

2807. And take the risk of the establishment of another College or University in Dublin which took an opposite view?—Quite.

The witness withdrew.

E. J. McWEENEY, Esq., M.A., M.D. (R.U.I.), F.R.C.P.I., Representative of the Catholic University School of Medicine, called in and examined.

2808. CHAIRMAN.—You are concerned, I think, with the Catholic University Medical School, are you not?—Yes.

2809. That institution has, I understand, a Charter?—It has.

2810. A Charter from the Crown?—A Charter from the Crown under the Educational Endowments Commission.

2811. You have been good enough to prepare a paper setting forth the views which you wish to present to us on behalf of that School?—I have.

2812. I do not know whether you think the most convenient way of putting your evidence before us will be to read that paper to us?—I am quite in the hands of the Commission.

2813. I think that will probably be the best way of putting before us what you wish to say, and then if any questions occur to the Commissioners upon it they can put them to you?—Shall I read it now?

2814. If you please?—I appear on behalf of the Faculty of the Catholic University Medical School in response to an invitation sent to our Registrar by the Secretary of the Royal Commission. Our *locus standi* is that of an educational body certain to be affected by any solution of the Irish University problem, which the Commissioners may decide upon recommending in connection with an altered Constitution of the University of Dublin. We consider that the question, "What is to become of the Catholic University School of Medicine?" is one of the most important that will have to be settled by the Commission in any solution of the University problem, which they may propose. When reporting in favour of the establishment of a new Catholic College in Dublin, the Robertson Commission expressly recommended that the Catholic University Medical School should form part of it. Foreseeing the possibility that a new College may be founded within Dublin University as the result of your inquiry, we now appear to uphold the recommendation of the Robertson Commission, and to protest against the amalgamation of our Medical School with that of T.O.D. Inasmuch as certain of the statements submitted to you have suggested such amalgamation, we deem it incumbent upon us to come forward with a short statement of our views. We hope to convince you that our School supplies ample material for the construction of the Medical Faculty of any new College, founded in connection with Dublin University, and that its history and career afford ample justification for its continued existence as a separate and distinct entity.

2815. Let me interpose there one question. You say there that your School supplies ample material for the construction of the Medical Faculty of any new College founded in connection with Dublin University. Would not that apply equally to a new College founded in connection with the Royal University?—Most decidedly; but that is already covered by the recommendation of the Robertson Commission. The history of our School has been fully set forth by our lamented Rector, Monsignor Molloy, in his evidence before the former Commission, and the following references to it are made merely with the object of at once facilitating comprehension of the present state of its affairs. Founded in 1885 by the Irish Catholic Bishops as part of the Catholic University system it received a Charter under the Irish Educational Endowments Commission in the year 1892. The object of this Charter was to confer upon the School a separate corporate existence. The actual amount of the endowment of which it disposes under this scheme is £55 a year, which is devoted to prizes for the students. The Professors and Teachers at the School have no salary, except such as some of them receive from the Royal University in their capacity as Fellows or Examiners—salaries, which, in the case of the Medical Fellows do not amount in any one instance to more than £150 a year, and in that of the Examiners to £100 a year. The total amount of these payments is £860 a year. I may remark incidentally that these salaries are paid for the conduct of the examinations in the Royal University, and are by no means excessive for the amount of expert work so done. In their capacity as teachers in the Medical School, our Professors receive no salary whatever. Their only emoluments are the students' fees. Even these they do not receive in their entirety, for the maintenance of the school is a charge that has first to be defrayed. After this has been met by deductions from the fees, the working expenses of each individual department fall entirely on the Professor. Take my own case for example. I have to supply the fluids used for preserving specimens (alcohol and formaline) all chemicals, stains, perishable glass apparatus, experimental animals, and all my own specimens, both naked-eye and microscopic. I have to pay the wages of a trained and an untrained porter, and to buy all my home and foreign periodical literature. When these expenses have been deducted from the students' fees, the sum remaining would be utterly inadequate to support existence. To devote the remainder of one's time to unremunera-

LONDON.
Nov. 7, 1906.
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tive research work is, of course, under the circumstances an impossibility; yet, I think I may claim that, considering the disadvantageous circumstances under which they have been placed, the amount of original observation recorded by Professors of the School compares not unfavourably with the work done by the Professors at other Medical Schools in Ireland, all of which have had at some time or other an endowment from public sources.*

2816. I suppose the Professors of this School are, many of them at any rate, practising medical men, are they not?—No, only the holders of what I may call the practical Chairs—that is to say Medicine, Surgery, and Obstetrics. The holders of the Scientific Chairs of the School—abstract subjects such as Anatomy, Physiology, and my own subjects—are non-practitioners.

2817. I suppose the practitioners derive indirectly very considerable benefit from the School, because the students are apt to resort to them as consulting medical men afterwards?—Yes, I think so, because a student would very naturally call his own Professor into consultation. Having regard to the large expenditure now considered necessary for the teaching of scientific subjects, it might well appear impossible for a Medical School to exist under such impoverished conditions, and it could have surprised no one, if the School had proved an abject failure. The fact is, however, that the School has not only existed, but has increased in the number of its students to such an extent that for the past eight or ten years it is the largest Medical School in Ireland. The subjoined tables in continuation of those given in Dr. Molloy's evidence above referred to, substantiate the statements I make.† There is no indication of any falling off in our numbers this year, quite the reverse, they are apparently going to be larger than ever. I am informed by our Registrar that up to yesterday we had already entered no less than sixty-eight new students this session. This we believe to be far in excess of the fresh entries in any other Irish Medical School—a number already equal to our total number of entries for last year, although we have still three weeks available for new men to come in. Not only in the number of our students, but in the distinctions they have gained at the Royal University, our School has held its own and our men have secured their full share of prizes, and more than their full share of those of the higher and more valuable order. We would draw particular attention to the fact that it is in Biology—

2818. One moment. You have put in an appendix which I think is a comparison of your Medical School with that of Belfast. I think that is going a little far afield, is it not?—Appendix No. 3 you are speaking of?

2819. Yes. That I think is a comparison over a number of years of your Medical School with that of Belfast. Do you think it is necessary to go into that?—Not necessarily. I merely put it in.

2820. You do not wish to have it printed?—Oh, yes; it has been accurately made out.

2821. I do not doubt that, but, what I suggest to you is that a comparison between Belfast and your School is perhaps a little far afield for us who are considering the University of Dublin?—Yes. Well, the point I was endeavouring to make was the efficiency of our School as a teaching instrument.

2822. You see we should have to consider what the numbers in Belfast were, and so on. However, we will consider later as to inserting that.

2823. LORD CHIEF BARON.—Are you considering the honours and prizes obtained by members of your School as compared with similar honours and prizes obtained by the Belfast College?—Quite so; it shows both our School and the Belfast Queen's College.

2824. CHAIRMAN.—But until we know what Belfast is?—When I drew up the table I was not aware at what precise stage you had arrived in your inquiry, and I did not think it necessary to bring in the other Queen's Colleges, because, practically, they do not come into the matter at all; they have hardly gained any prizes at all in the Royal University. We would draw particular attention to the fact that it is in Biology (the supposed battle-ground between religion and science), that our students have more especially distinguished themselves. Then I have an Appendix there which I have not yet put in.

2825. I think we may take it you have stated that?—Yes. Be it remembered further that these results are achieved with only half our students. The other half do not go up for the "Royal" at all, but take the licence of the conjoint Colleges. Although the "Royal" examinations are as a whole more difficult than those of the conjoint Colleges, it does not follow that all our best men go for the "Royal." On the contrary, some of our very ablest students are deterred by economic reasons from taking the Royal University course on account of the extra year it is considered to involve. The Belfast Queen's College send up more men to the "Royal" than we do.

2826. LORD CHIEF BARON.—That gives an opportunity of comparing?—Yes. Nearly 50 per cent. of our men take the Licence of the Conjoint Colleges, whereas the vast majority of the Belfast men go up to the Royal University. I have now, I think, given grounds for holding that the Catholic University Medical School is a success according to the standards available in such cases. The question now arises—to what circumstances is success achieved under such unfavourable circumstances attributable. More especially worthy of examination does the question become, when we reflect that attempts on the part of the State to popularise technical and scientific education amongst the Catholic population of Ireland have not hitherto been attended with much success—witness the career of the Royal College of Science before it was taken over by the Department of Agriculture, and that of the Queen's Colleges in Cork and Galway. These attempts, though backed by State endowments, have failed to attract the Catholic population to the extent that was hoped for. Our School, though devoid of such endowment, has been pre-eminently successful in that respect. Why? Various explanations have been put forward by those, who for one reason or another look upon our success with disfavour. One is that we have so large a representation on the Examining Board of the Royal University that we are able to give undue support to our students—to warp the examinations and render them unfair in the interests of our candidates. That was the view held by the late Dr. McKeown, and put forward by him with much ingenuity and persistence before the Robertson Commission. Another explanation that has been put forward is that students are compelled against their will to come to our School, because the popular bodies, in whose hands the election of dispensary doctors is vested under the Local Government Act of 1898, will appoint only men from our School. Dr. McKeown's explanation was completely refuted in the evidence of our late Registrar, Dr. Birmingham, before the Robertson Commission. Since then the very plan suggested by Dr. McKeown, viz.: the employment of extern examiners has been adopted and dropped again without substantial alteration of the result.

2827. CHAIRMAN.—For how long did they try it?—I think for three or four years—I do not recollect whether it was three or four.

2828. Why did you drop it?—That I do not know. The Senate dropped it, and I am not a member of the Senate. I do not know what reasons actuated them in dropping it. They gave it a trial for three or four years. At present we have two Queen's College Examiners to one of ours on the Boards of Anatomy, Physiology, Chemistry, Medicine, Surgery and Pathology. With regard to the second explanation, we would point out that the increase in the number of our students ante-dates the Local Government Bill of 1898 by many years. So far back as 1887 or 1888 our competition had already become so severe as to cause two of the Medical Schools then existing in Dublin—the Carmichael and the Ledwich—to close their doors. The cause which we suggest as the real one is that, whereas other such institutions in Ireland have been more or less out of touch with their environment, our School harmonises with the needs, aspirations and ideals of the Irish Catholic population. Its teachers are looked upon with confidence by clergy and laity alike. Although we have been since our foundation more or less under episcopal authority, that authority has never once interfered with, or sought to exercise any control over our teaching. Starting from the pre-supposition that there can be no real conflict between religious and scientific truth, we, in our capacity as teachers and investigators know that we have the fullest liberty

* The witness put in a list of scientific publications by members of the Teaching Staff of the School.

† The tables referred to showed the number of students at the C. U. School of Medicine each year from 1901, as compared with those attending the other Medical Schools in Ireland.

to teach the ascertained facts and well-grounded theories of our respective departments of knowledge. It may here be noted that in actual practice the points of contact between Catholic dogma and science teaching are in reality few and far between. The tendency of a certain school of thought is to make them appear as numerous and friction-producing as possible. Moreover, the history and the vicissitudes of speculative theories show that the fanatical zeal with which they are forced upon the acceptance of the public has, too often for its object, not so much the establishment of scientific truth as the overthrow of religious conviction. The intellectual danger so produced—a real one for shallow and half-instructed minds—is not incurred by students at our Medical School. In such a School as ours there will be as a matter of course a sympathy between teacher and student, which removes any possible misconception from the student's mind when the teacher has to enter upon speculative questions, and should an occasion arise for consultation with reference to the bearing on religion or the philosophic drift of such speculative questions, the student is satisfied that the Professor can enter into his point of view more fully and freely than if a difference of religion existed between them. As a lay Catholic I can say, that in my opinion the whole strength of the case for higher Catholic education lies in this community of feeling, and the case is rendered all the stronger by the anti-Catholic prejudice which has more or less characterised the institutions hitherto set up by Government for the higher education of the people of Ireland. In a word, we claim to be an association of Catholic teachers and scientists, working in the midst of a Catholic population, providing that population with a scientific training, and only awaiting the fuller development of our material resources in order to engage in original research ourselves, and to place our pupils in the position of being able to do the same. The Catholic Celtic population of Ireland has, we consider, a marked intellectual bent—a leaning towards the professional as distinguished from the purely commercial mode of life. This tends to attract an unusually large proportion of them towards the medical profession. The occupants of the scientific Chairs at our school can also bear testimony to the eagerness with which many of our students acquire the higher parts of our respective subjects. The proof of this lies in the several Travelling Scholarships and Studentships which they have gained at the Royal University, and of which a list is appended. Under existing circumstances all we can do is to lead those enthusiastic students to the threshold of original research. Owing to the economic conditions we can, at present, do no more. The extraordinary and unheard of condition of things in Ireland is that we have at the Royal University a splendid collection of instruments, apparatus and laboratories, which may not be used at all for teaching, and, for research, only by very few persons and under very special conditions, whilst our Medical School, which is the only institution in a position to afford the Catholic population of Ireland the scientific teaching and opportunities for original work that are so badly needed, has to labour in a state of overcrowding, impoverishment and almost dilapidation. We would point out, moreover, that we have ever shown ourselves alive—more so in fact, I may say, than our competitors—to the most recent developments of Medical Science. We were the first Medical School in Ireland to create (in 1891) a separate Chair of Pathology and Bacteriology and a Public Health Laboratory; and it is largely owing to the exertions of our Professor of Hygiene that the General Medical Council has been brought to recognise the importance of lectures on Sanitary Science as part of the medical curriculum. To sum up, we consider that from the number of our students, the success with which we teach them, the personality of our staff, and the sympathetic relation in which we stand to the Catholic population of Ireland, our School is likely to prove one of the most attractive and promising features of any new College that may be founded in pursuance of your recommendations. Should it be objected that the existence of two Medical Schools in the same city and connected with the same University is anomalous, we would direct attention to the fact that the Executive Commission which a few years ago dealt with the Scottish Universities, in its final re-

port (1900) maintained the existence of the Edinburgh Extra-Mural Schools, although no question of dual colleges or of religious atmosphere entered into their purview, and they did so on the ground that the additional facilities afforded by rival medical schools tended to the advancement of education. For the teaching of the average student, moreover, classes of moderate dimensions are most appropriate. He has a better chance of securing his fair share of attention from professor or demonstrator when the classes do not exceed certain dimensions, and we think that the claims of the ordinary student should be paramount. We are of opinion that the size of the classes that would be created by fusion of the two largest Medical Schools in Ireland would be unwieldy and unfavourable to the teaching of the average student. We think, moreover, that rivalry between Medical Schools, not so much in the mere passing of examinations as in the competition for special prizes, such as Research Fellowships, Travelling Scholarships, and the like is healthy, deserves to be encouraged, and tends to increase the quantity and quality of their intellectual output. If it be objected that the existence of two Medical Schools involves the duplication of scientific apparatus, we reply that in a country like Ireland, which has so long suffered from a dearth of such equipment, the provision of an abundance of scientific resources is a commendable measure. Moreover, the duplication is already an accomplished fact, which cannot now be undone. The Royal University possesses a splendid collection of apparatus suitable for teaching and research, which has been provided at a cost of a large sum of public money, and which would go a long way, in conjunction with the material already in our possession, towards the complete equipment of a separate Medical School for any new College to be founded in Dublin. In this connection we may state that our stock of scientific apparatus has quite recently been greatly enriched through the bequest to us by the late Dr. Molloy of his large collection of physical instruments. It will thus be seen that the continuance of our Medical School as a separate entity need not involve any large expenditure of public money. What we really need is a better site, better buildings, commodious lecture halls and laboratories well adapted to their purpose. These once provided, we feel sure that our separate existence cannot fail to be of lasting benefit by the healthy rivalry and keen competition which is certain to spring up between it and the Medical School of Trinity College; and that the career of usefulness which has been ours in the past will be continued and extended in the future.

2829. You say the Royal University has a large quantity of apparatus and every facility for teaching and for research. Is that made any use of at all at present?—No.

2830. It is merely kept locked up?—It is merely kept locked up. A few men have access to it. One of the Fellows, Professor M'Clelland, goes there, and does capital work upon radium. The Curator, Dr. Adeney, the gentleman who has charge of the apparatus, also does much original work himself, but over and above that, so far as I am aware, no work whatever is permitted to be done there.

2831. Is it scientific apparatus of a general character?—Yes, physical, chemical, and bacteriological.

2832. Both physical and physiological?—Yes.

2833. And it is not availed of?—It is only used twice or three times a year for the purposes of examinations.

2834. And in your view this apparatus would be available for the College?—It would be available for the new College.

2835. LORD CHIEF BARON.—Just one or two questions. With regard to this scientific apparatus, what would be the cost of efficient apparatus for your school, roughly?—I am afraid I could not give a figure.

2836. Give it as near as you can?—I do not think my mandate carries me that far; it is a subject I have not thought about.

2837. You come here for the purpose of supporting the view that your school should not, under any arrangement that we suggest, be amalgamated with the Medical School of Trinity College?—That is absolutely so.

2838. Assume, now, that your School is part of another College which is affiliated to the University of Dublin. Have you considered what should be the

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relations between the University of Dublin and your School of Medicine? I will not ask you if you have not considered it?—I find it rather difficult to answer that. I certainly have considered the question, but I find it extremely difficult to crystallize in a few words the results of my consideration.

2839. It is a very important question for us here. Do you contemplate, for instance, that there should be University examinations, as distinct from College examinations, which would be undergone by all the students of both Colleges—that is, of the new College and of Trinity College—so that there would be an opportunity of testing the comparative merits of the students of the two Colleges?—Well, my idea rather was that each College should have its own standard, there being some mechanism by which the standard should not fall below a certain level, but that standard once maintained, my idea was that each College should hold its examinations separately. I thought that there should be Prizes, Research Fellowships, Travelling Scholarships, and so on, which might be competed for in common by the students of the two Colleges.

2840. Of course that would be at the University examinations?—That would be at the University examination as distinct from the Collegiate one.

2841. Do you think that competition between students of two schools as a general rule is likely to be attended with advantage?—I do not think competition between average students for what I might call ordinary exhibitions and prizes is really a thing to be cultivated.

2842. I am not speaking of small matters at all. Take the Degree Examination—do you think there would be any advantage in competition in it between the students of the two Colleges?—No; I rather lean to graduation out of one College by means of examinations held within the walls of that College.

2843. Sir THOMAS RALEIGH.—Is your College open to Protestant students?—Oh, yes, and we have had a good many. Some of the most distinguished of our students have been Protestants. Curiously enough, several daughters of Protestant clergymen have flocked to our school before Trinity College opened its doors to them.

2844. Have you ever had a Protestant teacher?—Oh, yes, we have had a succession of them. The Chair of Experimental Physics has been occupied by three Protestants in succession.

2845. CHAIRMAN.—Supposing the Protestant Professors became more numerous than the Roman Catholics, would that be more satisfactory to you?—Well, to me, personally, it would certainly not be satisfactory. It would depend, of course, very largely upon the exact type of Protestant Professors they were.

2846. It would not be considered safe would it?—What I tried to bring out in the Report was that a certain sort of intellectual sympathy is the keynote of our School, and if the majority of the Professors were Protestants I rather think that that sympathy would no longer continue to characterise it.

2847. It was because you brought that out that I supposed your answer would be no?—Yes. However, my personal experience of our Protestant teachers has always been favourable; I have never known them to interfere with the religious beliefs of the students.

2848. LORD CHIEF BARON.—You have never known any difficulty to arise by reason of investigation not being allowed to go beyond a certain point?—Oh, no, not at all.

2849. Now, are you aware of this? There was a great deal of evidence given before us upon the doctrines of the Catholic Church; are you aware that according to the doctrines of the Catholic Church investigation can go to any length whatever?—Of course I am.

2850. And that the only matter that is interfered with is teaching as distinct from investigation?—What is interfered with, as I understand, is the drawing of very large speculative deductions, the foundation of a sort of inverted cone of theory and speculation upon a relatively small basis of observed fact, and then the utilisation of that for the purpose of upsetting the religious convictions of students and young, half-educated people who are not clever enough to see the difference between fact and inference.

2851. They do, I believe, prohibit the teaching of doctrines contrary to revealed religion?—Certainly.

2852. But they do not interfere with investigation, no matter to what length it may be carried?—No, be-

cause the facts proved by investigation cannot possibly conflict with religious truth; you cannot have one form of truth conflicting with another.

2853. You have been Professor of Biology, have you not?—I have taken a very deep interest in Biology for many years. Originally my special subject was Cryptogamic Botany, but, as a matter of fact, the subjects of my Professorship are Bacteriology and Pathology.

2854. How many years have you been engaged in the study of those subjects?—Ever since I was twenty years of age.

2855. And how long ago is that?—Twenty-one years ago.

2856. During those twenty-one years have you ever found the slightest interference with your teaching by any Catholic doctrine?—Not the slightest—in fact I never came in contact with Catholic dogma.

2857. Sir ARTHUR RÜCKER.—First with regard to the apparatus in the possession of the Royal University—that, you say, is used for examination purposes?—Yes.

2858. How many candidates are examined in an examination at the same time—do you know at all?—It depends very much upon the grade of the examination; the lower examinations, the earlier examinations, are attended by a very large number of students, but they get gradually weeded out as they go higher, until finally, at the Medical Studentship, which is the equivalent of the Medical Research Fellowship in English Colleges, there are only one or two.

2859. Take Physics; how many candidates would there be in the Intermediate?—You mean in its homologue in the Royal?

2860. Yes?—I suppose there would be twenty or thirty at a time, but I really could not be sure; it is rather outside my department.

2861. Of course, if the University grew at all the number would probably increase?—Well, presumably if the number of students presenting themselves for the examination increased I take it a larger number would have to be examined, but on the other hand it is not necessary to take all the students who are up for examination contemporaneously—the examination can be spread over a number of days.

2862. That is so everywhere, of course. But now, if for the purpose of carrying on its work as an educational institution the School was dependent upon this apparatus for its laboratory work, would it be convenient to take out of the laboratory, for the number of days required for examination purposes, the apparatus necessary for twenty students?—I think so. I rather thought it was done in the English Universities.

2863. It is not done in London, which is the nearest analogy to your case. We have a large quantity of apparatus, which is used for the purposes of examination only?—But I did not quite understand that it was proposed to found a new College on the lines of the London University, nor that those lines were unanimously admitted to be the best.

2864. I am speaking of the London University as a University, and when we examine the students in our own laboratory we have to provide a separate set of apparatus?—No doubt if a new College was set up for that purpose some funds would be available, or would be found, for such provision. I think that is extremely probable, but until I know to what extent the apparatus is duplicated in the Royal University—how many sets of each sort we have—I could not say to what extent that might be necessary.

2865. CHAIRMAN.—Have you considered whether the apparatus of the Royal College of Science would be available for your staff?—The Royal College of Science has now passed into the domain of the Department of Agriculture, and by so doing has passed outside our scope.

2866. But supposing arrangements were made that the apparatus and equipment of that College were made available for your School, and for any other College which might be established, would not that be useful?—I have no doubt it would.

2867. And would not that be a feasible arrangement?—As regards its feasibility I prefer to express no opinion whatever.

2868. Sir ARTHUR RÜCKER.—Now to come back to the relations between the University and the College, I understand you to say that you think there ought to be a College degree and that the College students ought to be examined by the College?—Quite so.

2869. For that would you allow the teachers of the different Colleges in the University to share in the examination of each College, or would you have teachers in each College examining their own students only?—That is a question the answer to which would have to be carefully thought out. On the whole I think that a man ought to be examined by his teachers, but that there ought always to be present, and participating in the examination, an external man, an independent outside authority. Whether that outside authority should be drawn from the other College or from totally outside sources is a thing that I have not thought out.

2870. But you would admit an external examiner of some sort?—Most decidedly.

2871. Now, with regard to the teaching in the College, would you allow the University any share whatever in deciding upon that?—Do you refer to the standard of the teaching?

2872. No; to the actual courses. We will take the courses of study the students have to go through; attending certain lectures. Would you give the University any share in deciding what those courses should be?—I think it is important that each individual College should, have, as far as possible, its own personality preserved to it, and that that should be given as much effect to as possible, but I would not deny to the University some control over the arrangement and scope of the courses.

2873. Would you be satisfied with the arrangement that the College should submit its courses of study to the University, and that they should have to be approved before they counted for a degree?—Yes; I think some sort of Board of Studies should be formed.

2874. By the University?—By the University.

2875. And consisting of representatives of the different Colleges, assuming there to be more than one?—I rather think so; yes; I think I should be in favour of that.

2876. Then, with regard to the teachers, would you propose that the College alone should appoint teachers, or that the University should have any share in recognising teachers who exercised University functions?—I think if a teacher exercised University functions certainly the University should have some voice in his appointment, but the College teachers I think should be appointed by the College itself.

2877. You distinguish between the University function and the College function of the teacher. If he is giving courses approved by the University how would you regard that?—I am afraid you are asking me things which I have not fully thought out, and with reference to which I have no mandate.

2878. Assuming for a moment that there are but two Colleges in the University of Dublin, you do not think the problem of the exact relationship of those Colleges to each other and the University has been thought out?—It has not been thought out by me. Had I known that you would have expected me to exercise a certain constructive faculty in this matter, I should have endeavoured to put my thoughts together in a more satisfactory way; but what I really came here to do, as representing the Medical School, is to raise our voice against being amalgamated with the Trinity College Medical School, and I am not sent here to precisely say anything else.

Sir ARTHUR RÜCKER.—I did not want to try to wring any evidence from you, but merely to know whether you had any to offer on the subject.

2879. Dr. DOUGLAS HYDE.—I take it that the Cecilia-street Medical School would not necessarily object to be incorporated in another University. Supposing that a University were established with what is called a Catholic atmosphere in Dublin, the Cecilia-street Medical School would not object to be incorporated in that?—Certainly not.

2880. Or supposing that a Second College were established in the University of Dublin, with this same Catholic atmosphere, I take it that Cecilia-street Medical School would not object to be incorporated in that either?—Certainly not.

2881. You only object to being incorporated in the University of Dublin as long as that University is a University containing only a single College?—We do not want to have our individuality sunk; we regard ourselves as a rather special, and, if I may say so, a rather favourable, product of certain circumstances, and we wish to be allowed to continue to do our work in our own way.

2882. CHAIRMAN.—To be allowed to live?—To be

allowed to live, and to conduct Medical instruction in the manner in which we understand it should be conducted.

2883. LORD CHIEF BARON.—And to develop along your own lines?—Yes; to use an expression which I believe is trite now—to work out our own intellectual salvation.

2884. CHAIRMAN.—I hope you will arrive at it?—We have certainly been hoping a long time now, but they say hope deferred maketh the heart sick, and our hearts are getting very sick.

2885. Dr. DOUGLAS HYDE.—Dr. O'Sullivan gave us some interesting evidence to the effect that Medical students turned out by the Dublin University cannot get places under the Poor Law with comfort or ease—in fact, that they do not get such places at all. That, I think, does not apply to the Cecilia Medical Students, does it?—Oh, no; the pendulum has certainly swung round now in our direction with regard to these popular appointments.

2886. And, no doubt, the knowledge that a particular student has been turned out by Cecilia-street is distinctly in his favour when the question of an appointment comes up?—Yes, certainly, that is the case now; but for a long time it was very much against him; such students found it almost impossible to get appointments. That was the case when I was a student myself.

2887. Do you mean to say that in the last twenty years it was nearly impossible for a Cecilia-street student to get such appointments?—Within the last twenty years a Catholic doctor could not get an appointment under the South Dublin Union, and he could not get a hospital appointment in Dublin; save for the Mater and St. Vincent's all the leading Dublin hospitals closed their doors to Catholic doctors; they could not get in.

2888. In the College of Physicians is it the same?—In the College of Physicians it is the same. Catholic doctors, myself included, have been pilled or black-balled again and again by the Protestant and Trinity College "ring" which dominates the place.

2889. I wanted to ask you this. The Medical student who graduates from Cecilia-street has a very real advantage in graduating from it, because he is open for public appointments which the Trinity College student is not open to, or does not get; is not that so?—There is no doubt whatever that the fact that a man comes from Cecilia-street is very much in his favour at the present time in all parts of Ireland, except, perhaps, the North-East, and there, I think, the Belfast College men would probably have sway.

2890. If the University question were settled tomorrow, and the ban were taken off Trinity College, to use another trite phrase, would not the Cecilia-street School suffer then from having to compete with medical men from other institutions who would then get places equally with their own students?—I do not think we rely for one moment on any such adventitious support as the public voice can give us; we are quite prepared to stand upon our own merits, the merits of our degrees and examinations; we are quite prepared to keep up the standard of the Royal University, which we believe to be a higher standard than that of Trinity College; and we do not ask for any support whatever from the country merely on the ground of our coming from a certain educational establishment.

2891. Then you would not think that the Cecilia-street Medical School would have a claim upon the State for compensation for what would be an undoubted loss to them?—Well, I am bound to say that although I did entertain a somewhat high idea of the claims we had upon the State, I did not think we could base one precisely upon that ground; but I am very much obliged for the suggestion, I may say.

2892. Then, in regard to your teaching, I think the Chief Baron asked you whether you ever at any time, or any of the other Professors of the Cecilia-street School of Medicine, came in contact with, shall we say, Catholic dogma, in a way to harass or hinder your teaching?—I have been first a student and afterwards a Professor in the Catholic University School of Medicine—I have been connected with that School since the year 1882—and I have never heard of such a case.

2893. Could you teach Darwinism if you so desired?—You could teach Darwinism certainly; that is a capital working hypothesis, and if you felt convinced of its truth, or considered it a good hypothesis, there is nothing to prevent your teaching it.

LONDON.

Nov. 7, 1906.

E. J. McWeeney,
Esq., M.A.,
M.D. (R.U.I.),
F.R.C.P.L.

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2894. Have you ever considered, or observed, that Irishmen have always distinguished themselves in Medicine? I was cataloguing Sir John Gilbert's books the other day, and I found from that that various medical books exist written by Irishmen in Latin and in other languages in various countries all over the world—in Poland, in Austria, and so on—and it struck me as an exemplification of the fact that the Irishman has a great tendency to gravitate towards the Medical profession?—I think so; I think they have a great leaning towards it.

Dr. DOUGLAS HYDE.—I found the same thing in America, where no less than five Dr. O'Sullivan's came to call upon me in one small town I was in.

2895. Dr. COFFEY.—Your experience of the connection of Colleges with a University has been mainly derived from your connection with the Royal University, has it not?—It has altogether.

2896. And in the Royal University the Colleges are separated by long distances; they are scattered through the provinces?—Yes.

2897. And there are difficulties in connection with the working of such Colleges in a common University?—Yes.

2898. If two Colleges in Dublin were joined in one University—the University of Dublin—do you think the difficulties would be diminished?—I really think they would.

2899. You think that the Federal system would be less objectionable in that direction than in the direction of Colleges scattered through the country at large?—I think it is more difficult to buckle together entities which are far apart than those which are close together.

2900. In connection with the question which the Chief Baron asked you about the University examinations, I think you said you had not considered the matter very fully—you had no scheme before you, in other words?—Yes.

2901. But, as a matter of fact, if you had two such Colleges working in the University of Dublin, do you think that there would be greater or less difficulty in conducting the Medical examinations by the University than in the case of the Royal University conducting its Medical examinations over all the Colleges connected with it?—I should think there would be less.

2902. And that a scheme which would permit the use of University examinations in such University might be quite a workable one?—I do not see why a workable scheme should not be constructed. The only thing is that I am not able at present on the spur of the moment to lay one before the Commission. I did not expect to be asked about it.

2903. The only other question I wish to ask you is this. You say that (as we know) you have been an extensive worker in Pathology. Have you in the course of your teaching ever found any difficulty in utilising the arguments for the evolution of forms in connection with any branch of your subject in which it entered into the subject?—I have never felt the slightest scruple in making use of every argument that makes for evolution, but at the same time I do not exactly approach the doctrine of evolution as being a very thoroughly convinced evolutionist myself. I passed through a stage of very great belief in evolution, and now my ideas have relapsed into a more fluid condition.

2904. Mr. KELLEHER.—Just one question. You said that of the number of students at your School only about half go up to the Royal University?—The number was only about 40 per cent. a few years ago, but now we are sending up about 50 per cent.

2905. That is for the Royal University?—Yes.

2906. If there were a second College, either in Dublin University or in the Royal University, the Medical course would be just as severe and the examinations as difficult as in the Royal University at present?—The Medical part of the examination would undoubtedly be just as difficult as at present; but I think that a drawback of the Royal University, which has hitherto kept a number of men from coming into it, could be avoided under a new system, and that drawback is the first University examination in Arts. I think that could be made less of a stumbling block than it is at present.

2907. But, of course, you would have an Arts examination in the new College?—Oh, yes. For instance, we might adopt your Trinity College system. We might allow the Arts and Medicine courses to run contemporaneously, and we might do as you do in

Trinity—we might give medical students certain facilities for passing the Arts examination. The Royal University affords no facilities whatever to its medical students. The first Arts examination is made as difficult for them as for the non-medical students.

2908. Do you think that if a new College were established all your students would go in for the degrees of that College? Would not a large number go up instead for the Licence of the Conjoint Board?—I am afraid I am not prepared to accept that proposition. I am inclined to think that a great many of our men who now go up for the Joint Colleges would go up for the new Degree from the fact of its novelty, and from the fact that they would wish to distinguish themselves.

2909. As to your desire to develop your own genius along your own special lines, I suppose that could be most easily affected if as little outside interference existed as possible?—Yes.

2910. And, therefore, it is rather in a College with University powers that that development would most readily take place?—Yes, I go with you there—I quite think so; I think it ought to be separate. My ideal of a settlement for us would be a separate University altogether, but if that cannot be granted then let our Medical School at any rate not have its individuality merged in another Institution.

2911. If that could not be granted immediately, do you think that, still remaining an ideal, it would remain something, at the same time, which would be worked for?—I do not really know; I could not prophesy as to that. We should have to see how the new system worked. Of course, we know the tendency for Colleges that have been buckled together in one University system, such as in the case of Manchester and Liverpool, is to come apart.

2912. LORD CHIEF BARON.—When they are in different localities?—Quite so: it would apply to Belfast and Cork rather than to our College and the Dublin University.

2913. Mr. KELLEHER.—But if the two Colleges were in Dublin, and the differences between the two Colleges were religious differences, do you not think that that would tend to drive the Colleges apart—that each would resent the interference of the other in its arrangement of courses?—I do not really think so; I honestly and with all my heart consider that the very first step towards the non-accentuation of religious differences in Ireland would be the spread of higher education amongst the Catholics and the satisfaction of their ideas. I believe that with the spread of Higher Education you would get much less religious antagonism than you have at present.

2914. If you had the two Colleges, each practically, but not altogether, autonomous, do you not think that the theoretical lack of complete self-government would act as an inducement to some who wish to have a freer spirit, to desire complete power of granting their own degrees—complete power of full development along their own lines, in fact?—I can only go so far as to say that it might.

2915. You have suggested that the only connection between these two colleges would be practically by a system of what might be called external examiners?—Well, I do not know that I quite suggest that that would be the only connection; I fancy there would be a common Board of Studies or a Common Board of some kind—a Board of Studies in the first instance, a Caput, a Senate, or whatever you like to call it.

2916. But there would be separate medical schools, for example?—Oh, there would be separate medical schools; that is certainly my idea.

2917. And I suppose separate engineering schools?—Well, you see we do not possess an engineering school of our own growth, and you do in Trinity College. It is quite possible we might come into your engineering school, but I do not know exactly how it would be worked out.

2918. But if your engineering students could come into our engineering school, does it not seem possible also that your medical students might come into our medical school?—Well, it would if we had no medical school of our own, in the same way that we have no engineering school of our own; but the existence of a successful medical school on our side, I think, does away with that possibility.

2919. But supposing your men, instead of becoming Cecilia-street medical men in the Royal University,

Dublin, became Cecilia-street medical men in Trinity College, Dublin, would not that enable you to bring your own atmosphere with you?—Cecilia-street men in Trinity College?

2920. Yes?—By that you mean two separate medical schools in one College?

2921. No, one medical school—two separate blocks of buildings if you like?—I do not think that would work very well, for several reasons. I take it the professors would have to have co-ordinate authority; would not that be the idea?

2922. That would be matter for subsequent arrangement?—Then you would have no head; you would have two equal and opposite forces, perhaps, pulling in opposite directions. You might have some friction between the different types of men who would be brought together.

Mr. KELLEHER.—I would pass from that—I do not wish to go into details. That is all I have to ask.

2923. CHAIRMAN.—I think I am right in assuming that you come here rather to ask for independence for your school than to express any opinion as between a College in the Royal University and a College in the University of Dublin?—That is so.

2924. You saw, I daresay, a very remarkable letter which was published by your distinguished colleague, Professor Molloy, shortly before his death?—Curiously enough, I have not seen it.

2925. You have not seen it?—No.

CHAIRMAN.—Then I will not ask you about it. We are very much obliged to you.

The witness withdrew.

After a short adjournment,

WILLIAM MAGENNIS, Esq., M.A., B.L., F.R.U.I. Representative of the Catholic Graduates' and Under-graduates' Association, called in and examined.

2926. CHAIRMAN.—You have come before us, I think, representing the Catholic Graduates and Under-graduates?—Yes.

2927. Who have formed themselves into an Association?—Yes.

2928. Do they consist of Graduates and Under-graduates of Trinity College, Dublin?—They are of all Universities, but chiefly of the Royal University.

2929. I think I gather from your statement that the rules of your Association debar you from declaring in favour of any of the three forms of settlement which have been suggested, but enable you to declare against mixed education?—They enable us to declare against any settlement which, according to the Catholic leaders of opinion, would not secure us educational equality; but we are—though as an Association bound not to advocate any one settlement—quite free as individuals to express our preferences.

2930. And do you come before us to express a preference?—I prefer, if you will permit me, to state the views about which we are absolutely unanimous.

2931. As I understand, the main objection of your Association is to mixed education; you say: "We desire to add that the Irish people are in the main devoted to denominational education; and that a mixed system of higher education is as unacceptable to our co-religionists in this country as the mixed system in elementary education which they have so long condemned and resisted"?—Well, the object, if I may explain it, of having that put in was to leave us free to point out to this Commission that not Catholics alone, but all our fellow-countrymen, Presbyterians and Episcopalian Protestants, are alike strong upon having what is in effect denominationalism: and we wished to have the opportunity of pointing out that we do not demand a sectarian university—that what we mean by denominationalism here is denominationalism in the sense in which we contend that it exists in Trinity College, Dublin, and its University.

2932. I suppose by denominationalism you mean this—the institution of Colleges which shall be practically under the control of the denomination in question?—Quite so.

2933. Even if you abolished tests for students and professors, you would still wish that the predominance of the professors should be of the religion in question?—As the Lord Chief Baron expressed it in his evidence before the Robertson Commission, there should be a tinge of Catholicism from the beginning—a distinct flavour.

2934. And any system of election of professors which might eventually do away with that tinge would not be acceptable?—I think that only in regard to some of the Chairs which might be connected with private endowment it need be thought absolutely necessary to consider the religion of the candidate.

2935. Yes, but supposing you had a College which was so constituted that there were no tests in it, either for the professorships or for the students, and that it might, although originally started with Catholic professors, ultimately become otherwise owing to a predominance of Protestants; that would not be satisfactory, would it?—We are prepared to take the risk of that; and, as a matter of fact, we have suffi-

cient faith in our own people, and in their capacities, to believe that, if it were given a trend in that direction, it would continue along that line.

2936. You would not object to a College the constitution of which might become entirely Protestant?—We would not demand any legal restriction.

2937. But would you not demand a predominance of Catholics on the Governing Body?—I think that in the commencement we should.

2938. It comes to this—if you started a College with a predominance of Catholics in the Governing Body and in the Professoriate, you would let it run its course?—Quite so, but I should like to know what its character would be if such a thing is to be brought into being.

2939. With regard to Trinity College, I think you are of opinion that it has been a failure?—Yes, from the point of view of the nation. We are prepared to admit that as a School of Mathematics and Classics it has done excellently well, and that in those respects it has served well the Episcopalian portion of our population, but we complain that in many respects, as an educational body, it does not serve the needs of the country; it is not satisfactory, and should not be regarded as satisfactory, to the Episcopalians themselves, and I propose, if I am permitted, to put before you a few points which have been made on behalf of Trinity College itself, which will corroborate what I have said.

2940. Are you referring to the Report of the Robertson Commission?—No, to the Appendix to the first Report of this Commission.

2941. You may assume that all that is within our knowledge?—But I thought it might bring out the fact that our criticisms are not dictated by religious animosity but are dictated by a desire for educational reform.

2942. You may refer us to the passages you speak of, but I do not think it is necessary that you should read them, because I need not tell you that we have already considered them very fully?—With regard to our charge that it has not provided for economic and social studies, I would draw your special attention to the complaint of Professor Bastable, who is an eminent economist. It occurs in his evidence, at page 41.*

2943. I think you need not trouble to read any of the passages, because you may assume that we are familiar with those documents which we ourselves have put into our Report?—As regards the non-provision of a School of Agriculture, which is really a detail of this complaint as to the insufficient provision for economic and social studies for the development of Ireland, we fail to find in the Statement put forward on behalf of Trinity College itself any reference to a Professor, or a School, of Agriculture. I am myself aware that some time in this year a man in County Meath—I believe his name is Barnes—was appointed Professor of Agriculture. He was a valuer to the Land Commission, and I only hope, for the sake of Irish Agriculture, that he may succeed in making his pupils bring up their land to the value which he used to place upon land.

2944. Is it not a fact that a Professor of Applied Chemistry was appointed in 1894?—Yes.

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* Appendix to First Report (Cd. 3176), 1906, page 41.

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2945. And that part of his duty was to teach Agricultural Chemistry?—Has he done so?

2946. I thought he had?—Of course what we understand by a School of Agriculture is something different from that. Our charge extends not merely to that School, but to others.

CHAIRMAN.—I believe it to be admitted that there is no School of Agriculture in the College. Perhaps Mr. Kelleher will be able to tell us.

MR. KELLEHER.—I do not know. You will find, I believe, that a Professor was appointed this year, and that there is a School of Agriculture at present working now. I do not like to say these things off-hand, but I believe that is so.

LORD CHIEF BARON.—A sum of money was given by Mr. Ainsworth for that purpose, was there not?

2947. MR. KELLEHER.—I do not know; I got a programme last week containing an announcement of the hours of the lectures in the School of Agriculture—

(Witness).—If I may do so, I should like to press the point that in the Return showing the details of expenditure and so on, there is no mention of such a thing.

2948. CHAIRMAN.—It was only established this year?—Quite so, but the University has been a long time in existence.

2949. But Schools of Agriculture were not thought of much in the Middle Ages, you know?—No doubt, but Trinity is a little too mediaeval. I think a little more interest might have been displayed at an earlier period of its history.

2950. The tendency, if late, is better than none, is it not?—Yes.

2951. Then you say there is a lack of organised faculties?—Yes,* and there is no School of Education.

2952. You know there is a Professor of Education?—Yes, and he admits here that he has nothing to report, because "the School is at present in its infancy."†

2953. But he does report something?—It is a report rather of what he hopes to accomplish than of what he has actually done. We believe that education in this country is in a very backward condition, largely because of the University question. We should like to have all the teachers in primary schools brought into connection with higher education, so that in those schools all would be in intimate contact with men who had received a University education—if possible we should like them to be graduates. And with regard to secondary education, as we have no training colleges of any sort, we think it is a very serious handicap to the development and expansion of the country. Now, with regard to the argument usually advanced against our claims in connection with Higher Education, that the country is a poor country, and that the majority of the poor are Catholic, and that on that account we have not such a strong claim to higher educational facilities as the proportion of our population would seem to imply, our contention is, looking round at all the other Universities, and at what in other countries these have done for their people, that though the son of the labourer need not receive a University education, he must receive the benefits of there being a proper University system in existence in the country. We see, for instance, in Austria, in Germany, and in Belgium the development of industries. We see the raising of the national life because of the provision made for education as a national concern. We think, therefore that the lack of a School of Education, even in the College which serves what is only one-eighth of the population, the Episcopalian Protestant population, is a serious defect, and we contend that unless our grievances in connection with Higher Education are remedied we shall continue to have inferior secondary schools—not absolutely inferior, but not so excellent as we conceive they might be made.

2954. Then you wish to say something about the Fellowship system, do you not?—Yes; I may say we are heartily in accord with those proposals put forward by the Reform Party in Trinity College. The idea that a man, merely because he has scored the highest number of marks in a competition, should become a Professor for ever and for ever is not defensible upon educational grounds. He becomes a Fellow, and in course of time develops into a Professor—there are many such men, of course, who make excellent Fellows and Professors. We object to the system, not to the individual. We notice, by the way, that if we re-

organise—properly re-organise—the Faculties, Divinity being a Faculty, there shall be on the Governing Body, either at the beginning or, ultimately, a gentleman who is there because of his religion. Furthermore, if it be, as I think it ought to be, the case in a College that the capacity of a man to be a teacher must be taken into account in electing him to a Fellowship, there will be a very serious difficulty in regard to Catholic candidates. What has hampered very much our work in what is called the Royal University, is the fact that there is so much outside animosity—there is such a readiness, I may put it briefly, to allege corruption in the awarding of prizes. Now, if Catholics were obliged, or if there were no other alternative for them, but to go into a single College, as the Reforming party propose, then I think we should have watchful, not to say rancorous criticism upon all appointments to Fellowships. I think everyone must see that that would be very detrimental to education, and would certainly not bring about that feeling of good will and all the other tranquil conditions of life in Ireland which some of us would like to see instituted. We complain that Trinity College, though in name a residential institution, confers degrees without examination. The Robertson Commission made it a serious charge against the Institution which is called the Royal University, that it lowered the value of University Degrees by granting them without examination. Now, Trinity College does that, and has done so. It is true that the percentage is very small, but we believe it would be to the advantage of education if we had residential institutions, so that Degrees should not be conferred unless the candidates had attended lectures—that they should have contact with the living mind of the Professor in regard to the subjects in which they had studied. In connection with the system which Mr. Culverwell has explained to be the system of conducting the work in Trinity College, I should like to say that there seems to be a large amount of what is called "grinding" there and that in a single-College University, even though we had a Catholic Professor of Metaphysics, say, or of Ethics, yet the students would undoubtedly be tempted—in fact I should go further and say almost by the circumstances invited—to put themselves in the hands of grinders so as to succeed at the Common Examination, and those safeguards that are supposed to be provided by the fact of there being a Catholic Professor in that subject would be in effect done away with. We do not like, I may also add, the conception of Philosophy which provides for all its wants by a single Professor. It may be, of course, pressing the interpretation of words too far, but it occurs to me that the proposal of dual Chairs contemplates a Catholic Professor of Philosophy, and a Non-Catholic Professor of Philosophy, and our experience, in so far as University College is concerned, leads us to believe that this subject cannot be adequately dealt with by even three Professors. In University College, small as it is, and with its opportunities of useful work very much restricted, we have three. I need hardly add that the subject of Philosophy is in Catholic eyes a very important one, next, I think, to Theology; and in connection with Theology I should be glad to have an opportunity of adding that we agree thoroughly with what was said by the Protestant Synod in their recommendations as to the need for the presence in a University Institution of a Faculty of Theology. It is of great importance—in fact of vital importance—to us that our clergy should be thoroughly educated, that there should be no facility for higher education open to the laity from which they should be debarred. It is sometimes said, or language is used which implies, that the clergy are interested in our higher education, but that the laity are not interested in theirs. I must respectfully contend that this is not the case. We are, and we ought to be, quite anxious for the Divinity students to have the most ample opportunities for becoming cultured men. As regards the allegation that friction would arise if there were two Catholic Colleges in a Common University such as the University of Dublin, whereas there would be none in the single College, we think that *a fortiori* if the Catholics are obliged to go into Trinity College, though they do not wish to do so, the friction will be still more intensified.

2955. There has been very little friction, has there, between the Protestant and Catholic students in

* Appendix to First Report (Cd. 3176), 1906, pages 26, 28.

† Ibid. page 78.

Trinity College?—But these are very few in numbers, and, besides, these students go in under conditions under which they are, and I believe ought to be, held in very friendly feeling by the Protestants there.

2956. Do you not think that if two Colleges were established, one Catholic and the other Protestant, in immediate proximity to one another, there might be considerable friction?—I do not think so.

2957. Do you not think that to continue to keep up the religious distinction between the two Colleges would have a very different effect to what would be the case if both were merged in one?—As a matter of fact, I may put it this way—Trinity College *qua* Trinity College has not made these offers to us. On the contrary, they come from a minority within the College; but supposing, for the sake of argument, that they did come from Trinity College unanimously, the Catholics, for many reasons, which, if permitted, I might give, do not wish, and do not see their way, to accept those proposals—

CHAIRMAN.—You may assume that we are familiar with the correspondence which has taken place upon the resolution of Trinity College, forwarded originally to Cardinal Cullen and afterwards to Cardinal Logue. We know they have not seen their way to accept the proposals. You may take it that we are familiar with all the history.

2958. LORD CHIEF BARON.—But that represents the clergy and not the laity, which, I believe, is what you are here to speak about?—I think I have good grounds for saying that, even if the clergy did accept those things, the large body of the Catholic laity would not go into Trinity College.

2959. CHAIRMAN.—You consider that they may be taken as one and the same?—I think so; we take up perhaps a more advanced position than the clergy.

2960. You do not agree with the opinions presented by Mr. Synnott and Mr. Fottrell?—I do not. As a matter of fact, there were a great many assumptions made in support of their case. They appeal to the example of the University of Bonn. Now, in all the argument with regard to Trinity College in relation to the Catholics the matter has been viewed abstractly. It is a fallacy to which the academic mind, I may say, is peculiarly liable, to study a thing out of relation to all the facts of the concrete case.

2961. That is rather hard upon the academic mind, is it not?—I believe that that is a common fallacy, and that the academic mind often shows that tendency.

2962. LORD CHIEF BARON.—The highest class of mind?—This is the defect of the quality.

2963. CHAIRMAN.—The abstract principle carried to its extreme?—Quite so. I think if, as in matters of political philosophy, we look at the concrete circumstances there is much in the practice and in the traditions of Trinity College that must be taken into account in considering how the Catholic laity of Ireland must view the proposals—I may appear to be arguing in favour of one of these systems more than another. Our Association, in order to have a common basis of agreement, have sunk individual preferences, put them aside, and we advocate equality for Catholics—Most of the arguments of the Professors are based upon the fallacy to which I have referred—such as those of Mr. Gwynn, for instance. These arguments, to all intents and purposes, propose to penalise us because we are Catholics. It is not clericalism we contend, but Catholicism, that questions with regard to faith and morals can be authoritatively settled and dealt with only by our Bishops. What Burke in one of his speeches calls legislating according to fears and conjectures makes itself very prominent here. These gentlemen are afraid that if the Bishops of our Church were defeated upon some appeal they would withdraw all the laity from the College. That is not an argument against the two College scheme; it is an argument against the Catholic system, if it is an argument at all, but it is really prophecy. As a matter of fact, one is at liberty to prophecy on the other side as a retort to it—"I do not believe a case would ever arise or could ever arise." In any case, if we are not to be allowed to have educational facilities merely because that claim is reserved for our Bishops, it amounts to this, that because we are Catholics we are to be penalised. We follow the Bishops, but not, as is often contended, like dumb driven cattle. We are Catholics; we understand what Catholic principles are; we assent to them, and we assent to all that is involved in the recognition of our Bishops as authoritative judges on these matters.

We, therefore, I may say, resent strongly the allegation that a Catholic who is obedient to his Church is a man wanting in enlightenment, and that no one is to be regarded as an enlightened Catholic unless he displays some hostility to the system both of belief and discipline in his own Church. I have already dealt with the question in a small way as to taking into account the proportion of Catholics in the total population. I think that both men and women should have every opportunity for culture, especially those who are going into the teaching profession; and so long as there are not institutions of a University character to which Catholics can resort and have the opportunities when they have gone there of getting the education they need, we feel that we have a grievance that urgently calls for legislation. Of course, I have not developed the details of my argument, because I wish to spare your time; but there is just one point more, if I may be permitted to dwell upon it, with regard to the staff. It has been said that even if we had a College we could not provide a professorial staff. Trinity College provides itself with a staff by examination from its own Graduates. I believe we could do likewise. As a matter of fact, although it appear to be (we may call it so) tainted evidence as coming from one of the staff of University College, I think we may venture to claim that in that College we have as regards mathematics, pure and applied, as regards science, and as regards some other subjects, quite as good a staff as any College anywhere.

2964. Are you yourself connected with the College?—I am a professor in University College, and that is why I say this looks rather an inside and special claim. Perhaps you will allow me to quote my own experience. When I went to University College first the staff there was made up of quite a large number of men who had been distinguished men in the English Universities. These men are now dead; they have passed away, but their places have been taken by their pupils. Now, it seems to me that if, in the course of time, Graduates of Trinity College may become Professors in the College and in the University of Dublin, there is no reason why it should be contended that men who have been trained by Professors and who have sat under Professors who were quite as distinguished as those at Trinity College, should be regarded as unfit.

2965. What number of students have you at the University College of Dublin?—240, all told.

2966. You have a staff of Professors?—Yes.

2967. How many Professors have you?—I should say that the Professors are mostly the Fellows of the Royal University.

2968. And receive salaries as Fellows?—Quite so. I think there are fifteen Fellow Professors.

2969. Does not that College form a sort of nucleus which it would be possible to increase and develop?—In respect of the material institution, no; but apart from its material character, I should say—yes. At the same time I do not come here to claim that the settlement of the University question should be made by something which would appear to be a concession of privileges to the men at University College.

2970. You are rather speaking now as an individual than representing the body of graduates. There is one question I should like to ask about the College. It has existed, has it not, ever since the time of Cardinal Newman?—Not as the University College, but as what was called the Catholic University.

2971. It is now known as University College?—Yes.

2972. And is in close connection with the Royal University?—Very close—so much so that we have a hybrid system in the Royal University. The Royal University is nominally an examining body, but so far as regards University College, Dublin, it is really a teaching body.

2973. Its Fellowships are held by Professors in the College?—Yes, and only so long as they are Professors. As a matter of fact, I have the honour to be a Professor of Mental Science, and as a Catholic teacher of Mental Philosophy I am paid by the State.

2974. And you receive that payment as a Fellow of the Royal University?—A large proportion of it as Professor of the University College, and a small proportion of it as Examiner of the Royal University.

2975. Does not the existence of that College suggest a mode of solving the difficulty by increasing and im-

LONDON.

Nov. 7. 1906.

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proving that College rather than founding a new one ?—As a representative of the Association—

2976. I know that you are tongue-tied, but speak for yourself for a moment if you will, if I may suggest to you as a Professor of that College, because you are the first Professor of the College that we have had before us?—You would like me to say what I consider might be done?

2977. The question I put is this—Does not the idea of enlarging and developing the College seem to furnish an easy solution to the difficulty?—I believe the solution of the difficulty is very easy. I believe, furthermore, that whatever has been done in the way of creating a University institution, thanks to the existence of that College, could be utilised, and ought to be utilised—I go so far as that—in the settlement of the question, but at the present moment University College could not exist except through its connection with the Royal University.

2978. Quite so. Supposing you give it additional endowments and give it a local habitation?—And suppose, too, that we widen its constitution; that would be compatible with any one of three things (it seems to me)—namely, the creation of a University for Catholics or the creation of a second College in Dublin University, or—

2979. Not if it were connected with the Royal University?—Then the Royal University should cease to have its character of a hybrid institution.

2980. You know the report of the Robertson Commission?—Yes; I have studied it.

2981. It suggested a series of modifications in the constitution of the Royal University. Supposing that were carried into effect and the University College in Dublin were enlarged and developed, would not that meet the requirements of the case?—But at the present time, through the circumstances of the Royal University, which would remain after it had been converted into a teaching University, our freedom of development would be considerably hampered by the existence of the Senate dictating courses and prescribing books, and in fact, controlling the methods of examination as at the present time.

2982. You wish to be autonomous?—Quite so. We believe that so long as Queen's College, Belfast (which through historical circumstances—whether it was intended or not is another matter—is really a Presbyterian institution) is a constituent member of the Royal University, we could not have the advantages which we should have—I speak now for myself—in Dublin University.

2983. I do not quite see why not?—In the first place, in Dublin University, from the necessities of the case, there is such a pronounced Protestant character in Trinity College, that as a set-off to that, we should begin with a thoroughly Catholic tinge.

2984. I am assuming that this College that would be developed has what you call the Catholic tinge about it?—Quite so. Then, as members of the same University, we should share in the University prizes.

2985. Supposing the College of a Catholic tinge were connected with Dublin, you would still be subject to the control of the Governing Body of the University, if it was only partly constituted by your College, and you would not be autonomous. In the same way, if you are connected with the Royal, you would, no doubt, be subject to the Governing Body of the Royal, to a certain extent, with regard to the curricula; but why should it be worse to be connected with the Royal than with Dublin?—I should suggest this. The Royal University Senate is already in existence. It has already the claim of having worked very well, inside its limitations, for Catholics. If we begin by constituting a new College as a member of Dublin University, Dublin University, as it seems to me, is developed, not radically transformed; but you begin by making a new Governing Body, and it is much easier, *ab initio*, to make that a thorough educational body than it would be to alter what already exists.

2986. The University of Dublin exists already. You would have to alter that. Why is it easier to alter the University of Dublin than to alter the Royal University?—I look at this matter always with regard to the past history of the University, and I distinguish two kinds of prestige which it has. It has a prestige of long existence, which counts for a great deal civically. It has acquired that through position and its enormous revenues, and it possesses these, I may say, at the cost of the Catholic population of

Ireland. I think we have a right to some share in that.

2987. Really, you wish to get possession of some of the benefits of Dublin?—That is one consideration which ought to weigh with us.

2988. Surely it is more easy to modify a new institution, like the Royal, than it is to modify an institution like the University of Dublin, which has existed as an autonomous body for three hundred years?—But if you remember—*

2989. Is it not easier to modify a new body like that than an old body like Trinity College?—I do not think that it is a new body for the purpose of that argument.

2990. Surely the Royal is a comparatively new body?—But not for the purposes of that argument, because we are contending for equality. You cannot give us equality if we are to be forcibly linked to Queen's College, Belfast, in a composite system, while the Episcopalian Protestants of Ireland have their own College, with University powers. It seems to me that that would not be equality.

2991. I cannot see why the Presbyterians are more at variance with you than the Episcopalian Protestants?—Historically, the Presbyterians are much more at variance with us than the Episcopalian Protestants. Besides, if we accept as a final settlement—we may accept it as a partial beginning—if we are to accept as a final settlement the incorporation of our College with the Royal University, there is this to be said. First, we, the Catholic community, have disparaged before the public eyes the whole value, whatever it was, of the Degrees which that University conferred. We should then inherit the odium which we ourselves have been instrumental in breeding in regard to it. Furthermore, we should always feel that, side by side with us, there was a College exercising University privileges, whereas we were a mere constituent of a second University, of obviously inferior status, because of its newness, and because of its unfortunate recent history. I believe there would be no finality about the creation of a College for Catholics, no matter how richly endowed, if it were put into the Royal University.

2992. I suppose you must have a Governing Body for the University, must you not?—Yes.

2993. And Trinity College would elect a certain number on that Governing Body, I suppose?—Yes.

2994. You would obtain an equality for Catholics—an equal number?—Yes.

2995. However few the number of Catholic students might be in comparison?—Quite so.

2996. Would that be fair?—I think so, in view of the history. I always insist upon the point that we must look at the thing in its concrete fulness. We are here practically beginning our career in regard to Dublin University.

2997. Supposing you have a Governing Body constituted of half Catholics and half Protestants, how would you settle your curriculum as regards Philosophy?—I hope very easily; because, having distinct Colleges, each College would draw up its own course.

2998. And each College would examine separately, would it?—Yes, for certain examinations—the pass degrees.

2999. Then you would require a University to give a Degree not upon its own examinations, but upon the examinations of its constituted Colleges?—That objection would be readily got rid of by doing what has been done at the Royal University. I hope you will not consider it egotistical to mention my own case: in the examination for studentship I was examined by a body of four. One was Professor Thomas Finlay, of University College; one was Professor Dr. Park, of Queen's College, Belfast; one was Professor Beare, of Trinity College; and the fourth was Dr. Wilfred Ward, of England. I attach more value to my success in that examination because of that very fact. I see no difficulty at all in a College, no matter what the University be with which it is connected, awarding its own pass degrees.

3000. Does your experience in education work in Ireland lead you to think that a body constituted half of Protestants and half of Catholics would work well together?—It does, undoubtedly.

3001. It would work well?—It would work well. I have experience in the Royal University in the department, where the strain was most intense. We have to examine candidates in mental and moral

* Note by Witness.—The Act of Settlement, and the Catholic Relief Act (33 George III.), contemplated the erection of a Second College for Catholics.

science. Our Board is partly Presbyterian and Protestant and partly Catholic. We have, I think, we may fairly claim, prevented the existence of a deadlock, though many people prophetically expected that would occur almost from the beginning.

3002. The Governing Body of the Royal work smoothly?—I do not know about the Senate; I am not a member of it. We do not like the Senate system of government. If you allow me to go back upon one of your questions—I should not regard that mixed Governing Body of the Dublin University as the body that primarily would arrange the course. I see no difficulty in having a Board of Studies for each College, which would submit its proposals to what is the Governing Body of the University.

3003. Would you have two Boards of Studies?—Each College would have its own; and it would be for the University, *qua* University, to see that the level of education was kept up to the desirable pitch. We, I may add, are not afraid of any height. We have faith enough in our own people, and the powers of our own teachers. We think it would be good for Trinity College, in fact, to have our College side by side with it. There is a disadvantage to the Episcopalian population if we may express interest in their future as our fellow-countrymen—to our Episcopalian Protestants, to some extent, that if they are left in a University, which is really a College University, they have not the benefit of competition. The Senate system of the Royal University we do not like, because we are not free to select our own courses. There is a great deal of work which I object to in regard to Trinity College, of cramming done by grinders. The whole thing has reacted very injuriously on Queen's College, Belfast. As a matter of fact, there is a grinding establishment in Belfast which has a very large number of pupils attending it; and I am afraid, in University College, we are obliged, as Professors, to take up this attitude—I speak now for myself—when we lecture on a subject to the best of our abilities, and indicate reading which might be profitably done by the student, we do not take into account what is likely to be asked, on the express ground that we are not crammers, and our students suffer in the competition.

3004. LORD CHIEF BARON.—I see at the end of your paper an objection to the mixed system of education. I wish you to distinguish between a University and a College. Do you see any difficulty in there being a University that is altogether undenominational and at the same time having affiliated to that certain Colleges that have, to use your own expression, a tinge of denominationalism?—I see no difficulty.

3005. Therefore, the objection that you have mentioned in reference to mixed education would not apply to having the University of Dublin common to the two Colleges—the existing College and the new College?—Certainly not.

3006. Take this new College, and take it not at the present, but in twenty-five years to come, when a number of students will have passed through its courses. Would you have any objection to the Governing Body of that College being selected solely upon academic grounds?—I think we go further. I can speak for our body, and say we should like to have it selected upon those grounds after twenty-five years.

3007. Solely upon academic grounds?—Solely.

3007A. Take whatever would be the highest examination in the University to which it was attached, be it a Moderatorship examination or a Fellowship examination, would you have any objection to a provision that no person should be elected as a member of that Governing Body that had not received the highest honours in that highest examination?—I would not insist upon the point of "highest honours."

3008. Let me take it with regard to Trinity College, with which we are more acquainted. Would you have any objection that it should be a condition precedent to a person obtaining a seat on the Governing Body of the new College that his degree should be equal to the degree of a Senior Moderator in Trinity College?—That is, a First Honour Degree, is it not?

3009. It is; it is a first-class degree?—I scarcely know that we go so far as that. I think it would be sufficient that he was a Graduate of the University. I should add, however, that some members of our Association would like to have the new College, if such were created, in connection with local representative bodies. We should see no difficulty in having, say, two representatives of the local municipal authorities.

3010. You are not in favour, then, of the members of a Governing Body being elected solely upon the ground of academic merit?—Personally I am. I answered you yes, but I should have said on my own account individually.

3011. It is really your own opinion that I am asking, because I do not want to go into the opinions that you were sent here to represent. I take it that you stated this to Sir Edward Fry, but I wanted to try to get it from your own inner consciousness, and see if it agrees with mine. Do not you think academic merit is the chief factor to be considered in the constitution of a Governing Body?—I think so. As it is an academic Council, there should be an academic qualification.

3012. And could not a College itself say that one of the best modes of testing academic merit is by having passed with the highest honours in the examination of its own University?—Quite so; that would determine the highest qualification. The only thing that I stopped short of was that as between two, men, one of whom was a first-class honours man and the other a second-class honours man, there might be a question of capacity for government which I conceive might be possessed by the man who had an inferior honour to the other. I do not think that a mere passing of an examination with distinction is indicative of the possession of administrative capacity.

3013. I am asking of it only as a condition precedent. I do not say that he should be elected, that he should be a member of a Governing Body; but that no one should be a member of the Governing Body that had not passed that examination?—That had not passed that examination, I quite agree. That would be my own individual feeling.

3014. You have been asked some questions by the Chairman in reference to a greater number of the Professors or members of the Governing Body ultimately becoming Protestant?—Yes.

3015. If the nomination to the Governing Body was to depend largely upon academic merit, would you be quite prepared to accept that irrespective of religion altogether?—I understand that you speak now of what would be the case after twenty-five years.

3016. I do, entirely?—I would answer yes to that.

3017. That you would be prepared to accept that?—Quite. I have no fear that after twenty-five years the College would cease to lose the character it began with.

3018. I see that your Society was instituted not quite three years ago—1903?—Quite so.

3019. I suppose that since that time you have been able to ascertain pretty well the general feeling of lay Catholics in reference to higher education?—I may say I think I have. I have had communications from Graduates who refused to be members of our Association, and I am aware of what their feelings are. Some of them refused because we had Graduates of Trinity College on our Committee, and they feared that that indicated a desire to advocate going into Trinity College as it is. Others objected that as Fellows of the Royal University, including myself, figured prominently on the Committee it might develop into our being an Association for advocating attachment to the University—

3020. I do not think you appreciate my question. Have you generally become acquainted with the lay Catholic opinion upon this subject?—I believe so.

3021. Am I right in saying that there is an independent lay Catholic opinion, to a certain extent, independent of Catholic ecclesiastical opinion?—I believe it is independent, without putting in the qualification, "to a certain extent." I believe that those who are most interested—I mean interested in the sense of being enthusiastic about promoting a settlement—do so altogether without reference to the fact that the ecclesiastical leaders also desire it.

3022. It has been represented in the papers before us, that, to a certain extent, the lay Catholics are following the ecclesiastical lead. Are you yourself aware of that?—I am aware—

3023. That there is an independent opinion upon the part of lay Catholics?—Most certainly.

3024. I suppose you are not old enough to remember the meeting of 1870?—I am not, unfortunately.

3025. How far back does your recollection go?—I went to University College about 1884—

3026. Are you able to say that there has been a continuous and developing opinion of lay Catholics during that entire period?—I believe that in recent

LONDON.

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years, thanks largely to the inside acquaintance of so many Catholics with the Royal University, that the feeling has become very acute, and that even if our ecclesiastics were not anxious to alter the existing state of things, there is a general body of the laity who would insist upon fuller facilities being provided. I do not suggest any hostility or any friction of any kind between the Ecclesiastical leaders and our laity. I believe we are at one.

3027. What I mean to say is—are the two opinions independent, one is not simply following the other, it is an independent, reasoned opinion?—Quite so. I believe that even in the impossible event of the Catholic Ecclesiastics withdrawing from the University movement altogether, that the laity would persist in their demand. I am quite convinced that that is so.

3028. Assuming for a moment, as I think I can assume, that there must be an additional College founded of the character suggested by the Robertson Commission—without reference to the University with which it is to be affiliated—assuming that a College, with a tinge of Catholic opinion, is to be founded, and that the question is whether it is to be affiliated with the existing Royal University, or with the existing University of Dublin, can you say what is the opinion amongst lay Catholics as to which University it should be affiliated with?—So far as I am acquainted with lay opinion, I believe that the Royal University is viewed with strong dislike by the laity.

3029. Am I right in saying that they rather condemn it?—Undoubtedly; on the ground of its being what I called a little while ago a hybrid institution. It is a University and not a University. We feel particularly aggrieved from the fact that, as Catholics in the various Colleges that compete for its Degrees, and more especially in University College, we are forced into this thing. We feel, in fact, if I may use the illustration, like Siamese twins, one of whom is full of vitality and the other is paralysed, and we are obliged to move as one.

3030. Am I right in saying that, as far as we are aware of Catholic lay opinion, it will be satisfied only by the new College being affiliated with the University of Dublin?—I could not say "only" but I can say most certainly that it would be satisfied if it were affiliated to the University of Dublin. I am quite sure that we would all be unanimous in accepting that solution. I do not say that we all advocate it, but I am quite certain that all would assent to it.

3031. And would be satisfied with it as a final settlement to the question?—As a final settlement to the question once and for all.

3032. Are you aware that there is a great desire amongst lay Catholics to draw together as closely as they can the bond of friendship between Catholic youths and Protestant youths?—That is so.

3033. And are they of opinion that a scheme by which Catholic youths would be able to compete with Protestant youths would tend to assuage the present unpleasant feelings which exist between the youths of the separate religions?—It would put an end to all religious animosity, I believe, because it would allay the grievances from which a great deal of that animosity arises, and which inevitably exists, because we feel the grievance so keenly. We are shut out from the higher positions in our own country on the alleged grounds that there are no educated Catholics. We believe that what is meant in that case by "educated Catholics" are Catholics whose degrees are from the University of Dublin; in fact, I am of opinion that successive Chief Secretaries, in considering whether a Catholic candidate for a high position is sufficiently educated or not, look largely to whether he is a graduate of Dublin University or not. Being a graduate of Dublin University means being an educated Catholic to them for that purpose.

3034. Are you of opinion that the earlier the age at which Catholic youths become acquainted with Protestant youths, and become friends with them, the more these religious differences will be assuaged?—On the condition always that the ways in which they so become intimate were not conditions that really indicated a grievance on the part of Catholics.

3035. I am suggesting that the equality is perfect?—Oh! yes.

3036. That there was the one College with the Protestant tinge, and that there was the other College with a Catholic tinge, that the young men of seventeen and eighteen, the year after they entered those

Colleges, would meet one another at examinations, would meet one another in their games, and know one another in the same way as men in professional life know those in their own profession?—It is no part of the Catholic demand that we should be kept in separate camps, with no intercourse of any kind between the growing Protestant youths and the growing Catholic youths. We merely demand that a grievance which accentuates our religious differences should be removed. That being removed, we welcome this free intercourse which you have described.

3037. And you think it would be an advantage to the country as tending to assuage those dreadful religious differences which have been the curse of Ireland so long as anybody can remember?—Quite so; it would be a national gain, undoubtedly.

3038. One more question. If there were two Colleges in the University of Dublin, of course you would be of opinion that there should be some University prizes that would be common to both?—Quite so.

3039. And there you would have competition between the two Colleges?—Quite so, at that stage.

3040. Would not you be of opinion that, as in Oxford and Cambridge, there should be some University Lectures as distinct from College Lectures—University Lectures that the students could all attend in common?—The University being a place, as it is described, for religion, learning, and research, what I consider to be distinctive University work would be exactly as you describe.

3041. Therefore, although there might be something of a distinctive course in each College you would contemplate that ultimately at the degree there would be one common examination for the students of both Colleges?—For honour degrees and University prizes.

3042. In reference to the questions you have been asked by the Chairman as to the University examination in philosophy, taking it for granted that the two different systems in philosophy are taught, one the scholastic system and the other which, for distinction's sake I will call the modern system, do you see any difficulty in their being a University examination under those circumstances?—I think not. I see no difficulty even in University Lectures which might be attended.

3043. I will first refer to the University examinations, as that is said to be the difficulty upon this point. There is, as I know you are aware, in the Royal University a Studentship in Mental Science?—There is.

3044. And in the courses for that mental science you have two independent systems of philosophy, the scholastic system and the modern system?—We have, but I may add they are not examined with absolute separation—they are not in water-tight compartments.

3045. I am aware of that?—As a matter of fact no Catholic candidate ever approaches the examination for, say a studentship, who has not read himself up in modern philosophy.

3046. And no student in another College would approach it without having knowledge in both?—Unfortunately that is not so. In order to win one of these distinctions, and to secure a very high place in the competition, it is absolutely necessary for our students to be familiar with even the latest thought. I speak now of an examination like the Studentship or the Junior Fellowship examination. We are debarred, however, from asking a non-Catholic candidate any questions whatsoever with regard to even the history of mediæval thought, because it is no part of his course; he is not expected to take it.

3047. I pass now from the course in the Royal to a course there might be in the University of Dublin had it a second College. Without going into the distinction between the two courses of philosophy, if there be a distinction between them, is there any difficulty in a student defending one theory and opposing another in examination?—None whatever.

3048. And therefore, although there may be different spheres of thought, as there always must be in questions of philosophy, there is no difficulty in framing a proper competitive examination and ascertaining the merits of the men, no matter what their independent view may be?—Quite so. I contend that we have solved that difficulty in the Royal University. I believe we have done substantial justice. I know that in the higher examinations it has always been

admitted by all the examiners concerned that the best men win, as we say.

3049. Sir ARTHUR RÜCKER.—Taking up one or two points the Lord Chief Baron has referred to, supposing you got the two Colleges and University that you want to establish, may I ask you to tell us how you would set about the task of arranging for teaching in addition to the College teaching?—Do you mean about manning the new College?

3050. No, about manning the University teaching as distinct from the College teaching?—I must say that I have not thought out that detail, but I should say that the governing body of the University, whatever it would be, should have the appointment of the Professors for the work, but of course, so far as I can see, there should be a consideration of the claims of the men who are members of the Colleges.

3051. You would select the University teachers out of the College teachers?—Not necessarily, but I should say that preference should be given, because I would allow in the Honours Examination the candidate to be examined by his own Professor.

3052. Let us, for the sake of simplicity, call the teacher in the College the tutor, and the University teacher the Professor. You would have him examined by his College tutor?—Yes, and have him examined in the presence of others.

3053. So that you would make the examination a College matter with an external examiner?—As far as regards pass degrees. Then in respect of University prizes, honours, degrees, and so on, I thought in order to enable the candidate to show himself to the best advantage he should be examined orally, as a direct examination at least, by his own tutor. In that way the tutor of each College would come into the University examination work.

3054. But again with the supervision of an external examiner?—Quite so, and therefore the University Professor would also, I should say, be a member of the Examining Board.

3055. Now let us take the case of a tutor of the College, assuming my nomenclature, being appointed a University Professor—we will say one of the men at Trinity College is appointed a University Professor. Do you think that then he ought to give up his tutorship?—I think it would be an advantage, but I must confess that I have not considered that.

3056. It would become very vital when we come to the point as to how the thing is to work, for this reason, that if you appoint a man in Trinity College as a Professor, if you have no external rooms provided for him, there might be objections to your students coming to hear his lectures at Trinity College?—Not at all. There is no Catholic objection to that. As a matter of fact in Germany it is very frequently done.

3057. Then may I put it generally that you regard the Professorial staff of the University as persons appointed partly from and partly not from the College as it is, and there should be free intercommunication between the Colleges?—I desire such intercommunication. I think that would be one advantage gained by the two Colleges. There is no reason why if one College had a very distinguished Professor in a subject who was commonly regarded as a better man than the Professor of the other College—I see no reason why for that subject the students on one College might not go to the other.

3058. You would not regard it as necessary to establish a neutral place, a house and buildings distinct from the College buildings in which University lectures should alone be given?—For the work of practical examinations—

3059. That is another matter. I am talking of teaching—I do not see any necessity for any institution other than the two Colleges.

3060. Let me put it quite frankly: how does that differ from mixed teaching?—It does not differ from mixed teaching. It is the type of mixed teaching which I may describe as the acceptable. It is not the mixed teaching which we could not accept. I purposely drew the Chairman's attention to this, that when we speak at the end of our Memorandum about denominational education it is to have an opportunity of making the distinction between denominationalism, which is sectarian and denominationalism, which may be legally or by the operation of law in denominationalism, I think that if our grievances were got rid of, if we had University Professors on certain subjects, as I have indicated there is no reason why a Catholic should not go to

a distinguished lecturer on Classics or Mathematics or a Protestant not go to certain lectures in our College.

3061. May I take one other point. You have not, I think, at the Catholic University a Physical Laboratory up to modern requirements?—We have not.

3062. And they have quite lately had provided a new Physical Laboratory at Trinity College?—In the past few years. It was not provided by the University itself, but by the generosity of outside donors.

3063. In the case of a subject like that, where very expensive appliances are required, would you be content that the bulk of the laboratory teaching in Physics should be done in Trinity College?—I think that if we had a College we ought for the sake of, let us call it convenience and appearance, to have whatever College equipment the other College has. If, however, you took special equipment from Trinity College as the possession of Trinity College, and treated it, say, like the Library of Trinity College, as a University possession, that would be another thing.

3064. That might be done at once by making the Trinity College Professor of Physics the University Professor of Physics?—No. I think it would be first done by making the private equipment of Trinity College the possession of the University as such.

3065. Provided those difficulties are got over, you would not object to the bulk of the teaching being given by a Protestant?—As a matter of fact, the Professor of Physics in University College, of whom we are very proud, is a Presbyterian.

3066. If it is necessary to duplicate all the teaching in the one College and the other, if you have a laboratory for one and another laboratory for the other of the same size, the expense would be enormous?—Undoubtedly.

3067. But you would be prepared to get over that by taking such subjects out of the College range and putting them within the University range?—I would not take any subject out of the College range; I would take the provision for the University teaching of the subject, such as these costly instruments, from ranking as the private possession of a College and make them University property. It would then be a matter of arrangement for lecture purposes as to where the University lectures should be given for the employment of those instruments.

3068. Do you mean that the instruments should be sent from one College to another?—No; I mean that the one staff should not be the staff for both Colleges. I do not conceive how that could be made to work.

3069. You think the teaching staff would have to be duplicated?—Yes, of the Colleges.

3070. Do you know a laboratory which is under the control of two different independent heads?—There is a small laboratory belonging to the Royal University.

3071. It must be a small one?—It is a small one, and that is part of our grievance. Professor Mc'Clelland, who is a very distinguished student of the Royal University, and a Presbyterian in religion—he is also a prize winner of Cambridge University for research—has made use of the laboratory at the Royal University buildings, and is at the present time doing research work there in conjunction with one of our recent most brilliant students, Mr. Hackett. That is a case of a laboratory which is University property, and yet, so far as regards the Colleges that are concerned in the employment of it, there are several.

3072. I take it you have already said that you hold that certain subjects should be taught by University officials as distinct from College officials?—Yes, but not in the sense that there should be no provision in the College itself for teaching the students of that College in those subjects. For instance, to take the subject in which I am most concerned, I should not allow at all that it would meet our case if there were a University Professor of Metaphysics and no College tutor of Metaphysics in the Catholic College. Common reference has been made to the University of Bonn. There there is a Professor of Theology who is a Catholic, a Professor of Theology who is a Protestant, and there is a Professor of Catholic Philosophy. In that case he is a University professor, but the students who attend his lectures come from a gymnasium or school in which they have been thoroughly prepared. I conceive, too, that in the case of our Catholic College, we should have an efficient staff of University lecturers, or tutors (as you call them for convenience) to whom

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the men could go. I urged this difficulty. I suggested, as an argument against the single College University, that there would be recourse to grinders, and that in fact the men most susceptible to injurious influence would just be the men who would fall into the hands of the grinders, and while we should ostensibly have taken precautions for guarding the faith of our Catholic students, we should, by the operation of that system, be bringing them into the danger we are so careful to keep them from. I should, therefore, have a University Professor in Philosophy, but also claim to have a proper School of Philosophy in the Catholic College.

3073. In the case of a subject like philosophy, where elaborate appliances are not necessary, that, of course, is comparatively easy, but I want to get you to tell me your opinion about the scientific part, because that is the one I am most interested in. In the scientific side of University work, is it or is it not your claim that you should have two laboratories, practically identical, with two separate staffs?—I believe there should be two College staffs, because there are certain scientific subjects that I am rather anxious to have Catholic professors of.

3074. CHAIRMAN.—Two staffs and one laboratory?—That would be possible as I conceive it.*

3075. Dr. JACKSON.—I should like to ask what the subjects are in which you think it necessary to have a double arrangement?—There are medical and scientific subjects, subjects that constitute what we call the anthropological sciences. I think the danger is not so great now as it was some years ago, and I should be prepared to find that our authorities would not be so insistent to-day as they might have been, say, twenty or thirty years ago on that point.

3076. And you think it would be necessary to have a double arrangement in physics, biology, and metaphysics?—Certainly, I think so in metaphysics, but not in physics, but, of course, I cannot offer an authoritative opinion on that, I am not, unfortunately, a scientist. But, as regards biology, yes, because that is a subject which could be taught in such a way, just like metaphysics, as to undermine the student's religion.

3077. Sir ARTHUR RÜCKER.—And chemistry?—I do not think chemistry is at all controversial.

3078. Dr. JACKSON.—I confess I thought that there would be little difficulty in providing professorial lectures which would be approved by Roman Catholics and by Protestants alike, and that then the College would supply such special teaching as might be necessary. I gather that, in your opinion, in at least the subjects that you named, it would be necessary to have a double arrangement?—I think it would be desirable. But let me make this supposition. Suppose the Professor were not only a man of acknowledged ability and reputation, but also a Catholic, I do not see then that the duplication would be necessary, for, I surmise, the Protestants would not object to him because he was a Catholic, and the Catholics being satisfied with regard to his scientific attainments and abilities, could have no difficulty either.

3079. CHAIRMAN.—It would be a duplication if one of the professors was a Protestant, and not if he were a Catholic?—If it were possible to raise the religious difficulty, I think it would be unfortunate. Of course, as I said, I cannot speak authoritatively on that, because I have not a sufficiently intimate knowledge of the sciences to know precisely where they could be brought into collision with faith.

3080. Dr. DOUGLAS HYDE.—Would the Catholic Graduates' Association be better pleased to have a second College inside of Dublin University, or to see a separate University established in Dublin which they could attend?—You will observe that if I answer for the Catholic Graduates I make them do what they are forbidden to do in Dublin. They are in favour of any one of the various schemes that give us equality.

3081. You consider that a second College inside Dublin University would give you equality?—Yes, I do.

3082. You consider you would have complete equality if a new University were established affiliated with Cork?—I did not quite catch what this second scheme is.

3083. A separate University?—What we call a University for Catholics?

3084. I call it a national University?—A national University, if you like.

3085. The Catholic Graduates have never expressed

any preference for one over the other?—Quite so; but if there were a possibility that the dominant practicable scheme of the moment were one of these rather than the other, we prefer to give, so far as it is worth, our whole-hearted support to the realisation of that scheme.

3086. Whichever you think would go, in fact?—Yes.

3087. Why do you object so violently to the reformation of Trinity College that has been put forward by the reformers inside Trinity College?—The first thing is that it does not give us equality. We look, as I put it, to the concrete case. There is a great number of traditions in Trinity College. We hear from various authorities that the atmosphere of a College is provided by the students. I do not believe that that is so. I venture to express disagreement with that, because we have to look to what colours the student's mind itself as a factor; and I believe the existence of certain material things and the presence of a certain type of Professor and so on in an institution helps to create the atmosphere.

3088. You believe that either under a fresh National University or under a second College inside Dublin University the people who would attend that College would tend to produce a different type of educated man from that produced at present?—I believe so. As Dean Bernard says, our ideals would be different, but I think he means to imply that our educational ideals would be lower. I do not agree that that is so, while I do say that our ideals would be to a great extent different.

3089. In what way would the type of man that would be educated in this College differ from the type that is educated in Trinity College to-day?—I think, as you yourself called it a national institution, it would be more distinctively Irish.

3090. Would you be satisfied, for instance, with a University on whose medals the head of Queen Elizabeth was stamped as a College honour?—Do you mean would the students be willing to accept that medal?

3091. Yes?—They accept the current coin of the realm irrespective of what the superscription is.

3092. I understand that you object to appointing Fellows in any other way than by examination?—I am sorry if I gave that impression. On the contrary, I applaud the proposal to leave it open to have a man appointed not because of the mere score of marks that he has made, but with regard to his general merit.

3093. Then I misunderstood you?—I am afraid I gave you a wrong impression. What I did point out, was that were Catholics forced to go into a single College University of the kind proposed, and that this excellent reform accompanied their entrance, there would be room for just what I do not wish to see, allegations of corruption or unfairness in the selection of Fellows.

3094. I am afraid I did not understand you?—I meant that if those two reforms, which are proposed by one and the same body, that certain inducements should be held out to bring Catholics into Trinity College, Trinity College remaining the single College of the University, and along with that (what I heartily endorse) a better method of getting the professorial staff created for Trinity College itself, if both those things were done simultaneously, that this religious animosity, which we are so anxious to be rid of, all this conflict from bringing education into the cockpit of political and religious warfare, would be intensified.

3095. In a reformed Trinity you would have your Fellows elected by examination?—Not necessarily. I advocate what is put forward here on behalf of the reforming body. They should have either one or two processes, either by examination, if the Governing Body so choose, or by election. I object altogether to a man becoming a Professor for ever merely through having won a Fellowship. I would allow him to hold his Fellowship as it is suggested here for a certain number of years in which he would have ample opportunity of showing whether or not he was the stuff to make a Professor of. Once he had been appointed a Professor I would appoint him for life.

3096. With regard to fees, do you think the fees in the existing Trinity College are too high?—That is another of our objections to going into a single College University, because we wish to have what I may style for convenience a democratic institution, one for the people, and while I said that we do not contemplate extending University Degrees to the labourer's son, we do contemplate the extension of the

* Note by Witness—Two College Staffs; and for certain Special research work, one University Laboratory. See answer 3105.

benefits of there being University education in our country to the labourer's son. Furthermore, if he be possessed of exceptional genius and ability—and such cases occur—I do not see why he should be excluded from becoming a Fellow and ultimately a Professor of the University. The fee difficulty, therefore, is a very great one. Unless there were two Colleges we should not be at liberty to so adjust our fees as to give entrance to precisely the class of people we wish to benefit, such as primary and secondary school teachers.

3097. And after twenty-five years you would be quite satisfied to have a purely academic government of the College?—Quite so.

3098. With possibly the College being brought into contact with the local body by the appointment of the Mayor of the city or somebody of that sort?—I think a great many of our association are in favour of that. Personally, I think academic government for an academic institution would be quite acceptable.

3099. With, if possible, one or two men thrown in from the municipal institutions to keep the College in touch with the life of the city?—Quite so, but I think in the course of time members of the municipal authorities would have already got the advantage of our College.

3100. Dr. COFFEY.—Am I right in thinking that your view about the University in relation to the circumstances of the people in Ireland is something like this, that the fees might be low and the standard high?—Quite so.

3101. With reference to the question of duplication, would you exclude any branch of the curriculum from the scope of the teaching of the Catholic College?—Not from the scope of the teaching. On the contrary, we desire to have everything done. We desire scientific research, we desire the utmost freedom of speculation in the region of Metaphysics.

3102. I mean in the ordinary curriculum—you would not exclude any branch of Physics from the scope of education in the Catholic College?—Not at all.

3103. Would not that involve some provision for laboratory teaching?—It would undoubtedly.

3104. And if the College were not possessed of such laboratories, and if the subject were not studied in the College, would not that College be distinctly inferior as an educational institution to the other College?—Yes. It would be so placed as practically to be not a University College at all.

3105. Therefore, you think there ought to be laboratory work for all the subjects of the curriculum which required it as a matter of course?—Quite so, but I understood, if I may say so, with regard to the question that was put to me, that I was dealing with a very expensive type of equipment for promoting research. It seems to me there is no difficulty in making higher research of that kind a University matter, but as regards the equipment of the College I think unless the College were properly equipped with all those facilities that you now refer to it would certainly not be entitled to rank as a University College at all. May I say that that is our objection to one part of the Robertson's Commission Report, that whether rightly or wrongly we consider phrases in it indicated a desire to deprive the proposed College of the Faculty of Science, introducing instead of it the Faculty of the Royal College of Science. That is a portion of the Robertson Commission Report which gave great dissatisfaction to the Catholic laity. It may be that we misinterpreted the intention of the report, but the words lend themselves, I contend, to that interpretation. We consider that the College would not be a University College if it had no Faculty and adequate equipment for Science.

3106. You would have the College fully equipped from the point of view that every subject of the curriculum was taught in the College?—Yes, and could be taught up to the highest requisite level.

3107. Supposing that in any one College of the University a great provision had already been made for the equipment of a special branch of Science, do you see any objection to having that provision utilised by the University, that is, by all the Colleges of the University, for higher teaching?—Personally I should like to have the level of equipment in the sister College made the measure of what we should get, but I answered Sir Arthur Rücker if it were made a fatal difficulty against us so that we were to have nothing whatever in the nature of facilities because of expense,

we might make the concession that certain things should be University property.

3108. But might not the level be obtained in another way—might not you have another subject developed in the College, which would come as a rival?—If you had Physics specially well done in the older College, you might have another branch, say, a section of Biology, developed in the new, and in that way you would obtain without duplication, in the expensive meaning of the word, equality.

3109. It seems to me that you have hinted at something like that in your paper, because you say that the new College should be different in type from the existing College of Dublin University?—Yes.

3110. Could you give us some example of what you mean by different in type in that way?—We regard Trinity College as being up to the present largely what is called in a contemptuous sense, mediaeval. It teaches Classics and Mathematics; but it takes no account of the newer developments of thought; it has no regard to the needs of the nation outside of it. Its system of appointing Professors is a system of a close body, it is in fact cloistered from living communication with the nation outside except in so far as occasionally it becomes aware of this sufficiently to be hostile to it.

3111. But in relation to the scope of education and the special developments of education in the new College, would, for instance, your own subject of Philosophy be more favoured in a Catholic College than it has been in the Dublin University?—Undoubtedly. I have referred to that already. The absence of a Faculty of Philosophy is a thing which we cannot understand. There is—and it is from our point of view essentially remarkable—no Faculty of Philosophy organized in Trinity College. Philosophy, so far as I know, is a mere accessory there. The courses are antiquated. You have Stewart in Moral Philosophy. You have Locke on the Human Understanding, and you have a little book of Psychology. Anyone may be a Professor of the subject to-day, and anyone may be a Professor or Examiner in it tomorrow, whereas I say in so small a place, cramped as University College is, we work up Philosophy on a much larger scale, and we pursue the study of the subject with regard to all the latest developments of thought.

3112. In regard to the character and scope of philosophical teaching in University College, could you tell us if you have trained a number of graduates who are the class from which the staff of the College might be drawn in future years?—We have. We have men who, in competition with Protestants, have won Junior Fellowships and studentships and some of these men have gone after their graduation to German Universities and have attended courses there.

3113. Not to study Thomistic Philosophy?—Not at all, on the contrary. Our latest accession to the Junior Fellows has been for the last two years under Professor Windleband in Heidelberg, and he was at Bonn in the year before that, and there he had the advantage, I may add, of the German system that he was free to move about, to take one part of his course in one College, and another in another, and to get his degree at a third.

3114. So that it is likely that the new College would quickly obtain a large staff of teachers?—I believe the staff already exists. I refer not alone to those that are already in office, but to many others whom we cannot, because of our comparative absence of endowment, employ.

3115. Mr. KELLEHER.—I would like to ask the Professor one or two questions on a matter that he rather suggested than developed. Do I understand you to say that if the proposed reforms of Trinity College are carried out the people would not go?—I firmly believe that if they were the people would not go.

3116. That seems to point to the fact that there is something much stronger than the merely religious objection to Trinity College which prevents the people from going?—I have said that we must take the case not as an abstract question, but in all its concrete fullness. I believe that besides the religious difficulty there are other difficulties; there is the political and national sentiment. There is the desire for a collegiate institution in which Irishmen could be Irishmen, and in which all the ideals that are associated with their country in the past could find their fullest realisation.

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3117. And in addition to that there is this question of fees?—Quite so. You will observe, therefore, that my case is not that there is no religious difficulty. It does not follow that because if the religious difficulty did not exist there would still be a university question, that therefore we have no feeling in religious matters. I do contend that if there were no religious question at all in this business there would still be a university demand.

3118. Then there are three questions, the religious question, the political question, and the question of fees?—I am afraid I could not reduce them to three, but if you like for the purposes of examination—

3119. At any rate there are those three. Is it possible to settle those questions separately—do not you think that as one of the heads of the reference to this Commission is to inquire as to how Trinity College can be made more useful to the country, we might have a modification of Trinity College by which Catholic sentiment might be consulted, which would enable those Catholics who at present object to Trinity College on Catholic grounds to come in; if we had a second something founded which would enable those who object to Trinity College not alone on religious, but political grounds, and if we were able to satisfy them with that second solution; and if by a third process we were able to settle with the people who could not afford to pay the fees of Trinity College, do not you think we might consider we had the whole question settled?—But you will observe there are very large assumptions in all that—firstly, that you can make Trinity College without a change in its University system, acceptable on the religious ground; secondly, that a vague institution which you describe as a something could be got that would satisfy the other demands. I must say it is like some difficulties about the Infinite—the difficulty has not been propounded in such a way that it can be met.

3120. If we could modify Trinity College in such a way as to make it acceptable to those people who object to it merely on religious grounds, would not that be advisable?—If you could, but that has not been done in any of the proposals I see here.

3121. Do you not think that could be done if there were a provision made for the religious exercises of the students?—*Witness*—What are you to do about the Divinity students? I must reiterate that we, as laymen, are vitally interested in the question of the higher education of our clergymen. Now it is for our clerical authorities to determine where and under what circumstances the education of the Divinity students should be given. We are aware, too, that the Catholic authorities have made this very difficulty. You must have the Catholic clergymen educated in a religious institution, religious in the sense that the institution is either Catholic or Protestant; and it has been pointed out in the papers sent in on behalf of the Committee of the Catholic Bishops that with the Catholic Divinity School and the Protestant Divinity School in Trinity College the place would be neither Catholic nor Protestant.

3122. I will make the matter a little more concrete. Suppose that Trinity College is modified along the lines that have been proposed by the Fellows, and the lines that have been accepted by a great number of Catholics in the country?—Excuse me, I am not inclined to grant that.

3123. I suppose it has been accepted by 400 or 500 Catholics, has it not?—I do not agree with that, because I know that some of the signatories to that have signed under a misconception of what the thing meant, and on representations which were not justified. I contend, in fact, that the signatures to that do not represent what they appear to represent.

3124. Suppose I go on to say that if we modify Trinity College along the lines laid out in that scheme and if, in addition, we were so to modify the Queen's College, Cork, as to give it University powers, and to affiliate with it in some way—I do not want to go into details—a Theological Faculty, do not you think we might get a solution of the University question in that manner?—Has not that been suggested before, and has it not been dealt with many years ago? Are we, in the name of removing our Catholic grievance, to be provided, for the large body of our people, with what would be a Provincial insti-

tution? Are the Protestants, in the name of Catholic equality, to enter into what I may call our inheritance, that is, to make our agitation for Catholic equality eventuate in a reform of Trinity College? That is precisely the reason why you will notice we have left out all mention of alterations in Trinity College here, because we refuse to become agencies for securing the reform of Trinity College at the expense of the advantages for the whole nation which we think we are entitled to claim.

3125. If it is found impossible for one reason or another to found in Dublin a University endowed on the same lavish scale as Trinity College?—Excuse me; we do not regard Trinity College as endowed on a lavish scale. We are quite prepared to support our Episcopalian fellow-countrymen in a demand for more endowment.

CHAIRMAN.—Mr. Kelleher will strike out the word "lavish."

3126. Mr. KELLEHER.—I will, with pleasure. I will not argue the question. (*To Witness*)—The question was that if it was found impossible to establish in Dublin a College on the same scale as Trinity College—that is your demand, is it not?—That is one of our demands.

3127. One of your demands is that this College should be in Dublin?—Yes.

3128. If reasons are given which make it impossible for Government to found in Dublin a College on the same scale as Trinity College, do you not then think it might be possible to find a solution by a slight modification of Trinity College, and by the creation of a University in Cork?—I do not, because our people stand solid—with so much solidarity with regard to this thing that we will not permit this agitation which was carried on under grievous disadvantage to ourselves for upwards of half a century, to be converted into a scheme for the betterment of Trinity College for those who, Episcopalian Protestants or Presbyterians, or what classes you suggest, are willing to go to it. I think our demand is not to be divided into sections such as you suggest; it is a national demand.

3129. It is no longer a religious demand?—It is a national demand, precisely as it is a religious demand.

3130. But you make it an essential condition of any solution that this College, which is to be created, should be founded in Dublin?—I have not claimed the endowment or creation of a single College at all, except in connection with Dublin University. In that event undoubtedly it should be in Dublin, and it should be on the same scale. It should be as a material object quite as indicative of status as Trinity College is.

3131. If you were given an undenominational College having University powers, would you be satisfied that that should be founded in some place at a suitable distance from Dublin?—I believe not.

3132. You would insist it should be founded in Dublin?—Yes. It would otherwise have an element of inferiority, or it would be what I have called "Provincial" from the very start. I think we stand together upon that point.

3133. LORD CHIEF BARON.—I want, in consequence of some of the questions asked you, to enquire whether you have formed any estimate in your mind as to the number of students such a College as you have sketched, that is, a College equal in dignity to Trinity College in the University of Dublin, would have when it was in full operation, say ten years hence?—Yes.

3134. Have you formed any estimate of the number of students? In your opinion would it be equal to the number of students at present in Trinity College?—I think that in, say, fifteen or twenty years it would undoubtedly be more; but I must confess that in the opening years I do not think it would.

3135. Of course, not in the opening years, but I mean in its full development?—Just so.

3136. May I just call your attention to some of the few sources from which students would be derived. I suppose you admit that the Catholic clergy cannot afford to be beneath the laity in education?—I do. I think it would be a very grave danger—

3137. Therefore I suppose that we could count upon a considerable body of the Catholic clergy of the highest education?—Quite so. I think the mistake is often made in looking only to Maynooth, for instance, whereas they would come from the religious Orders as well.

3138. Take the secular clergy. The Bishops have already signified their desire that every student who is allowed to enter Maynooth shall have matriculated in a University. At present it is the Royal. There is a large source of supply?—Yes.

3139. Then take the regular Orders. You are aware that in some of those one of the principal studies is that of Philosophy?—Quite so.

3140. It is so entirely connected with Theology that it must be so?—That is so.

3141. Do you think that we could count upon a supply from that source?—I am quite sure of it. Besides in connection with the development of the scientific teaching of education we would have the Christian Brothers, who are a very important body as regards primary education and as regards secondary education at the present moment. I think we could count upon all the brothers in that institution who are in the institution for no other purpose than to become teachers.

3142. At least, those of the highest intellect?—Quite so. As a matter of fact, it is a teaching Order altogether, and they contemplate permitting no member of the Order to engage in secondary school work who is not of the highest class.

3143. The next class that I was about to mention to you were the teachers in secondary schools. Are you yourself aware, as a matter of fact, that the greater number of our teachers in secondary schools are uneducated persons themselves?—That is true to a great extent, but I think that that can be exaggerated, because rightly or wrongly, the secondary schools of Ireland for Catholics are largely in the hands of religious Orders. Many of those religious Orders do give something of a training to their teachers, that is to say, not what I would desire them to have, but an approach towards it. At least, they get a superior education. Many of them go to the Continent; many of them hear lectures, therefore, and have been in the hands of competent teachers of the highest class.

3144. Are not there also a number of students in diocesan Colleges?—There are.

3145. Is there a diocesan College in every diocese in Ireland?—Yes; it is practically an intermediate school as well.

3146. But none of the teachers of those diocesan Colleges belong to the religious Orders?—No.

3147. Are you yourself aware that there is a lack of education in the persons who teach in these diocesan Colleges?—I am. I may go even farther. I had an opportunity at a meeting of the Catholic Truth Society at which Dr. O'Dwyer read a paper on University education, of complaining in the presence of an audience that included nearly all the Bishops, that, as an Examiner to the Intermediate Board, I found that we were at a very great disadvantage from the fact that our secondary school teachers were not trained teachers because of our lack of a University. I made that public as a matter of my own experience, and the statement was applauded; it was received sympathetically.

3148. I pass from the secondary teachers. As far as primary teachers are concerned, there are some training colleges, are there not?—There are, and they are not only denominational, but sectarian,—denominational in a most extreme sense.

3149. At those denominational Colleges they have not the advantage of Professors who are necessarily University gentlemen?—They have not.

3150. You have to add, then, to all of those the proportion of Catholics that you are aware are highest in the intermediate examinations, and enter the Royal University. You are aware that it represents a considerable proportion of those that enter the intermediate education grades and graduate in the Royal University?—Yes.

3151. Having regard to all those classes, have you any doubt that when this new College is in full operation the number of students will probably largely exceed that of those of Trinity College?—I have no doubt at all. I would add to the list that you have enumerated that I know from my own experience as a professor in one of the training colleges for the last seventeen years that many of the teachers who enter for a training have gone through the intermediate examinations. Indeed, I may say that I recognise them after the first four or six weeks by their superior development of intelligence. I believe that in the

interests of primary education opportunities ought to be afforded for teachers of this type who are in training as primary teachers to get the advantage of University lectures. I would add those to the estimate that you have indicated.

3152. CHAIRMAN.—You said, I think, that there is no Faculty of Philosophy in Trinity College?—No organised Faculty.

3153. I think you said that only two or three rather elementary books were called to the attention of the students?—That is in the ordinary undergraduate courses.

3154. Is that so? I look, for instance, at the Senior Freshman year, and there I find there are separate books for the Michaelmas Lectures and for the Hilary and the Trinity. Amongst them are Monck's Logic, Keynes' Formal Logic, Mill's Logic, Bacon, Novum Organum, Book I. and Book II., Aphorisms, I.-X., and Bacon, De Augmentis Scientiarum, Book V. For the Junior Sophister year there is a whole series of books. Hoffding's Psychology, Locke's Essay on the Human Understanding, Kant, Kritik of Pure Reason, Schwegler's History of Philosophy. There seem to be a considerable number of books?—May I reply to that that I really do not see any reason to modify my statement. I regard it as the History of Philosophy. Schwegler's History of Philosophy, and those are not altogether a system of philosophy.

3155. There are more than two or three books there?—Two or three, of course, is a phrase which means a comparatively small number. Will you allow me to point out that there is no indication of a system of philosophy being taught?

3156. But you rather under-rated, did you not, the number of books which are called to the attention of the students?—I indicated, undoubtedly, the standing of what ought to be a Faculty of Philosophy of a great University.

3157. Will you allow me to call your attention to the course for Senior Sophisters. Under the Michaelmas Lecture and Hilary Examination are Bishop Butler's Sermons, Butler's Essay on Virtue, Aristotle's Nicomachean Ethics, Aristotle's Terminology (to be known in the original), Zeller on the Stoics, and Mill's Utilitarianism. That only refers to the Sophisters. When you come to the Moderators, there the books mentioned are so numerous that I will not trouble to read them. Do not you think you rather under-estimated them?—My point is that there are books, but there is no philosophic system.

3158. That would be another point?—Ah! it is a serious point, because it means that the whole thing might be collectively grouped under the heading "History of Philosophy." I think that is a very serious disadvantage. Without stretching language in the least, one may say it is only the history of philosophy.

3159. You have expressed a strong opinion in favour of a union with the University of Dublin rather than the Royal University. I think Monsignor Molloy was Rector of the College that you are connected with?—With the Catholic University. May I explain that. When what used to be called in Newman's days the Catholic University became the University College. The late Dr. Molloy was Rector of the Catholic University, but Father Delany is President of University College.

3160. But that was not a chartered body?—It is chartered by the Pope.

3161. But not chartered by the Crown?—No. There are several Colleges. For instance, University College, Dublin, is one of the Colleges, and Maynooth College is the Theological College of the Catholic University. The late Monsignor Molloy was Rector of the Catholic University, but Father Delany is President of University College.

3162. Monsignor Molloy was a man of great influence in Catholic educational matters, was he not?—He had practically little or nothing to do with University College.

3163. Was your attention called to a letter which he published in one of the papers, in which he expressed a strong preference for union with the Royal University rather than Dublin University?—But that is not, I submit, with regard to the total merits of the scheme. It was with regard to which was the more feasible, the more likely of realisation.

3164. He dealt with it under two headings, the practical heading and also the educational heading, and

LONDON.

Nov. 7, 1906

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on both grounds he preferred the Royal—am I not right?—Yes, I believe, quite right; but still that is the opinion, and has the weight of one individual only.

3165. Just so, but I wished to draw your attention to it?—There is this to be said, if I might press the point. What was in favour of the scheme was the Robertson Commission Report, but that is with regard to a reconstituted Royal University, a teaching University, a very different thing from the Royal University as at present existing.

3166. Your objection to the reconstituted Royal University on the lines of the Robertson Report would not be so great as it is?—It would not be so great; the circumstances are so entirely different—

3167. As between a reconstituted Royal and a reconstituted Dublin, you, perhaps, have not much to choose?—So long as Queen's College, Belfast, is there as a constituent member of it, I think, we have a great deal to choose. If we could get rid of that, so that it could become the University for Ulster, then we should be left with a University which was practically a University for Catholics. I believe that was what was operative in the mind of gentlemen like the late Dr. Molloy, that they have here a nucleus of a system which would gradually develop into a University for Catholics. It is problematical if the Presbyterians would accept a University if by doing so they were to give us one; but here is a Commission sitting which allows an opportunity for a Report in favour of the two-College scheme quite as strong as the Report of the Robertson Enquiry.

3168. Dr. JACKSON.—When you complain that in Trinity College, Dublin, there is no organised system of Philosophy, do you mean that there is no authorised system of Philosophy?—I do not. I refer to the fact that there as with regard to other Faculties the Professorial staff is elected from the Fellows, and the Reform Party in Trinity College wish to have all their Faculties organised. In the case of Philosophy there is no provision, so far as I know, except that of one Professor. There is one Professor—I think, Professor Macran, who is what is called Professor of Logics and Ethics.

3169. Mr. KELLEHER.—There are three other lecturers besides the Professor?—But are they not in the nature of what we have in University College, of tutors who assist in the work?

3170. No; they are Fellows of the University and teachers. *Witness*—Are they recognised as Professors of Philosophy?

Mr. KELLEHER.—Our system is different from your system.

CHAIRMAN.—They are recognised as teachers.

3171. Mr. KELLEHER.—They are the Honour Lecturers.—Are they officials of the College or University?

3172. They are members of the Corporation; they are Fellows. There are three Fellows of Trinity College, Dublin, for the Honour Lectures, besides the Professor of Philosophy. A Fellow of the College takes precedence over a Professor of the University.—I know; I know the Professors wish to do away with that.

3173. Dr. JACKSON.—As regards the subjects which the Chairman enumerated, I notice that you seemed to object to the variety of them?—Not to the variety.

3174. The want of unity in the list?—Quite so.

3175. In fact, you desiderate a special system?—I remember that Dr. Starkie pressed it as a great disadvantage of the Royal University that those who come in on what we call course two, that is the course dealt with in the Queen's Colleges, have no system of Philosophy, whereas we, with course one, have a system of Aquinas.

3176. In short, you have a definite philosophy, and would naturally like that one system to be taught, while the Protestant foundation would naturally like to have freedom in the expression of philosophical opinion?—If you will permit me to say so, I see no antagonism between those two, because you will observe that they may teach according to Kant's system or the Hegelian system. What I object to is this, that mere history of Philosophy should absorb the whole ground of Philosophy. We, too, have the History of Philosophy as part of our course in which a man is obliged to know the varieties of thought and their development and their inter-connection. We teach according to certain principles, but there are many problems which were not dealt with in mediæval times which we deal with. I may add in this that in the Encyclical in which the late Pope recommended

to Catholic schools the study of Philosophy, what was expressly mentioned and recommended was "secundum mentem Aquinatis," and it was expressly mentioned that what had scholastically been taught or suggested or speculated rashly, without due grounds, was not to be taught, that is mere authority of Scholastic Philosophy, as mere authority was not to oppose speculation.

3177. Now, I want to ask you some questions about another matter. Do I understand you to hold that if there were to be a new College, it would necessarily represent, on its staff and in the scope of its work, all the subjects of academic study?—Quite so; yes.

3178. Then, I do not quite see how this new College would differ from a new University, because I should certainly have thought that the Colleges would naturally help one another and the University by doing something towards the sub-division of labour?—I may say they would. I am quite sure that in the development of the Colleges, as I tried to indicate, one College would be more frequented for one subject than another.

3179. But you think that every subject must be represented in both Colleges?—To begin with, because I think the specialisation and the advantage of one over the other should be left to natural evolution. If we begin with one or more left out we begin with an admitted inequality; we leave ourselves open to aspersions.

3180. In your own paper you note certain deficiencies in Trinity College. I should have thought it would have been obvious for a new College to take up one or other of those deficiencies, and that it should not be laid down as a principle that the new College had to repeat everything that was good in Trinity College, and that Trinity College was then to take up one of these subjects just because it had been added to the new College?—If our new College is so constituted in Dublin University, as a member of it, that we are free to expand with regard to these subjects; after all, except as a matter of patriotism, I do not see why we should interest ourselves in bringing Trinity College up to our level.

3181. I thought that you laid down this principle for yourself, and naturally it would apply also in the other case: that is to say, that if one College saw the other College strong in anything, it ought immediately to raise itself to the corresponding strength?—I do not think that we meant that. We drew attention to the national deficiencies of Trinity College. This was partly for argumentative purposes to show a reason why Trinity College does not satisfy the requirements of the nation at large. As I said we, except as a matter of patriotism and good feeling for our fellow-countrymen, have no interest in promoting developments for them except in so far as doing so secures the removal of our grievance in regard to education.

3182. I want to get quite clear about your views as to examinations. I think you were of opinion that a candidate for a Degree, or, I suppose, for any honour, should be examined by the teachers of his own College rather than by University authorities, who might, of course, belong to the other College?—I think that as regards pass degrees merely that each College might examine its own students, the examinations being conducted in the presence of what for that purpose I may call an external examiner. That might be if you like the Professor from the other College, or he might be an absolutely external examiner. As regards Honours Degrees, and University prizes, I think (it is a mere detail) that it would be advisable if the leading examination, the examination in chief, the direct examination, were conducted for the candidate by his own Professor, who knows what he has been studying and the line he has been following. But that this should be the sole examination that he should undergo I do not suggest.

3183. I want to know what this examination would be. Are you assuming it to be necessarily an oral examination?—Both oral and written—

3184. The written examination, then, would not be on papers set in common to the two Colleges?—So far as regards pass degrees no, not necessarily.

3185. In fact, there would be private examinations for each College, though the other College would know what was going on?—Quite so.

3186. I should think that that would be a very unsatisfactory way of testing the acquirements of the students in a University?—But I assume that the educational level of the University would be kept up to a

very high degree in both Colleges by the University authority.

3187. But I do not quite see how the level is to be kept up, if the examinations are to be separate?—It would not be wholly separate, because it is always within the competence of the external examiner (as in the case of the Medical examinations, for instance) to condemn the examination either as insufficient or otherwise. It is not a mere theoretical scheme, *in vacuo*; the arrangement is general with regard to Medical examinations under the supervision of the General Medical Council.

3188. It may be possible, perhaps, in pass examinations: but when you are going to do anything more, I should have thought it necessary to give each examiner full powers?—You mean by each examiner in this case—both the examiner of the College and the external examiner?

3189. I mean that an examiner must take a part of the examination and see the work of all the Colleges?—I have no objection to that whatever.

3190. And mark it?—If he pleases.

3191. Then, I am afraid I still do not understand your difficulty about grinders. Will you explain it once more?—This is what happens. Perhaps I will make my position clearer by giving a concrete case. As regards the Royal University examinations in the subject with which I am connected, we have the palpable fact that students go to grinders; they do not learn the subject. Certain things are "tipped," as it is called, to them—"You will be asked this; you are likely to be asked that." They are provided with ready made answers about those topics. If by any chance the examination covers that ground it will happen in many cases that the candidate is bound to pass. We have no means of preventing his passing even though we feel that there is this cramming at work. I think that that evil would arise and must arise in a case where, as happens in Trinity College, you have so much of this private teaching for an examination.

3192. I am afraid I do not see how this is going to be more prevalent under a changed system. I understand that somehow or other the grinding system seems to you to be an objection to the proposed changes. Or are you making these remarks independently of the proposed changes?—I think it would affect a single College University badly, because there you would always have the sole determining body in the work known beforehand. It would have a certain amount of permanence and continuity in it. I think not only would you have the cramming evil at work there, but you would always give rise to this outside criticism of imputing inferiority, corruption, and so on.

3193. When there are two Colleges, then, the grinding system would occasion talk on the part of one College against the other?—I do not think the evil would be so bad in the case of two Colleges. It was to obviate that evil that I suggested that the examinations should be conducted as I mentioned.

3194. Mr. KELLEHER.—You suggested at one time that the religious question was complicated by the question of grinders; I think you said that?—I did not mean to give that impression. What I said in this connection was that the reforms proposed by the reformers in Trinity College would give rise to that objection, because what they, as I think rightly, demand is that it should be within the College's competence to elect a candidate as a Fellow one who had not obtained the highest marks, but who had got qualifying marks, and

had published a book, and was known to be in his College work an excellent man. I say that if you introduce that desirable and admirable reform in the case of a one College University with the Catholics and Protestants in it competing, that the outside public will on occasion be too swift to impute dishonest motives, for it may happen that the Catholics would say—I make the odium belong to our side—that a Protestant has been appointed a Fellow though a Catholic got higher marks than he. All that Mr. Gwynn in his paper says about friction bringing education into a cockpit where it should not be, and all that he says with regard to that against a two College scheme, applies *a fortiori* to the one College scheme, for there public animosity would be still greater, and the desire to criticise and show up unfair treatment would be ever so much intensified.

3195. CHAIRMAN.—Do you think experience shows that that is the case?—Yes, I think so.

3196. Take Trinity College, with such an infusion as there is of Presbyterians and Protestants and Catholics in it, do you think that that feeling of hostility and jealousy exists?—No, because the circumstances are quite different. Those gentlemen, as I say, who go in there, go in of their own accord.

3197. Take the Colleges of Oxford and Cambridge, do you think that feeling exists there?—I am sure it does not; the circumstances are quite different.

3198. I do not see why this feeling should exist where there is a single College?—I am sorry I did not make my meaning sufficiently clear. If you will permit me, I should like to make my position a little clearer. I say that the case of the present Catholics in Trinity College is not an analogous case. The Catholics who go in there are welcomed; the Catholics who remain outside have no interest whatever in scrutinising what goes on there; they have no interest whatever in seeing to the promotion of such gentlemen, whereas, if by what would purport to be a legislative solution of our religious difficulties and disabilities, Catholics were obliged to go in to the single College University in order to get degrees and so on, then public attention would be focussed upon the work of the University, and allegations of unfair play would undoubtedly be made.

3199. I am sorry to hear it?—I believe that is so, whereas that rancour would be altogether done away with if we once felt that our grievances had been disposed of satisfactorily and permanently.

3200. Dr. CORREY.—In your statement you say:—"Thus a Junior Fellow who obtained his Fellowship by high marks in Mathematics may to-day be a Professor of Geometry and to-morrow examine candidates in the works of Locke." Is that what you refer to in the statement you make that there is no organised Faculty of Philosophy?—Quite so. It is not an organised, systematised arrangement. That is the kind of thing that is done in a secondary school where, on account of paucity of tutors or teachers, the one man has to teach a whole lot of subjects that are not cognate subjects.

3201. Do you mean there is no person on the College staff who is devoted solely to Philosophy?—Quite so, and whose whole purpose in being there, and whose whole aim in life, is to keep himself acquainted with the developments of Philosophic thought. It is not in his interest to devote himself to Philosophy. Therefore the College must suffer.

The Witness withdrew.

The Commission adjourned until the following morning.

LONDON.
Nov. 7, 1906.
William
Magennis,
Esq., M.A.,
B.L., F.R.U.L.

NINTH DAY.

THURSDAY, NOVEMBER 8TH, 1906,

AT 10.45 O'CLOCK, A.M.,

At the Royal Commissions House, 5, Old Palace Yard, Westminster, London, S.W.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman); The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland; Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.S.C., LL.D., F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

H. BROUGHAM LEECH, Esq., LL.D., Regius Professor of Laws, called in and examined.§

LONDON.
Nov. 8, 1906.
H. Brougham
Leech, Esq.,
LL.D.

3202. CHAIRMAN.—I believe you are Regius Professor of Law in the University of Dublin?—Yes.

3203. How long have you held that office?—Since 1888.

3204. You have been good enough to give us a note of the subjects upon which you desire to speak to us?—Yes.

3205. Perhaps you will just address us upon the points which you wish to make. I might just remind you that we have had your paper fully before us, and we are quite familiar with that?—I wish first to refer to that, and to say that it contains a scheme which was based on the Parliamentary paper of 1889—that is paper No. 334. It appeared from that paper that the income of the College was £56,000. It turns out now (it was a great revelation and surprise to most of us connected with Trinity) that the income last year, 1905, was £76,000. Of course that would modify the remarks I made to some extent, in this way, that my scheme might be brought into operation much more speedily than if the income was only £56,000. Of course it is easy to see now, on looking at the Parliamentary paper, the mistakes and omissions that the Bursar of that time made. But that is not of much importance; I thought it of much more importance to ascertain whether the present financial statement laid before you is correct; and accordingly, as, although I am not a financier, I still have had a little experience in financial administration, I have examined it with that view. I find that in the year 1905 the fees put down as paid by students amounted to £10,154 4s. 0d. (page 9).^{*} The number of students in January, 1906, was 1,114 (page 21).[†] That means, I assume, that the number of entries in the four preceding years was 1,114. If you tot up the entries in the four preceding years you will find that they come to 1,076. That, however, is not of very much importance from the point of view which I am going to mention. We must in all cases deduct from the number of fee-paying students certain persons, such as Sizars, who pay no fees, and Scholars, who pay a fee of a guinea a quarter; but we may take it, to be on the safe side, that there were in January 1906 at least 1,000 fee-paying students in the University. Now, the fee that a student pays is sixteen guineas a year, and 1,000 fee-paying students would therefore pay in the year £16,800. I find myself unable to reconcile that with the figure of £10,154 4s. put down in these accounts.

3206. Have you made enquiries at the office with regard to this?—No, I have made no enquiries at the office.

3207. I do not find any fault at all; I only ask for information, because, of course, a discrepancy appears here, and very often apparent discrepancies of

this kind may best be explained by making a few enquiries?—As a matter of fact I did not make any enquiries.

Dr. COFFEY.—I asked the Provost a question in that connection when he gave evidence. The fees paid to the Junior Bursar are not put into the total.

CHAIRMAN.—That is in his evidence, is it?

3208. Dr. COFFEY.—Yes?—Where are these fees put?

3209. They appear in the incomes of the Junior Fellows?—

Well, the explanation is not clear, as all the annual fees are paid to the Junior Bursar, but to proceed. The entries in the year 1905 were 266, and if we deduct from them certain persons, that is Sizars, who pay no entrance fees, and assume that 250 persons paid fees, that comes to £3,750, and if that is added I make the fees that were paid in 1905 £20,550. Then, if you take the entrance fees distributively, each student will pay £20 11s. The same thing occurs as regards the previous years, 1902, 1903, and 1904, in which the fees are £8,022, £8,049, and £8,658. I merely mention these things as requiring explanation. The second point that struck me was with regard to the dividends from investments. The Parliamentary paper gives the dividends from investments in 1888 as £7,107 0s. 3d. That was practically the same as in 1901, when they were £7,203 3s. 6d. In the year 1902 they jumped to £9,022 12s. 7d, which is an increase of £1,900, representing, I should say, a capital of £60,000 or thereabouts. I find also in the statement that from October 1890 to October 1903 there was spent on buildings £58,492 15s. 1d. These two sums make together nearly £120,000, and it is difficult to see where they come from. Moreover, it may be worth while to remark, that while all this was going on, whenever anyone proposed any improvement he was always told that there was absolutely no money whatever. Some six or seven years ago, when I was a member, as I am still, of the Academic Council, I proposed the creation of a Chair of Classical Archaeology, and went to some little trouble to make a statement to the Council of what had been done in various countries where these operations were being carried on, and also what was being done in the various Universities in England and elsewhere, and particularly in America; but I was met by a letter from the late Provost, who was absent on that occasion, stating that there was no money. The proposal was opposed also, on the same grounds, and also on the merits, by the present Provost, and an amendment carried to the effect that if anyone was willing to endow the Chair the Council would be willing to create it.

^{*} Appendix to First Report (Cd. 3176), 1906, page 9.

[†] *Ibidem*, page 21.

§ A Memorandum by the Provost of Trinity College with reference to certain observations in Professor Brougham Leech's evidence is printed at page 495.

3210. CHAIRMAN.—Since then they have never appointed a Professor of Archaeology?—Never; the subject has never been mentioned.

3211. What year was that?—I think it was in 1898—about 1898. Another point in examining these accounts that appeared to me to require explanation was the fact that in 1905 there is put down as part of our receipts—that is of our income—a refund from the Income Tax Commissioners, the sum of £679 17s. 8d. Now the word “refund” indicates, at any rate, that that money had been paid over beforehand, and I cannot understand how that is to be counted as receipts or as income any more than the deductions immediately following of £2,320 14s. 9d., put down as income tax deducted from payments made. It appears to me that that is not income. If you pay a man a salary and deduct certain moneys from that salary for the purpose of paying it over to the Income Tax Commissioners it appears to me incorrect to put that down under the head of receipts.

3212. Is not that a mere question of form? We do not want to go into anything that is only a matter of form. Supposing it is put down on both sides. We think you should hardly occupy our time with mere questions of form?—Very well. I do not think it a question of form, but I will waive that point. Then, confining myself to points that appear to be incorrect, I will proceed. There were several cases in which I checked the figures. I find the Divinity Examination fees stated to be £230 10s., and adding up the fees paid to the Divinity Examiners I find they should amount to £202 19s. There is only a difference, it is true, of thirteen per cent., but still that is something. In 1905, I find it stated that the sums paid to the Junior Fellows amounted to a gross sum of £18,909 15s. 6d. On adding the items together I find it should be about £800 more. These are merely tests, and I mention them as being possibly matters in which correction might be made. Finally, with regard to the last financial point that I make, I find that there is a loan from the Bank of Ireland on which interest has to be paid. There was no loan in 1901, but in 1903 there was paid as “interest” on loan £1,039—I suppose at five per cent., representing about £20,000 in 1903. It was reduced in 1904 to £550, and in 1905 it had come down to £249. I do not see why, if we have such a large sum invested, we should pay interest to the Bank of Ireland at five per cent. That is all I have to say on that head. Next, I should like to mention some points in connection with the system of government, to which I attach great importance. Three plans have been laid before the Commissioners. One is in No. 18*—that is the plan of the Bursar, Dr. Tarleton; one is No. 5,† and one is my own in No. 15.§ It appears to me that the Bursar’s plan preserves the worst features of the existing system. He preserves the examination system for Fellowship, and declares that that is the only safeguard against political or religious bias. He forgets that the Council have for twenty-eight years been electing Professors, and that no idea of this sort has ever come into their minds. Furthermore, the system that he suggests is complicated in the extreme, with its Provisional Fellows, its Tutors, its Tutor-Professors, and its Tutor-Assistant-Professors; and he preserves the distinction between Senior and Junior Fellows, which I think is also objectionable. One remarkable point in it is that at the election of the annual officers he brings in for one day three additional Senior Fellows, the result of which, of course, would be to keep these same lucrative offices now enjoyed by the Senior Fellows with the Senior Fellows still. He also, as I said, preserves the examination system for Fellowships, which I believe to be the fatal malady of the whole institution. It prevents us from getting in any new blood. The incomes are so small that the Arts Professorships have to be given to Fellows. I may mention, too, that after payment of certain small sums by the Junior Bursar he proposes to divide the residue between the Tutors, Tutor Professors, and Tutor Assistant Professors. That excludes some of the Professors who lecture in Arts, too, one of whose grievances is that they receive no dividends from those fees which they help to earn. The scheme, No. 5, of certain Fellows and Professors, resembles mine to some extent, but I think, in the first instance, it is a good deal more complicated, and, secondly, there is a very serious

objection to which it appears to me to be open. They propose that the governing body should be ten in number, which I think is too large, and also I think an uneven number is more convenient. They propose that there should be one representative of the Senate. Now, the Senate is a body that has no cohesion; it never meets except occasionally for the purpose of transacting some business such as graces sent down by the Provost and Senior Fellows, and the result of having one member elected by the Senate would be that there would be a good deal of canvassing and electioneering; and as the best men often cannot or will not do this, it might happen sometimes, as it has happened before, that somewhat inferior men would get elected. In any case he would be an outsider, not in touch with the College work, and would practically have no power; and in order to get a governor of this sort you have to put in motion considerable and somewhat expensive machinery. They propose also that the Bursar and Senior Lecturer should be members. I am disposed to think that it would be better that the Bursar should be a business man entirely, and that it should not be necessary for him to have previously passed an examination for Fellowship. As a matter of fact I believe most of the real work is done in the Bursar’s office by the assistants, and I suggest, on the other hand, that the Bursar should be a business man, and that the Provost should take over the work of the Senior Lecturer, which work is light, but responsible. The Senior Lecturer has to decide in doubtful cases whether men are to be allowed their examinations or not, and whether they are to have what is called a post mortem examination—that is, whether after they have failed in one subject they are to be re-examined in that subject. That is a practice which has been adopted since, I think, my time, and I think it is objectionable, as it may often lead to partiality and injustice. But the most serious objection to this scheme that I have to mention is the suggestion that all the Faculties should elect the six members together. I have suggested that each Faculty should send forward one. The other is the present system, and the result of it is that the larger Faculty can practically control the election, and that a smaller Faculty may be left out of it. Now, that is not by any means a theoretical danger, and I will ask leave to illustrate it very shortly. Save for a few years during the whole time the Council has been in existence there has been one representative of the Law School on the Council. There was one occasion, however, on which no representative was there, and that is the only occasion when the vital interests of the Law School were affected. When the measure was brought before the Council no representative of the Law School was a member of the Council, and that was passed without any representative being heard on behalf of the Law School. I should like, if I may, to mention how that came to pass. The Medical Faculty, a large Faculty, have always claimed, and the claim has been admitted practically, to have two seats out of the four on the Council, and the Law Faculty has claimed to have one. At the General Election when the four members of the Council (Professors) are elected as representatives of the Professors who are not Fellows, the Medical School can, in consequence of their numbers, easily secure two seats, and they also at the bye-elections can make certain of securing the vacant seat unless, of course, all the other Faculties unite together, which I think would be practically impossible. In the year 1901, for one reason or another, the Medical Faculty put forward only one candidate, and the fourth Professor elected was the Regius Professor of Divinity, the Medical Faculty having only one. In June, 1902, this important question of the fusion of Law and Arts came forward, and at that moment it so happened that I had to resign my seat on the Council, as my time was coming on for re-election, and if I wanted to go up for re-election of course I could not be a member of the electoral body. Accordingly I resigned, and I proposed to my colleague, the other Regius Professor, Professor Hart, that he should stand, and he agreed to that and went forward, but the Medical Faculty on that occasion put forward a candidate of their own, on the ground, as they said, that the second seat to which they had been entitled had been grabbed by the Divinity School. The result was, of course, that there

LONDON
Nov. 8, 1906.
H. Brougham
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* Appendix to First Report (Cd. 3176) 1906, page 65.

† *Ibidem*, page 27.

§ *Ibidem*, page 58.

LONDON.

Nov. 8, 1906.

H. Brougham
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M.D.

was no representative of the Law School on the Council when that important motion was carried whereas there were two on the Council, the present Provost and the Registrar of the Law School, who were members of the Committee who were pressing it forward. Master Pigot, who was a member of the Council, and the only legal member, took my view very strongly. I went to him and suggested that under the circumstances he should move the Council to call in and hear the two Regius Professors, and I undertook to be in attendance, and my colleague was in attendance also for that purpose. The Council, however, refused to hear us, and the matter was carried without a word said by either of the Law Professors. I mention this to show in the first place the danger of having all the Faculties united together to elect the members of the Governing Body, and, secondly, I think it illustrates the value of the Council as a deliberative and executive body. To revert, however, to the government, I think that the number of seven, being a smaller number, is a better one, and we have a good instance of what can be done with a governing body of seven in the fact that the three Queen's Colleges—including Queen's College, Belfast, which at one time had 600 resident students—have always been governed by the President and six of the Professors, two of whom have been the Bursar and Registrar, who, of course, have their professorial duties to perform along with the duties of Bursar and Registrar. Another suggestion in this paper is, that every Professorship should be provisional for three years, and at the end of three years, if the Professor is doing well, he should be permanently elected. Now, I have never heard that suggestion before, and I do not think any man of real merit would accept a Professorship on those terms. With regard to the Fellowship system they propose that there should be an annual examination, but that it might be suspended when the Governing Body wished, but that meanwhile a Deputy might be appointed. Now, the Deputy appointed to do the work of the Fellow who was going to be elected the year following would be probably the very person who would be reading for the examination. He would be handicapped both ways, both as regards preparation for the examination and as regards the work which he was doing. The Readerships which they also propose to establish are a very good thing indeed with a view to post-graduate research, but if they keep up the Fellowship examination the same mischief will go on, and the Readers instead of doing post-graduate work will, in all probability, be preparing themselves for the examination. And lastly, on this point, they suggest that the Bursar should be a Fellow who is not occupying a Chair, but I say in reply to that why limit it to a man who has passed an examination? You will get a better business man with better training as a Bursar for less money if you do not ask him to go in for a high class examination in Mathematics, Latin, or Greek. I feel that to insist upon a man passing such an examination is to run a very good chance of preventing him from being a good business man. The next head that I should like to discuss would be what I call the unproductive expenditure. Under this head, first, I will take the senior offices, which are held by the Governing Body. They are nine in number. I will not say they are all absolutely sinecures, five or six of them practically are; the Vice-Provost, the Catechist, the Senior Dean, the Senior Proctor, the Auditor, and the Librarian. Those are all officers that appear to me, some of them, to have practically nothing to do, and the others very little indeed. They, all put together, are paid close upon £1,200 a year. Then there are three other officers, the Registrar, the Bursar, and the Senior Lecturer, who are paid far more heavily, but they altogether, in my opinion, would not do more than what would occupy about half the time of a good business man. The duties of the Registrar are simply to keep the minutes of the Board who meet on Saturday during term time, and he is the official channel of communication with the outer world. The Senior Lecturer's duties appear to me to be very light, though they are responsible. With regard to the Librarian, I should imagine his work is extremely light, inasmuch as we happen to have an Assistant Librarian of very great merit, who stands exceedingly high in reputation with his brother Librarians, and who, if he were paid half as much again as he receives, would, in my opinion,

be cheap at the money. There is no doubt in my mind that he ought to have supreme control; his heart is in his work, and he is absolutely up-to-date in it, and there is no necessity at all, I think, for any such office as that of Librarian being distributed and going from one to another of the Senior Fellows. With regard to the Bursar, the Senior Bursar, as he is called, I cannot say anything about the present Senior Bursar, who, I have no doubt, is extremely attentive to his duties. But there can be no doubt that the heavy work is done by the Accountant and the Assistants, and I would suggest—as it appears to me reasonable to suggest—that all the financial work of the College should be done in one office, and that it should not be distributed as it is. For we find that besides the Senior Bursar there is also a Junior Bursar, who receives £371 12s. 4d. per year. The duty of the Junior Bursar is to receive the students' fees twice a year, half of which he pays over to the Senior Bursar, and the other half of which he distributes among the Junior Fellows. It is very pressing work for two or three weeks twice a year. It is hardly necessary to remark that the Students do not pay their fees until the last moment, which is the first Friday in May and the first Friday in November, and the Junior Bursar is very busy receiving them and disposing of them afterwards at those times. The last gentleman who took the position was a very distinguished scholar, who, as we all thought, filled the Latin Chair well. In due course he left that, and proceeded to tot up figures for a week or two twice a year, and meanwhile the Board had considerable difficulty, I believe, in filling up his place, as there was no very eminent Latinist among the Fellows. One would have thought, perhaps, that two Bursars were sufficient, but there is a third Bursar in the shape of the Senior Proctor, who receives the Degree fees, which amounted in 1905 to £3,935 2s. 6d., and he, I believe, puts them over into the *cista communis*, or common chest. I believe it would be a more reasonable and safer method of managing the business that those fees should be paid into one office.

3213. Has the Proctor no disciplinary duties?—None, that I know of. As far as I know his duties consist in receiving those fees four times a year and reading out the names at the Commencements. I never heard of the Senior Proctor having any disciplinary duties at all; they are discharged by the Junior Dean with occasional reference to the Senior Dean. I am now on the head of unproductive expenditure, and the next point I wish to notice is the amount of the Examination Fees in Arts. The Examination Fees in Arts which were paid to the Fellows in 1905 amounted to £1,522. It appears to me that with such incomes as they receive, fees should not be paid for examinations, especially when the result of this is to decrease their other work, that is to say, it reduces the Lectures very considerably having such an immense number of examinations, which is, of course, very heavy work. The effect of that is, as is pointed out in Miss White's paper—and I adopt her view—that it reduces the number of Lectures very considerably, so that a student practically gets only eighteen weeks' Lectures in the year. As the average income of the Junior Fellow is £817 17s., I think that sum of £1,522 extra fees in Arts is unnecessary, and, of course, as I said, the examinations have an effect upon the time devoted to Lectures.

3215. How many terms are there?—Three terms; three or four weeks at the beginning of a term are taken up you will find by these multiplied examinations.

3216. I thought the number of weeks devoted to lecturing was about six in each term?—Six in each term.

3217. Sir ARTHUR RÜCKER.—Seven we were told yesterday?—I think you will find it is six.

3218. CHAIRMAN.—I think the term is about ten weeks, and about three weeks we were told were taken up by examination, leaving about seven for lectures?—Miss White makes it about six weeks. I fancy she is not far wrong, but it can easily be discovered. The next point I have to mention on this head is the Fellowship examination, and the expense of it. I have never yet heard anybody allude to this point. As you know, the Professors do all the high class professional or expert teaching, and a considerable proportion of the

higher Arts teaching. The Fellows do much the larger portion of the higher Arts teaching, but they also do all the inferior teaching, as I may term it, such as the lecturing of the passmen. You would think therefore, at any rate, that the work of the Professors was at least as important as that of the Fellows. When a Professorship becomes vacant, the successor is elected without any trouble, delay or expense. On the other hand when a Fellow is elected once a year, in June, as far as I can make out, the cost of each Fellowship election comes to about £700 or £800.

3219. In fees paid to the Examiners?—In fees paid to the Examiners and prizes given to the unsuccessful students to keep them going till the next round; the Madden Prize, I understand, is between £300 and £400, and to that the Board adds a prize of £60, so that the Madden Prizeman, as a general rule, gets a prize of close upon £400. They also give prizes of £60, sometimes lower, to the other unsuccessful students. There were only three candidates at the last examination and the other two who came behind the gainer of the Madden Prize each got a prize of £60. Then as regards the fees to the Examiners I have not been able to find out exactly what they were beyond this, that every Fellow who is not a Professor, and who is called in to examine gets a fee of £25. Of course it is an exceedingly important and very heavy examination, and I do not know that anyone would be inclined to object to such a fee as that.

3220. The examination lasts for several days?—Several days, twelve days more or less in a number of different subjects. There are, I believe, eight non-Professors among the fifteen examining for next year, so that that would be £200, and I do not know as regards the six or seven Professors who are examining what fees they get, but I presume they get something, probably not much less than the others. My informant, whom I asked upon this subject, one of the Fellows, was not able to tell me that. The result of this is that every Fellowship examination costs about £800.

3221. I do not quite follow that. You do not mean that the examination costs that, but that the prizes given do?—That amount is spent.

3222. Take the Madden Prize. It is a special fund, is it not?—It is a special fund; yes.

3223. The College could not appropriate that to themselves?—Certainly not.

3224. Then it is not any expense to the College?—I agree entirely. This is no censure whatever. My point is that in connection with the Fellowship examination there is spent every year about £800, which could be much better employed. As a matter of fact they cannot do anything with the Madden Prize except that, but there may be some change made in the regulations. What I want to point out is that if the Fellowship system is a bad one and the men are damaged, as I think they are—and I believe some of them think so themselves—by this system, why keep it up and spend £800 when it is very easy to get an alteration made which would enable this Madden Fund to be diverted into another channel. That is the point I want to make—that in connection with the Fellowship examination there is £800 spent which I regard as unproductive expenditure, inasmuch as it is directed to keeping up a system, which, in my opinion, is essentially bad. That is an argument—in my opinion a strong argument—for endeavouring to put an end to the Fellowship examination as soon as possible. In fact I may sum it up very shortly by saying that if that was done you would get better men for smaller salaries. You would save this £800, and you would also save the creation now of new vested interests which, in transitional times, are, of course, a very serious thing for the College resources. The next item of unproductive expenditure which I wish to mention—my remarks apply rather to the future than to the past—is as to the salaries of the Divinity Professors, which are out of proportion to those of other Professors, and I think should be brought down, considering the present and future position. If the Commissioners had a statement of the work done by each Fellow and Professor that would be a very helpful thing, and if you compare the work done by a Divinity Professor with the work done by the Professor of Modern History, who receives £80 a year, the contrast is rather startling. In the old times I think this was reasonable, because then there were great prizes in the Irish Church. The Professors of

Divinity were very learned and distinguished men—as they are now—they were then Fellows or ex-Fellows, and the Professor of Divinity was obliged to resign his Fellowship in order to accept that, but since 1880 these Professorships have been thrown open and for the future we may expect that they will not be held by Fellows, inasmuch as very few Fellows indeed are now ordained, and it is doubtful whether any one of them at this moment would be equal to such a task. In any case I submit that when a man holds, as in the case of Archbishop King's Lecturer, a Chair, which may be regarded as not a principal Chair, that is that he does not devote his whole time to it, but is engaged in some active profession, an income of £725 a year is excessive having regard to the work done.

3225. That is a Chair of special foundation, is it not?—I think it was originally a small sum, and increased afterwards.

3226. It is not paid out of the general funds of the College, is it?—My belief is that by far the larger portion of it is. I do not know what portion, but the matter is a small one. With regard to what I may call unproductive work—that is akin to this unproductive expenditure—work done for which nothing is paid. I would mention with regard to the Divinity and the Law Schools that in these Schools no fees are charged, whereas heavy fees are charged in the Medical School, the Engineering School, and also in the new Military School, which charges £20 per annum for two years. In my opinion if fees were charged in the Divinity School it would be better, both for the Church and the College, and, I think, better for the men themselves. We all know now that Divinity as a profession is both the easiest and cheapest profession to get into, and therefore a number of men drift into it who practically find themselves able to do nothing else. I think this was shown to some extent, or illustrated, by the fact that when certain Commissions were offered in the army during the Boer war there was a much greater rush from the Divinity School than from any other School in the College. It seems to me, therefore, that if these unproductive items of expenditure were corrected, and fees were paid, both in the Divinity and Law Schools, there would be a considerable gain of money, such as would have enabled the College, with the greatest ease, to have at once taken advantage of Lord Iveagh's munificent offer. The next point I wish to mention is the multiplicity of examinations. I have already suggested in my paper that this arose originally from the objectionable practice of giving degrees to persons who did not reside. However, the result of it is that at present there are twelve pass examinations in the year, with certain supplemental examinations for those who have failed to pass in the first instance. Besides these there are at the beginning of each term (because the examinations are held at the beginning and not at the end of each term) a number of Honor examinations in different subjects. Therefore, at the beginning of each term—that is, to cover the lecturing of the previous term—there are six of these examinations for Junior Freshmen, seven for Senior Freshmen, eight for Junior Sophisters, and six for Senior Sophisters, making in all twenty-seven. When you multiply that by three you have eighty-one Honor examinations in that year, and you must add three more, because at the end of the senior year there are nine Moderatorships, and therefore that makes eighty-four of these examinations in the year. There are also a large number—I did not count them—of other examinations for various prizes of all sorts, and, of course, there is a great desire to secure these prizes, many of which are of monetary advantage. In my opinion, this system of Honor examinations gives rise to an immense amount of cramming, in the making up of the courses, which have to be made up very well indeed. This constant cramming and making up gives the student, in my opinion, no time to think; he is too much devoted to the books and to finding out what is likely to be asked, and getting various tips, and so on, in Classics. He really has no time to study the language or become a scholar in the real sense of the word. This system brings about a reduction of the time available for lectures, and therefore, of course, diminishes the teaching. It seems to me to reach its most exaggerated point in the case of the Scholarship examination. I

LONDON.
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Nov. 8, 1906.
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H. Brougham
Leech, Esq.,
M.D.

LONDON.
 Nov. 8, 1906.]
 H. Brougham,
 Leech, Esq.,
 LL.D.

should say in all those examinations there is a great deal of *viva voce*, and I think that is objectionable, inasmuch as it introduces a great deal of chance into the business, and also the more nervous students suffer a good deal by it. In the *viva voce* for the Scholarship examination, which is set out on page 133 of the present Calendar, there are twelve authors prescribed which the candidate has to have on the tip of his tongue. I will only mention one branch, and that is the Greek Poets. In this department he has to make up eight books of Homer, three plays of Sophocles, and three plays of Euripides. He has an equal amount in Greek Prose, Latin Prose, and Latin Verse, and the fact is that he is so much occupied, as a general rule, in making up this work—all those *viva voces*—and finding out what the Examiners are likely to ask, and so on, that he is obliged, practically, to throw over all his other work. He is obliged to neglect Composition, which is very important for a Classical Scholar, and various other things. Moreover, he is taken up for these *viva voces* while at his other work; he is interrupted in his other work by his name being called out, and this often has a very serious effect on a nervous student, keeping him on the *qui vive*—on the alert—all the time he is actually doing his work. Then, if the Examiner cannot get through all in three hours, he has to give a different examination to those who have been omitted, and this brings another element of chance into the examination which is also objectionable. All examinations ought to be conducted on principles of absolute fairness and impartiality as far as possible. That is one of the objections to *viva voce*; it imports a good deal of chance. I made a remark in my paper that a man now could get a University Scholarship without being even able to write a good piece of Latin Prose, and some of my friends in College thought that somewhat severe. But I have an illustration which indicates that I was correct—an incident which happened within the last two or three years; that is to say, one of our scholars went up for the Indian Civil Service and got a nought—got no credit for his Latin Prose. I am bound to say he succeeded in the examination, having been a good examinee, and managing to drag in a considerable number of subjects; but, as a matter of fact, he got no credit for his Latin Prose—a scholar of the University of Dublin got no credit for his Latin Prose composition in an Indian Civil Service examination! I would suggest, therefore, with regard to this, that *viva voce* should disappear from the higher examinations such as Scholarship and Honor degrees; I consider that the *viva voce* should be abolished, and that more stress should be laid upon Composition and the translation of unseen passages, both of which I regard as the real tests of scholarship; and there might be added to that something like what they have at present—a History paper, along with an English Essay. Furthermore, I think the time given to the most important part—what I regard as the real test of scholarship, Composition—is too short; that is to say, one and a half hours for each paper: three hours in all I think is the time given to it at Cambridge and Oxford; it was, at any rate at Cambridge in my time. The next matter I have to mention is in connection with the Law School. I shall be very short upon that, I hope, but I think it is of very great importance, as I believe a mistake has been made. In the years 1901 and 1902 there was a considerable difference of opinion, and I was the leader of a vigorous but wholly unsuccessful effort to prevent the fusion of Law with the Arts—to prevent the overlapping of teaching in Trinity—overlapping in the way of teaching the same subjects as were taught in the King's Inns School—and also I thought that our financial interests were being sacrificed by increasing our legal teaching—establishing a new Professorship—and at the same time by fusing Law with the Arts, preventing ourselves from ever asking for the fees which we were entitled to. That was the main point of my contention, and I drew up, and had printed, a scheme for the reconstruction of Legal education, of which I have a copy here. I might also mention that I have copies of the Report of the Committee, and of my reply to it, and of the rejoinder of the Committee, as well as that of Mr. Justice Bewley, now Sir Edmund Bewley. In his paper, objecting to what has been done, he supported my views, and vigorously. I have here a

copy of his paper, and also a copy of the paper of Professor Hart.* The Commissioners, I think, understand that the Law education is conducted jointly by the King's Inns and by Trinity College, with two Professors of the King's Inns and four Professors of Trinity College. But I hope I shall not be accused of want of modesty if I say that the Trinity teaching is much superior to the King's Inns teaching, for the very simple reason that it could not possibly be otherwise.

3227. I think we must hardly go into the details of the King's Inns. Our concern is with Trinity College, and I do not think it would be suitable to criticise the proceedings at King's Inns?—Perhaps not, but as the two branches of the school are run jointly it is difficult without giving a short statement of the facts to make myself clear.

3228. I think we are aware of what has been said on the subject?—Then, I will pass over that, and I may state, as a matter of fact, in order to explain to the Commission what is done in each case, that the King's Inns Professors are as follows:—One, a Professor of Equity, Pleading, and Practice; the other a Professor of the Law of Personal Property, Contract, and Tort. Now, in Trinity, we teach these subjects with the exception of Pleading and Practice; that is to say, we teach Equity, Personal Property, Contract, and Tort. We teach four of the six subjects taught in the King's Inns. We also teach the following subjects:—Roman Law, Jurisprudence, International Law, the Law of Real Property, and the Statutory Law of Irish Land—which is very important now for Irish students—Criminal Law, Constitutional Law, and History, the Law of Evidence, and Private International Law. That is the division of the work. I was going just now to mention the division of the payment for the work—the money—that is to say, the remuneration that the Trinity Professors get for that is three guineas a year.

3229. For each student?—For each student a guinea a year. Each of the three Professors gets one guinea a year in respect of each student, which comes to about £30 a year for each of the three Professors. The fourth Professor, as I think I explained in my paper, does not get anything, because his Professorship was instituted in 1902, and no change was made then. But what I was going to mention was that this arrangement was brought about by a Committee consisting of three distinguished members of the King's Inns Bench and two Mathematicians appointed by the Board; and they persuaded the Board and the Council to fuse Law and the Arts, to extend the teaching, and to bring about the present arrangement. I mentioned, I think, that I object to that on the following grounds:—That it was financially unfair to the College, that it was bad policy that the teaching should overlap, and that altogether it was an arrangement in which the bargain appeared rather to resemble that between Glaucus and Diomedes in ancient times. However, the Council did not take that view, and the existing system is established under which we do a great deal of the teaching, and do not receive for it what we should receive. What I would suggest, then, with regard to this, is that an additional Professorship should be established in Trinity which should include Practice and Pleading, so as to cover all the work done by the King's Inns, and Conveyancing, which is taught by neither body. Conveyancing is the one thing taught neither at King's Inns nor at Trinity. If that was done the Trinity Law School would be, in my opinion, a complete School of Law.

3230. But is there not a good deal of difficulty in that. This is not a new subject to some of us. The Inns of Court in London, or King's Inns in Ireland, would rather seem to be the bodies teaching the thing practically. The Universities would rather seem to be the bodies to teach Theory of Law?—The scientific part.

3231. The scientific part—no doubt, if you like to put it in that way. The arrangement come to now between King's Inns and Trinity College comes to this: certain subjects are taught by one body, and certain subjects are taught by the other body, and there is overlapping?—Beyond question.

* See page 373 et seq.

3232. If you introduce two new Professors of practical subjects?—One new Professor.

3233. Well, one new Professor of practical subjects—you would be either making the whole of the teaching overlap, or have King's Inns expecting you to do that which you cannot do?—I want to make it overlap to such an extent that the King's Inns would adopt the same position as that which is held by the corresponding body in Edinburgh—that is to say, do what they do in Edinburgh. The Faculty of Law there calls to the Bar, and does not care where a man is educated. Where he is educated he pays his fees.

3234. The English and Scotch systems are very different in that respect. I believe most of the countries who have adopted the Roman system require a degree as a condition for admission to the Bar—that has never been the case in England or in Ireland as far as I know?—The fact that it has never been the case does not prove that a change would not be desirable now. I have put forward other reasons why it would be advantageous that all the teaching should be done in Trinity, showing how much it would conduce to the comfort and advantage of the students.

3235. I can only say that I think if we in England could come to some such arrangement as you have in Ireland some of us would be very much pleased?—It would be a very great advantage to you.

3236. You have perhaps misunderstood me. I said that if we in England could come to such arrangement as exists in Ireland, we should be very glad?—That would be impossible, because of Oxford and Cambridge being so far from London; but I do not think that Oxford or Cambridge would agree to the financial arrangement to which we have assented.

3237. However, to pursue that question would be to go too far afield?—That is so. I have stated pretty clearly what my views are in the statement I put forward; and I have also mentioned the fact—although I do not wish to criticise the King's Inns—that the present arrangements are not convenient to the students, who take two hours practically to attend a lecture and have to walk through the slums about a mile. It is very inconvenient to the students; the lectures are held at an inconvenient hour, and then, again (I think the Chief Baron is an authority upon this) there is the necessity of a man's training for teaching. I remember a remark of his in giving evidence before the last Royal Commission on Universities, in which he says this:—"Knowledge and the ability to impart knowledge, are two very different things." Now, an intelligent man after a year or two at his work begins to understand how to lecture and how to examine, but according to the present arrangement—

3238. Are you not going into the subject of the King's Inns again?—Yes—I pause there. I think the Committee will quite understand. What I should then suggest is (and here I may remark that to me it is a pleasant thing that an influential member of the King's Inns is a member of the Commission), that the whole thing would be improved, and greater satisfaction given to the students, if all the teaching were done in College. Even the King's Inns students who are not Trinity men like very much to come into the College, to some extent, because it identifies them with the place, because it is a more convenient centre, and for other reasons. I am only just suggesting, of course, but I think it is a great pity that arrangements should not be made whereby our examination for the degree of LL.D. would entitle a man to be called to the Bar. I think I am absolutely correct in stating that our examination for LL.D. is a much higher examination than the ordinary examination for a call to the Bar. Now, the next point that I wish to mention is in connection with an effort to improve the position of women students, which we are anxious to do. There are now sixty-nine women undergraduates on the roll, and they pay in fees about £1,400 a year; and I think they have a right to ask what they are to get in return for that. As a matter of fact, as far as I can see, they get now the right to be lectured, and to be examined, with the men, and the right to compete with them for certain prizes. As far as the lecturing is concerned, I think it would be much better that they should be lectured by themselves, and this for two reasons:—In the first place, because, owing to the size of the classes, a large amount of the teaching is indifferent. This is not by any means the teacher's

fault, but if you have a very large class, and not all the students of the same mental attainments, you have almost to lecture down to the least intelligent. This is aggravated, I think, in the case of the women students, because the average woman student, in my opinion, is of higher mental attainments than the average man, for the following reason: Men come mostly to Trinity for the purpose of entering professions, and are very thankful if they can get their degrees in any way whatsoever, doing a minimum of work. The women, on the other hand, come mostly for the purpose of entering the profession of education, and are more eager to learn. Accordingly, when they are lectured with this class of men in very large classes they find they are taught very little. This has some connection with the frequent examinations and with the fact that our Term lectures to some extent are assumed to be a preparation for those examinations. But to illustrate the pace of the slowest, at which the examiner has to go, I have known a case where Euclid was the subject for examination and where the lecturer did not even finish the First Book during the term. So that, in fact, all the class were obliged to go to grinders to get through, the more intelligent because they got no teaching, and the less intelligent because, no matter how much teaching they got, they would have a hard time of it. I think in this case the Board have to some extent fallen short of what they might have done to give an adequate return for the money paid to them. I would refer also to their resolution of the 21st March, 1903, in which they undertook, if eight female students in the same class desired to be lectured in any convenient place, to supply a lecturer.

3239. We have had that case brought before us. Some reason was given why it was not done?—I pass from that. The second, I think, is a more serious difficulty, or grievance, and that is that there is no Collegiate life provided for the women, and no attempt, apparently, is being made to provide it. Now, I think that that could be done, though possibly at first sight the proposal may be a little startling. However, one becomes accustomed gradually to startling proposals. Of all the burdens that the College has to bear the greatest is that of the Provost, whose income has been ascertained to be £3,539, and putting one thing and another together, the upkeep of the house and so on, it probably costs the College something like £4,000 annually. Now, though vested interests must be respected, we can hardly expect that that will be maintained in the future. I have been at some pains to find out what is paid to the heads of other institutions, and I find that the principal of the University of Edinburgh receives £1,200 a year and a house, and the Principal of Glasgow, £1,100 a year and a house; and I am informed that both those gentlemen take an active and real part in the administration of the University. Moreover, the existing Provost's House is too large, and in some ways inconvenient, being mostly made up of sitting and reception rooms, and it certainly would be unsuitable in the future. I consider that the Provost's income should approximate to those of the Principals of Edinburgh and Glasgow. What I would suggest would be that some other quarters should be found for the Provost in the College, either by building a lodge, such as the Oxford and Cambridge lodges, which might be done for £8,000 or £10,000, or possibly even some of the existing buildings might be used for that purpose; and if that were done you would have a portion of the College grounds detached, severed by walls and railings, which would make, in my opinion, an admirable site for an academic residence for women students.

3240. Do you propose to give the Provost's House to the ladies?—I propose that it should be used for lecture rooms, and that there should be a number of courts built in the Provost's Garden, after the fashion of Gilton.

3241. You would keep the ballroom in the Provost's House just as it is, would you not?—I have no objection to the ballroom. It would make an excellent lecture room. It might be used for many purposes. What is known as the Provost's Garden would make an admirable site for a number of small courts, such as we are familiar with at Oxford and Cambridge, and what is known as the Fellows' Garden, which is practically never used, would make an admirable tennis and hockey ground and croquet ground. I think the problem might be solved in that way. The income of the future Provost would be insufficient to

LONDON.

Nov. 8, 1906.

H. Brougham
Leech, Esq.,
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LONDON.

Nov. 8, 1906.

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keep up that great mansion, and if, as I have said, a lodge were built for him—

3242. I think we need not go into the details of your scheme?—Well, I waive that altogether; but, at any rate, it would solve this problem of academic residence, and we know well what the value of academic residence is, and what value we set upon it ourselves. I regard it as the most important part of College life, and when women students are paying these heavy fees I think some effort in the future ought to be made to bring it about. Moreover, I believe it would be an excellent policy, because when it is found that this present system continues (if the lecturers are not separated, and if no academic residence is provided) I think it likely that with regard to the women students the entrances will fall off. They will prefer the academic life of the Alexandra College, along with the smaller fees of the Royal University, and that, I think, is quite possible if the Royal University is reconstituted. I think that gives my idea upon that subject. I hope it is not too startling to suggest that the Provost's House should be handed over in the future to our lady friends. The only other point I think I ought to mention is with regard to the Scholars. This is the last matter which I would mention. It appears to me that the Scholars, who are members of the Corporation as well as all the Fellows, have not been quite equitably treated. The emoluments of the Fellows and Scholars were settled in the year 1758. The Senior Fellows were to receive £100 Irish, the Junior Fellows, £40, Irish, and the Scholars £20, Irish. Now, it is not very easy to tell the change in the value of money, but the changes have been considerable. The purchasing power of money is only about one-third of what it was then, and accordingly if the same proportion was observed the Senior Fellow would have £300, the Junior Fellow, £120, and the Scholar £60.

3243. What is the equivalent in English money of £300 Irish?—About £270.

3244. LORD CHIEF BARON.—£100 Irish is £92 6s. 2d. English?—Of course, it is well known to every member of the Commission that the incomes of both the Senior and Junior Fellows far surpass that sum, but the Scholars' incomes have remained the same; that is to say, taking the change in the value of money now, what the Scholar gets is only one-third in value; that is to say, he gets £20 a year Irish, which is worth about £6 or £7 now.

3245. What do the Scholars receive a year?—They receive £20 Irish. My point is that they receive only £20 Irish, the sum that was allotted to them in the middle of the 18th century. They are members of the Corporation. The finances have been controlled, according to the Charter of Charles I., by the Provost and Senior Fellows, and I merely point out the result now. That while the incomes of the Senior and Junior Fellows have very greatly increased, the income of the struggling man, the Scholar, has been very much reduced, and that £20 Irish then is worth £6 or £7 now. They get their commons and half the rent of their rooms, but they are obliged to pay half the rent of their rooms—for their own property—and there is also taken from them four guineas a year in fees; and, therefore, if you take from the £20 Irish, that is £18 English—if you deduct the four guineas a year fees, and half the rent of their rooms, you leave the struggling Scholars with a very small sum, indeed. Moreover, the standard of living has considerably risen. That is the position of the Scholars, and I would submit that it is worth the consideration of the Commission. I do not think I have anything further to say.

3246. I have only one question to ask. What improvement would you suggest should be made in the position of the Scholars?—Well, an exceedingly simple improvement would be to give them, we will say, £60 a year instead of £20 Irish. I would suggest that as a minimum. Also my suggestion was to stiffen up the Scholarship examination, and not to give it to any man who could not write Latin Prose, and I would remit his fees altogether, and remit his room rent. A University Scholarship, as you know, is thought very highly of. It takes a tremendous amount of labour to get it, though, as I say, in consequence of the examinations, the labour is not directed into the right channels.

3247. Under the charter was it considered that this £20 a year should be allotted to the Scholar, and that practically from that time, as long as he remained a Scholar, he would have his education without any expense whatsoever. No matter how poor he was, if

he entered the College and got a Scholarship, then he should have his education free of expense, and the whole world was open to him in the future?—Of course, that view might be taken. My point was that he had not been treated in any way as his brother members of the Corporation were.

3248. I am agreed with you in that, and I am trying to follow it up. I, myself, attach a great deal of importance to the position of Scholars?—I am glad to hear that that is so. He ought to have his education free, I think, and to have his rooms free.

3249. You are aware, I suppose, that at present in College Scholars frequently are obliged to engage in tuition?—Oh, dear, yes.

3250. In order to enable them to live?—Oh, dear, yes.

3251. If, then, the provision from the College was sufficient to enable them to live, and devote their entire time to their studies, we might expect a higher class of learning—a higher class of Scholarship?—I entirely agree. That supports my argument.

3252. SIR THOMAS RALEIGH.—There are two questions I should like to ask you. One is about *viva voce*. I understand that that is at present considered an important part of the examinations of Trinity College?—A very important part, and the marks allotted to it are very considerable in the Scholarship examination. I am almost sure that it will be found, if there is a calendar in the room (I do not like to speak from memory) that the same value is given to *viva voce* as is given to composition.

3253. MR. BUTCHER.—We are told sixty out of 250 marks in the Classical Scholarship?—Quite so.

3254. And in each Honour examination twenty out of 110?—But is it not the same as composition—is not the *viva voce* at both allotted the same number of marks as are allotted to composition, and in one case, I think, a translation of an unseen passage?

3255. It may be so. I have not the paper before me?—It is found in the calendar.

3256. SIR THOMAS RALEIGH.—We cannot go into details. On general principles we attach some importance to the *viva voce* at Oxford, and I will give two reasons. I put them to you to see whether you accept them. One is, that a man has, perhaps, not done himself justice on paper from the want of the power of expression, and so on. You can follow him up and encourage him a little, and he can show his knowledge in *viva voce*, and so he does better than he would have done if he had only had the paper. That is a good thing, is it not?—You can, of course, follow him up, but the result of following him up would depend upon the examiner, and you may do him a great deal of harm if he is a nervous man; but I will go as far as this—that if *viva voce* is used more or less for the purposes of correcting doubts, it may be a very valuable thing, and that, I think, is illustrated by the B.C.L., Oxford. I was asked to examine in 1903, and I was greatly struck by that examination. The main portion of the examination is by papers, and that is done early in June.

3257. I know that system?—Then, when they have read all the papers the examiners meet early in July, and the Constitution makes it necessary to examine everybody, but they only really examine *viva voce* if they have a doubt as to whether a man should be placed in the First, Second, or Third Class. I approve of that entirely.

3258. The second reason is, where a man has evaded your questions on paper, you can then follow him up and find out by a sort of cross-examination whether he does or does not know his subject?—I think if a man evaded my questions on paper I would not want to follow him up.

3259. Sometimes you do not know the spirit in which he does it?—There may be some advantage in it, but still it must be used with great care by the examiner, and every examiner will not use that care. It is too risky, and it introduces the element of chance too much.

3260. The only other subject I wish to ask you about is the plan of Law teaching. The plan you suggest is to bring all the Law teaching into Trinity College. I suggest to you an alternative plan, namely, that Trinity College should give instruction, if necessary, in the History and general principles of Law, and that the King's Inns should supplement that by having lectures by practical lawyers, coming at a later stage of the student's course. Do not you think that is a

better plan than yours?—No; I am not prepared to say it is a better plan, but I am bound to say this—it was the plan, I think, three or four years ago, and the existing plan is what I object to so much. What you propose now is to go back to the plan that existed before 1902. At that time we lectured in Roman Law, International Law, and Jurisprudence, and in the Law of Real Property, but we were embarrassed to some extent, and that principle, which is defensible if properly worked, was invaded by the Reid bequest, which directed that there should be a Professor to lecture on Criminal Law and Penal Legislation, and, in my view, that spoiled the balance between the scientific side and the practical side, which, up to that time, had existed. But, then, there is this difficulty—I should doubt very much whether the Honourable Society of the King's Inns would be able to cover all which would be included in the practical work, and that was their great difficulty. I should much prefer my own plan, which, as I pointed out in my scheme, would be advantageous to the Honourable Society of the King's Inns.

3261. Dr. JACKSON.—I should like to ask you one or two questions about matters of detail. First of all, you have remarked that ten would be too large a number for the Governing Body, I think?—I have remarked that it would be rather a large number. Seven would be a better number, because it is a smaller number, and an uneven number, and then there is no casting vote.

3262. Do you suggest that they should do no business unless the seven were present?—Oh, dear no; but the more you add to the number the slower they do the work. The Academic Council consists of seventeen persons, and I have often thought that three persons would do it better and in half the time.

3263. You think seven would be a large enough Governing Body?—It happens to be eight at present. I object to eight. I say that seven would be large enough.

3264. You are assuming that seven would be a good number for the Governing Body. Would it be the Governing Body both of the College and of the University?—Yes. Practically it is impossible to distinguish them; they are so closely connected.

3265. And this Governing Body of seven would have to do all the Academic work of the most important sort, and all the Collegiate work of the most important sort?—Yes, but as to all the Academic work and all the Collegiate work I may make this remark—that the University is a going concern; it is a business; and all the Academic work and all the Collegiate work, as far as the Governing Body are concerned, would amount to a very little. In fact, I go so far as to say that one business man, if really good, would do it better than the seven. *Ὁὐκ ἄγαθον πολυ-κοινωνίῃ εἶς κοίταρος ἔστω.* That was a good motto.

3266. That is a view to which I should not assent?—No, not in the case of a University, but I have had some experience, as a Governor myself, of two very important institutions—the Registry of Deeds and the new Registry of Titles. I happen to be the head of both of them, and my experience has led me to think—I do not want to say much about them, but my experience has led me to think that dual government—divided government—is not a good thing.

3267. In Cambridge, I am familiar with the governing body of the University and with the governing body of a College, which, though smaller than Trinity College, Dublin, is still of considerable size, and certainly we find that we want two or three hours a week for the University Council, and two or three hours a week at the very least for the College Council, and that there is still a good deal of other work to be done. This being so, we want a considerable number of people in order to have the proper division of labour. Do you think that a body of seven would be able to do the work both of the House and of the University?—I am perfectly certain of it, but you must remember that the analogy between a College at Oxford and Cambridge and the College at Dublin is misleading. There is an enormous difference between a University composed of a number of Colleges and a University composed of one College, and that so identified with the University that you can hardly tell the difference. That is the reason why these comparisons are so misleading. People talk of putting an additional College into the University of Dublin, as if it were the same thing as putting an ad-

ditional College into Oxford or Cambridge. Now, you can introduce an additional College into Oxford or Cambridge without disturbing the University in the smallest degree; but you cannot introduce another College into the University of Dublin without creating a new University and practically changing the whole government and largely altering the constitution of the College itself. It makes an enormous difference.

3268. I do not want to follow you into that question, but I want to ask one more question in connection with this matter of the Governing Body. You think that a body of seven would be large enough, and I gather than you would like the seven to represent Faculties or subjects of study?—Yes, certainly.

3269. If you are taking those seven persons to represent Faculties, or subjects of study, would you be certain to get amongst them the proper people to do the superintendence of the house, the looking after the fabric of the College, the servants, the cooking, and all the domestic things?—I should consider that seven intelligent men regulating these things would be worth very little if they could not do that much.

3270. You do not want any special faculty for household management?—I think not. They are matters of administration.

3271. And, therefore, you would choose persons to represent the Faculties, and then distribute the domestic duties as best you could amongst them?—Certainly—as in the College of Belfast.

3272. I should have thought that it was desirable sometimes to have an aptitude for household government where you have so large a household to manage as there is in this case?—I do not think you would gain anything by adding three say, and making the number ten for that purpose.

3273. I will pass on to another matter. I could not quite follow you in your remarks about the Bursars, but possibly that might be because I did not properly understand what the duty of a Junior Bursar is. Has the Junior Bursar anything to do with the control of the servants?—Nothing whatsoever, as far as I know. As far as I know his sole duty is, twice a year to receive the students' fees in the first week in May and the first week in November. He distributes the funds; he pays over about half into the *cista communis*, and distributes the remainder of the money among the Junior Fellows. I think that is his sole duty.

3274. Is there any functionary, can you tell me, who deals with the matters which I indicated—concerning the house, the servants, and so on?—The Chief Steward, I think, regulates that.

3275. Who is he?—Mr. Marshall, who has a residence in the College, and a salary of something between £250 and £300 a year.

3276. And he, I suppose, is controlled by the Governing Body?—Certainly.

3277. He is not a member of the Society?—Oh, no.

3278. Then, as to your argument about the expenses of the Fellowship examination. It seemed to me that if you are reckoning amongst the expenses the prizes distributed, you might just as well reckon the Fellowship itself—the £40 Irish. But I should better understand your accounts if you were to separate the rewards distributed from the actual cost of examining, and, when you come to the actual cost, do you think that £25 an examiner, if that is the sum, is at all excessive, considering the labour?—I think I have said already that I consider that a very reasonable fee. What I object to is the paying of a large sum of money for holding examinations which keep up a very vicious system. My argument was that the work done by the Professors is at least as important as that done by the Fellows. If a Professorship becomes vacant you elect another Professor without delay, trouble or expense; if a Fellowship becomes vacant you wait till the following June, and there is delay, there is trouble, and there is expense. As far as the fees paid to the examiners are concerned I would not for a moment quarrel with them. It is most important to understand that.

3279. Thank you. I think I understand. I, too, should say that the Fellowship system might be improved in certain respects; but it is not the expense of the examination which seems to me objectionable?—That is not the worst feature by any means.

LONDON.
—
Nov. 8, 1906.
H. Brougham
Leech, Esq.,
LL.D.

LONDON.

Nov. 8, 1906.

H. Brougham
Leech, Esq.,
M.D.

3290. And, as regards the fact that certain prizes are given away by the same examination, and that one is a very considerable prize, that seems to me immaterial?—I agree entirely that the expense is by no means the worst feature.

3281. Then, again, as to what you said with regard to the Scholars, I think I should largely agree with your conclusions, but I should a little object to your way of reaching them. You say that the Senior Fellows now have a very considerable sum, and that the Junior Fellows now have a very considerable sum, and that the Scholars originally had half as much as the Junior Fellows, whereas, now they have not; but surely the Senior Fellows as Senior Fellows receive £100, the Junior Fellows as Junior Fellows receive £40, and the Scholars receive £20. The old amounts and the old provisions are preserved. It is only when you go beyond the Foundation payments that you get the inconsistency of which you speak?—Quite so; I agree.

3282. It seems to me, therefore, that that is rather a misleading way of suggesting that the Scholars are insufficiently paid?—Well, perhaps, I had better not argue that. If you have arrived at the conclusion at which I have arrived, I think it will save trouble to dispense with argument.

3283. But I have something to say about that. I notice that you assented to the proposition that originally the Scholars were intended to have their education, and, I think, their keep, free?—Well, their commons—that is dinner only.

3284. Do you think that that is the best way of giving away Scholarships now-a-days, as things now are?—I think that most of them would undeniably rather have the money, but at the same time I am not prepared at this moment to say that it is not a judicious way of helping the Scholars, as it keeps them there, keeps them in College, tends to promote Academic life, and induces them to dine every day in College.

3285. I think that you and I are not quite on the same ground. I am not raising the question as to whether they should be paid in kind or paid in money. I do not very much care about that. But I want to ask you whether you think that there is something to be said for giving a Scholar a small payment as a right, and then increasing his stipend if he is really in need of it?—I do not quite like that investigation of private means. I would rather give the reward to any man who has obtained it by merit, and not investigate his circumstances so as to ascertain whether he was really in want of it or not.

3286. LORD CHIEF BARON.—On the principle that they were all poor in Ireland?—Very few of them do not want it. I may say that I was in the majority myself.

3287. DR. JACKSON.—Is it not possible that the consequence may be that a man who has an ample allowance from home adds to it as much as another man wants for his whole subsistence, and that that first man becomes a rich man amongst his contemporaries, and sets a bad example instead of the good example that reading men should set?—My answer is that we must take the chance. In every walk of life you will find that the man who has an independent income has an advantage: that is beyond question. I do not think there is any way of obviating that. A man with a large income can go to a first-rate school, and take the Scholarship from another man who wants it more. How can you prevent it? It is impossible.

3288. You do not think that the tutor could recommend additional payments to the man who really was in need?—I think it is an invidious task to put upon tutors, and it would lead to things being done that we would not altogether approve of. A man, perhaps, who was not absolutely in need would endeavour to prove that he was in need, possibly, and might exaggerate a little.

3289. With intent to deceive?—I think that might arise, and I certainly should prefer not to investigate those things at all.

3290. MR. BUTCHER.—I suppose from what you have said you consider that the danger to which Dr. Jackson has alluded probably exists more in Oxford and Cambridge than in Dublin—the danger of wealthy men enjoying funds which were originally rather intended for the poorer men?—I have no doubt that is so; yes, I think the Chief Baron went very near the

mark when he said we were mostly—I use the word “mostly” instead of the word “all”—poor in Ireland.

3291. And those who are distinctly poor, and can put in a claim of poverty; are specially provided for by Sizarships?—By Sizarships, yes—well “poverty”—I would not say poverty, but want of sufficient means has to be proved in order to enable a man to compete for a Sizarship.

3292. I am not quite sure what a Sizarship is worth—can you remember roughly?—A Sizar pays no entrance fee, no tutorial fees, no fees at all, and he gets his commons free. It is a valuable prize. I do not think he gets any payment in money.

3293. He pays no entrance fee you say?—He is let off the sixteen guineas a year, and he gets his dinners free.

3294. I will not go into any other details, but, as you have thought out all these questions very fully, perhaps you will in a very few words give me your opinion on the larger question of the addition of a new College to the University of Dublin?—I am quite prepared to do that. I avoided it altogether in my Statement laid before the Commission, because I was not absolutely certain that it was within the scope of the Reference; but my opinion is that it is absolutely the worst of all the schemes that ever have been proposed for the reconstruction of University education in Ireland. It would, I think, damage Trinity College considerably, and we could hardly hope to escape, I think, some friction. But at any rate my view upon that subject is that if that were done the result would be that that new College would be a University itself within ten years, and meanwhile there probably would have been a good deal of damage done to Trinity. My view is that events are shaping in that way, and whatever is done, whether you put a new College into Trinity or a new College within the Royal University, I believe that within ten years that College will be an independent University. Federal Universities do not now hold together, as a general rule. We have examples of that in Yorkshire, and we shall have soon, I think, some examples of that in Wales. I do not know whether I am going a little beyond the bounds, when I say that the real statesmanlike thing is to establish a University for Catholics, give them what they want, what they ask for, and what in my opinion they are determined to have. I believe it would be better for them and better for us, because it would promote competition with us, which we want very badly. I believe we have been, up to this, losing ground and dying from monopoly—want of competition—and I believe if there was a University for Catholics such as was referred to in the Report of the previous Royal Commission (and the grounds for it are there stated very forcibly) that would prove to be the true solution of the University question, and I also believe that whatever else is done it will ultimately result. That is my opinion.

3295. Your objection, then, to a second College within the University of Dublin would extend, I infer, to the proposal to have one University for all Ireland—a Federal University—embracing four, or five, or six Colleges?—That would be just perhaps a little worse, although the one is so bad that it is hard to conceive of there being a worse. I do not like to say what I think about that scheme.

3296. DR. DOUGLAS HYDE.—You would not object to a separate University being established, with a Catholic atmosphere?—No.

3297. I mean established in Dublin?—Not in the least. Of course we are not friendly to atmospheres, but I would not object to it in the least. In fact if it is to be established there must be an atmosphere.

3298. And if the fees in this College were lower than in Trinity College you would not object to that?—I have suggested that the fees in Trinity College should be cut down; I think they are a good deal too high considering the value that is given. But I should rather endeavour to keep the fees pretty even. I think educational institutions ought not to be trying to undersell one another.

3299. You said that you objected to the system of *post mortem* examination?—Yes; so I do.

3300. We had an eloquent defence of them yesterday?—I should have liked to have heard it.

3301. It appears that there are so many subjects for examination in Trinity College that it is quite a common thing for students to get a nought in one. Do you think that there are too many subjects

for examination?—No, I would not say that—I think the subjects are not so well prepared as they ought to be. In my opinion—I have mentioned it already—the Irish Schools are not as good as they ought to be. We need not go into the reasons. The education given is not so good, and I think the boys come up very badly prepared; and I think also the examination for entrance into Trinity is too easy. I can illustrate that by saying that I happen to be the examiner appointed by the Honorable Society of the King's Inns to examine students for admission as law students who are not in any University. They are examined in two or three books of Latin, a little Latin Composition, English History, and English Literature. A good many of them fail, and when they fail I recommend them to enter Trinity College or the Royal, and they go down and enter Trinity College and they can become students at once without passing any further examination: the special examination I give is a very simple and a very easy one.

3302. I did not quite follow your point about lady students in Trinity. You thought the addition of sixty or seventy lady students made the classes so large that they could not be properly lectured?—Not exactly that; the classes are so large already that they cannot be properly lectured, and the addition of these sixty-nine lady students aggravates the difficulty. The classes are not only too large, but numbers have to be taken together without any reference to what the mental attainments of each person are, and therefore you find in each class boys who are entirely different as regards mental attainments from the others, and the lecturer has to adapt himself to the meanest intelligence in the class. The result is that the more intelligent boys get practically no teaching at all. And it is worse for the lady students, because they are considerably higher as regards mental attainments than the lowest class of men, the most inferior class, to whom the lecturer has to adapt his teaching.

3303. I only wish to point out that the addition of sixty or seventy would not make any considerable difference?—It is so bad already that you cannot make it much worse.

3304. With regard to the female students it has been suggested that the lectures in the Alexandra College should count as lectures for a qualifying course in the same way as those of Trinity College?—Should be recognised you mean?

3305. Should qualify for a course in Trinity College? Do you agree?—Yes; I am inclined to agree with that suggestion, but I would prefer a more regular Academic residence, and I would also prefer that the Alexandra students should be lectured by the officials of Trinity College.

3306. And if the suggestion were adopted of setting aside the Provost's house and gardens and the Fellows gardens, would you keep them still railed in as they are at present—a separate portion of the College?—Well, there are three or four doors giving easy access. I would hesitate before I pulled down those railings.

3307. DR. COFFEY.—With reference to what you said as to the financial condition of the College, you think that large savings could be effected in many departments?—Yes.

3308. And in case there were another College or University established in Dublin in competition with Trinity College, could the latter, from its own resources, face such competition?—Yes, I think so.

3309. Even with reduced fees?—I think so. That is a matter for the future.

3210. But reviewing the whole table of income and expenditure, there is a margin, you think, for great economy?—Certainly.

3311. And therefore for saving against reduction of fees. Would you think it desirable if the financial sheets were so published as to show the total sum of money expended on the Arts Faculty, or the Arts Department, the Medical School, the Law School, and the Divinity School each year?—Yes; my view is that the more information is given, and the clearer that information is the better.

3312. And it is desirable for all the University and College teachers that each year there should be a published balance-sheet showing in detail how the money is spent in each Department?—Yes; that would be a very useful thing, but I object rather to any distinction between University and College teachers.

We are all both University teachers and College teachers, and that shows how close is the connection between the University and the College.

3313. In your own view about the character of the College and University, you have told us, I think, that it is hard to distinguish them—it has been said already that the University is an aspect of the College?—In the Act of Union, you know it is called the "University of Trinity College."

3314. On page 61,* section 2, under "Reconstruction and Administration" you make the suggestion that the whole of the Fellowship and tutorial system should disappear?—Yes.

3315. Does not that in fact recognize the College system within the University system—that paragraph?—Well I do not wish to commit myself to anything beyond what I have said. The existing tutorial system and the Fellowship system are, I think, unsound. I think I may be allowed to suggest its demolition without being committed to anything else.

3316. But that is a revolution in the system of the University of Dublin?—Certainly; and we want a revolution.

3317. Within such a University would it be possible, supposing the view was generally held that the tutorial system should not disappear out of the University of Dublin—would it not be possible to have another Fellowship and tutorial system?—Yes; possibly you might create more complications, but I should prefer the simpler plan.

3318. And what if the revolution were not accepted?—Then perhaps we must do the best we can. That could be done if you were constructing a new University, as has been done lately elsewhere, and I do not think any of those complications have been introduced into any of the new Universities that have been established; they have their Professors, Lecturers, Assistants, and so on, and they have got good men and pay them good salaries. That is the system I should like to see replacing the University system.

3319. Would the effect of your system be to convert a University of one type as it is at present, into a University of quite another type?—I do not think it would make much difference. You would call the teachers by other names—that is all. I do not think you would change the type of the University by any means.

3320. Do you not think it would tend to do away with the residential value of the College?—I do not think so at all.

3321. How would it differ from such a University as that of Edinburgh for instance?—Because there is no College in the University of Edinburgh.

3322. But a College which would merely be a house of residence is not the same thing as Trinity College is at present?—It appears to me that matters would remain very much as they are if those changes were introduced. You would call the teachers Professors and Lecturers—you possibly would not call them Fellows.

3323. In case the abolition of the Fellowship system did not become a fact, would you still think that the incomes received by the Fellows should be reduced—that they are high for the resources of the College?—Beyond question they are as compared with the incomes received by men doing similar work, or a higher class of work, in other Universities, and with the incomes of our own Professors, whose average income (excluding the Divinity Professorships, which are held by ex-Fellows) I make out to be £394 9s. 4d.

3324. In connection with your suggestions of improvement in the Law School, am I right in saying that your suggestion is that the main burden of teaching for legal education should be undertaken by Trinity College?—Yes; it practically does it now. The main burden is borne by Trinity College now. I gave you a list of the subjects which are taught at Trinity College, and of those which are taught at King's Inns, and I mentioned that four out of the six subjects taught at King's Inns were taught by us. I think I am justified therefore in saying that the main burden is borne by us.

3325. Do you not think, in that connection, that the Royal University graduates might make a claim that their University should be recognised by the Benchers for legal education, and that in that way Trinity College would lose many of the students who now come there?—I should take the chance of that, and rest upon the value of the teaching given. It would certainly act as a stimulus, and that would be a very

LONDON.

Nov. 8, 1906.

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* Appendix to First Report (Cd. 3176), 1906, page 61.

LONDON.

Nov. 8, 1906.

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good thing perhaps for the College. I believe in competition. I should not object in the least to any of the Universities having the same privileges as we have and then let us each stand upon our own merits.

3326. Are you aware that a protest was made to the Robertson Commission by some of the Law students against the privilege which Trinity College now enjoys in connection with the preparation of students for Law?—I am not certain. I may have heard of it.

3327. In the Appendix to the Report there is a document which was sent in signed by a number of Law students in Dublin protesting against that privilege?—I should not much mind that, because my view is that the privileges we enjoy are not by any means so great as we ought to enjoy. They consist at present in doing a large amount of work for a small amount of pay. That is my position as regards Call to the Bar and Legal Education.

3328. But if your view as to legal education were adopted, would you have any objection to the Royal University, or a future University such as that you have described, being equally privileged with Trinity College?—None whatever; I should like it.

3329. Mr. KELLEHER.—You objected to a system of government in the University in which the Governing Body would be elected from the Professors and not from the Faculties on the ground that the larger Faculties would dominate the smaller, and you instanced the present Council in that regard?—Yes; I instanced one case in which it happened, when the most important question affecting the Law School that ever came before the Council came up for consideration, and the Medical Faculty dominated the position.

3330. But in connection with that, is there not a system of minority representation?—Oh, no.

3331. Is there not a system of voting by which each elector has a number of votes equal to the number of places vacant, and may cast all the votes for one candidate?—There is at the general election, but not at the bye-elections, of which I was speaking.

3332. Is it not the case at present that there are two members of the Faculty of Law on the Council, and no member of the Faculty of Medicine?—It is so beyond question, but the Medical Faculty might have had two members, and they did not care to.

3333. In instancing the present wasteful system of government, you stated that the work of the Bursar is mainly done by the Accountant and his assistants?—I am not absolutely able to make a very definite statement on this subject. Probably the present Bursar does a great deal of work, and looks after the various matters connected with his office exceedingly well; but this is an office that goes about, and is transferred from Fellow to Fellow—gentlemen who are not, as a general rule, business men.

3334. CHAIRMAN.—In a general way, the office is not transferred every year—it is held for several years?—Generally speaking, the office is held for several years.

3335. Mr. KELLEHER.—You said that the bulk of the work is done by the Accountant and the assistants, but perhaps you are not aware that there are no assistants?—I imagined there was more than one assistant to the Bursar.

3336. In speaking of the waste of time due to preparing for honour examinations, you arrived at a total of eighty-four examinations?—Yes.

3337. You did not suggest that each honour candidate presented himself for each of these eighty-four examinations?—No, I did not suggest that, and I do not think any member of the Commission understood me as suggesting anything of the sort.

3338. In your estimate of the advantages of Scholarship, you stated that the scholar has been rather badly treated, and that his position has been left the same as before, while the position of the tutor, and of the Senior and Junior Fellow, has been very much improved?—Yes; you may put it that way. What I stated was that a scholar being a member of the Corporation ought at any rate to have had some advantage when the position of other members of the Corporation was so much improved. You must remember that the scholar has had his position disimproved in consequence of the change in the value of money.

3339. But the other members of the Corporation of course get nothing more as Fellows—merely as members of the Corporation—they get nothing more than they got before?—Quite so.

3340. And the scholar, as a member of the Corporation gets no more than he got before, and no less?—Yes.

3341. But you, of course, understand that the remission of three-fourths of the fees means a gain of twelve guineas a year?—Yes.

3342. And that the average amount of half the rent of his rooms is £6 a year?—Yes.

3343. And that the value of the dinners is anything from £20 to £30 a year?—It is hardly so much.

3344. The cost of dining would be 11s. 8d. a week?—Yes.

3345. So that all told the scholar has about £60 a year?—Yes, possibly, if he dines every day.

3346. Another point. You suggested that the house work is looked after by the Chief Steward, and in answer to Dr. Jackson you said the Chief Steward was not a member of the Corporation. As a matter of fact is he not an ex-inspector of police?—I believe he is.

3347. You suggest that the Lecturer adapts his teaching to the capacity of the worst student in the class. Is that a fair description of the class of teaching done in Trinity College?—Well, I have known it to have happened; that is all I can say. As a general rule, I think a Lecturer is bound to make himself clear to the meanest intelligence in his class; I believe they all try to do that, and I really cannot find fault with them for doing it. I guarded myself specially on that very point by saying that though the teaching was insufficient it was not the fault of the teacher or Lecturer; I most specially guarded myself.

3348. Even as regards that, do you not think the difficulties in such a matter would be very much got over if there were a division of the classes of some kind according to ability at the beginning of the term?—I suggested that myself.

3349. And it is done now, is it not?—If it is done now it is only lately; it was not done three or four years ago.

3350. Sir ARTHUR RÜCKER.—You said just now that if there were a second University established in Dublin, the existing University being continued, you thought there ought to be some arrangement for equalising the fees; who do you think would have any power to interfere in such a manner with the fees charged by the Universities?—I do not know that I can answer that question; I think, as a general rule, that when a University is established, that is done by the Government, and I believe it is settled at the time what the fees are to be. I believe that is the practice. I am sure many gentlemen here are much more familiar with that than I am.

Sir ARTHUR RÜCKER.—I have had experience of two such cases, one being the University of London, but that was done in neither of those cases.

Mr. BUTCHER.—In Scotland it was found necessary to equalise the fees.

Dr. COFFEY.—As regards Medical Education there are three Schools of Medicine—Cecilia-street, the College of Surgeons, and Trinity College, and by agreement they all charge the same fee.

3351. CHAIRMAN.—You have given us a good deal of information about the finances of the College. Has your attention been drawn to the question of whether there is any waste in connection with the domestic affairs of the College? For instance, the kitchen is often a source of great waste; is there any reason to suppose there is waste there?—My attention has never been called to it, and therefore I will say nothing about that.

3352. Then, Mr. Butcher has called your attention to what is sometimes called the general question as to what ought to be done. You have expressed your objections to the formation of a new College within the University of Dublin; you have said that it would possibly interfere with and injure Trinity College without ultimately resulting in union. Would the same objection offer itself to the formation of a new College in the Royal University?—It would not apply to the same extent, but I think it would not be a good plan, and if I may mention the reason I will tell you—that is to say, the reason why it is not so good or statesmanlike a plan as the foundation of a University for Catholics.

3353. Supposing a University for Catholics was out of the question; what would you say then?—I presume you are referring to what was suggested by the Robertson Commission, but that was to establish a fully-equipped College in Dublin practically as a portion of the Royal University, the other constituent Colleges being the three Queen's Colleges.

3354. I was not putting the three Queen's Colleges; I was rather suggesting a new College in the Royal

University without attending to the question of the three Queen's Colleges?—It is very difficult to answer the question, because my most solid objection to it is the want of balance between such a College and the other Colleges, which would be a part of that University. You would have the most influential College in Dublin itself, and the other less influential Colleges scattered throughout the country, and that is, I think, a very serious objection; you come then to find that the College on the spot, absolutely next door to the University, will dominate the University, and I think that creates a very serious difficulty as regards any suggestion of that sort, and also a further argument for the establishment of an independent University.

3355. It would not have the evil effect of interfering with or injuring Trinity; to that extent you agree that the best course is to establish outright a new University?—I have no doubt whatsoever about it,

as the result of upwards of forty years' experience of education in Ireland.

3356. Mr. BUTCHER.—May I make just one small correction in something you said. We are told now that Trinity College has founded a Chair in Classical Archæology—it is quite a new thing, I understand?—I never heard of it, and I am a member of the Council.

Mr. BUTCHER.—It is in a document* we received the other day.

3357. Mr. KELLEHER.—The Council would not know of a Lectureship? Would you kindly tell me what was the date of the appointment?

3358. Mr. BUTCHER.—The document has only just been sent in?—It has been sent in then, I presume, since I wrote my paper calling attention to the fact. I regard that as a very satisfactory piece of news.

The witness withdrew.

JOHN MACNEILL, Esq., and T. W. ROLLESTON, Esq., Representatives of the Gaelic League, called in and examined.

3359. CHAIRMAN.—You both, I think, appear as representing the Gaelic League?—(Mr. MacNeill.)—Yes.

3360. I think you, Mr. MacNeill, have prepared a document which you desire to read to us?—Yes, I desire to make reference to sundry matters touching the subjects of enquiry of the present Commission. I am one of the two Vice-Presidents of the Gaelic League, a Bachelor of Arts of the Royal University of Ireland, and a Governor of the School of Irish Learning. The Gaelic League is an Association of an educational and propagandist character, consisting of affiliated branches in every part of Ireland, and among Irish men and women in other countries, and having for its objects the study and cultivation of the Irish language and literature, and the preservation and extension of Irish as a living tongue. As an Irishman I could not be content to have my children educated in Trinity College. The College and the University are a provincial and British institution, not a national and Irish one. Trinity College was, no doubt, founded as part of a scheme of invasion, conquest, and spoliation. The fact does not justify it in remaining an anti-Irish institution in the twentieth century. *De facto*, Ireland is a co-ordinate part of the United Kingdom, not a conquered dependency. Ireland should, therefore, be as free as any other part of the Union to develop on her own distinctive national lines. This appears to be the theory of the State, under which Ireland has a distinct internal government, judicature, police system, and educational system. As a part of the educational system, Trinity College has hitherto insisted on being out of harmony with the whole national ideal, and thus maintains the status of conquest against the legal status of co-ordinate nationality. Professing fidelity to the Legislative Union, it has done more than any other factor to prove the Union unreal and illogical. The present Provost has repeatedly asserted his favourite doctrine that Ireland consists of two nations, a view which clearly harks back to the period of conquest. One of the two is the historical Irish nation, the other is the nation of Trinity College. The Vice-Provost, in a letter to the Press, has described Trinity College as "the only successful British institution in Ireland." (*Irish Times*, October 22, 1903.) One of the Senior Fellows (Appendix to First Report, page 48) cannot imagine any meaning in that "pompous expression" a National University, but thinks that the Catholic Bishops might do something to enable his own University to deserve the title. He has never heard of the "National" Universities of England. It is clear, at all events, that no suspicion of nationality attaches to the University of his experience. If Dublin University were in any appreciable degree as distinctively Irish as Oxford and Cambridge are distinctively English, my evidence would be unnecessary. In Statement XIII., Appendix to the First Report of this Commission, Mr. Edward Gwynn says:—"It is only too notorious that the country is divided from end to end by a deep chasm, which differences of race, of religion, of class, and of politics have formed, and are still widening. The most sagacious observers are agreed that, after all the remedial legislation which the last hundred years have seen, the schism is more profound, the feeling of alienation more intense, than when Lord Lyndhurst's famous

phrase was uttered." I claim the closest attention for this statement by a Fellow of the College. It requires no unusual sagacity of observation to see that questions of race, religion, class, and politics are rather the media than the causes of the widening schism. No further cause need be sought than the obstinate maintenance of the theory of a persisting conquest in defiance of the theory of the constitution. The alternatives presented to the Irish people are—to bow to this theory of conquest, or to renew perpetually the struggles of the seventeenth century. The protagonist of the theory is the College of the second nation, the only successful British institution in a country which is not British. I cannot, however, allow Mr. Gwynn's account of Irish public life to pass unqualified. The chasm has not proved impassable. Among the younger generation of the Conservative and Protestant element, there is visible a steady tendency to come away from the hopeless policy of conquest and attach themselves to the national side. I am not speaking of politics, but of the movement in favour of a distinctive national life and culture. I could write out on the spot from my own knowledge a long list of the names of sons and daughters of the nobility, landed gentry, professional and middle classes, mostly of English ancestry, who during the past few years have turned their backs on the anti-national tradition of their families, and entered heart and soul into the national educative and constructive movement. For them, the anti-national ideal represented by Trinity College has become squalid and barren—has lost its hopes and its attractions. It promises them nothing but a miserable provinciality for all time. They feel that a self-centred and self-developing Ireland is a better and happier country to live in than a vulgar Ireland which is content to ape and parrot the national life of England. I am not desired, and I do not desire, to enter into the question of the political relations of Trinity College, although I think that if this inquiry is destined to bring out the whole truth upon the points of reference, even that disagreeable question ought not to be shirked. The question that I have raised is one outside of legitimate politics, and therein lies its gravamen. I submit that the maintenance in Ireland as the only real University in the country of a University which can be described as British, and which, as I am about to show, keeps up a frigid and unsympathetic attitude towards everything distinctively Irish in the field of education, is harmful alike to education and to the public peace and welfare. Apart from the general spirit and tone of the institution, an Irish University should be a centre of the cultivation of specifically Irish branches of learning and culture. The chief of these branches at present are the study of the Irish language, literature, and philology, and the study of Irish history and archæology. I do not propose to set forth at length the reasons why these studies should be established and encouraged in an Irish University. I assume that the evidence taken on this subject by the Commission of 1902 is applicable to the present case—especially the evidence of Dr. Douglas Hyde and Mr. Edward Gwynn. Further instructive evidence on the subject was presented to the Commission on Intermediate Education. It is, however, pertinent to point out that on that occasion the detailed evidence hostile to Irish studies was tendered exclusively by Fellows

LONDON.

Nov. 8, 1906.

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* See page 352

LONDON.

Nov. 8, 1906.

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and Professors of Trinity College, and was rebutted by a consensus of educational witnesses, Irish, English, French, German, and of other nationalities, who were familiar with the subject and its bearings. On the other hand, the evidence of Mr. Edward Gwynn before the 1902 Commission was entirely favourable to the vigorous and generous encouragement of Irish studies in an Irish University. The importance, even in a world-wide sense, of the higher studies in Irish as suited to a University, is not now seriously disputed, except by the Education Reform Association of Belfast (Statement fifty, Appendix to First Report of this Commission, final paragraph.) The intelligence of this Association does not appear at its best where the Association says of the Irish language, that "its cultivation will deprive them" (the youth of Ireland) "of the only equipment which a corrupt system has now left them—a knowledge of the English language." This pronouncement does not deter me in the hope of making myself understood by the Commission. The Irish language and literature are recognised in Trinity College to the following extent:—There is a Professorship of Irish; an annual Sizarship in Irish; an annual prize or prizes amounting in all to £20 for students who distinguish themselves in Irish; lectures by the Professor of Irish in connection with the Divinity School; the Bedell Prizes of £40 per annum under the Divinity School; the Kyle Prizes, of about £11 per annum, under the Divinity School, and a Lectureship in Celtic Philology. There was no Professorship of Irish until 1840. The present Professorship was then founded by "the Society for promoting the Education of the Poor of Ireland through the medium of their native Language," commonly called the Irish Society. This is an exclusively Protestant body. The poor of Ireland who speak the Irish language are all Catholics. The aim of the society is to give a Protestant education to these poor Catholics, in short, to proselytise. I need hardly say that the proselytising of the poor by wealthy Protestants has been and is a leading cause of religious antagonism in Ireland. We have here a trust for this purpose accepted and administered up to the present day by Trinity College.

3361. CHAIRMAN.—Is Trinity College the trustee of that fund?—Yes, at the present time Trinity College is the trustee of that fund; it has been since 1840. The full name of the Society which founded the Bedell Chair is given in its own Reports—

3362. Just let me understand what are the trusts—the trusts are to maintain the Professorship, I suppose, not to proselytise?—That will be explained more fully later in my paper, when I come to deal with the nature of the Professorship.

3363. What I want to know is this. You say the College is trustee of the fund, and I want to know what that fund is?—The fund is a capital sum handed over to Trinity College for the establishment of a Professorship in Irish.

3364. Without reference to Protestantism, or to proselytising?—Yes; those things are not required in the terms of foundation, I believe.

3365. Dr. JACKSON.—Is there any reference to the Divinity School?—In the foundation?

3365A. Yes?—None, I think.

3366. CHAIRMAN.—You do not object to that foundation, I understand; so far as it goes, it is all right?—So far as it goes, yes; but my point will be developed further as I go on. The full name of the Society which founded the Irish Chair and the Bedell Scholarships in Trinity College is given thus in its own Reports:—"The Irish Society for promoting the Scriptural education and religious instruction of the Irish-speaking population, chiefly through the medium of their own language." "The chief aim of your Society," says the Annual Report for 1897, "in undertaking this work of educating the Irish-speaking population, is to spread amongst them a knowledge of the Holy Scriptures, which are able to make men wise unto salvation. The study of language—whether Irish or English—interesting though it be in itself—is to the Irish Society of secondary consideration."

3367. I do not follow you in this. Of what consequence is it what the Irish Society does, if it does not affect Trinity College. If the Irish Society, with the worst of aims, has founded a good Fellowship in the College, we do not care what the Society wishes to do. With regard to the Bedell Scholarships I should like to know whether that was in any way ecclesiastical?—Purely in connection with the Divinity School

3368. What were the terms of the foundation?—Entirely religious.

3369. But what are the terms?—I have not the terms. The statement that Irish is of secondary importance has just been quoted by me.

3370. I really do not think we ought to inquire into what the Society does?—I shall show that in the case of Trinity College not carrying out the terms of the trust Trinity College has bound itself to refund the capital money to the Society.

3371. Of course, it might in that case revert in law to the founders, but we have nothing to do with that in this inquiry. I will assume that this Society is founded for very evil purposes, but if it has founded a good Professorship, is not that, so far, a good thing?—I do not, of course, object to the founding of an Irish Professorship, but I shall show that the whole tendency of it is of a sectarian character.

3372. That you must show from the documents—not from the Society?—Yes, I will show you that.

3373. Only, please, do not go into the history of what the Society is doing?—This statement explains the nature of the Irish foundation in Trinity College. The holder of this sectarian Chair, and the authorities who administer this sectarian trust, have submitted to the Commission a statement (Statement I., Appendix to First Report) embodying the following declaration:—"It would be most injurious to the interests of higher education in Ireland, and to those of Trinity College, that there should be incorporated in the University of Dublin a Roman Catholic or denominational college, in which access to the teaching staff and Governing Body would depend, *either in theory or in practice*, not merely on literary and scientific attainments, but also on religious denomination"; and, again, it is claimed that in the thirty years since Fawcett's Act they "have thoroughly acted on these principles, in spirit as well as in letter." We shall see the value of this protestation, no doubt made in good faith, in the case of the Irish Chair. The present Professor of Irish was first elected Professor in 1896, and was elected in 1904. The "literary and scientific attainments," which justified the authorities in electing him in accordance with "the spirit and letter" of the principles they assert, are absolutely unknown in the circle of students, scholars, and teachers of the Irish language. The College Authorities may believe themselves unbiased in the application of their principles, but in sight of the facts, it would be idle to expect the Irish public to adopt so complacent a view. The Professor was an organiser of the Irish Society previously to his appointment in Trinity—and I think up to the date of his appointment in Trinity College. Down to the year 1889, and perhaps later—at all events since the election of the present Professor—the Professorship of Irish appeared in the College Calendar under the head of Divinity. It was placed between the Professorship of Ecclesiastical History and that of Pastoral Theology. Down to the same time, the Irish texts prescribed for the Sizarship Examination were the Epistle to the Romans, the Epistle to the Hebrews, and the Four Gospels. Since then the letter has been changed, but what about the spirit? The change followed a vigorous criticism by the Gaelic League. The incumbents of the Irish Chair, including the present Professor, have been officers or members of this proselytising and exclusively Protestant Society. The Professor of Irish is required to hold examinations for the Divinity School. (Calendar, p. 199.) The Professor of Irish is an *ex-officio* trustee of the Kyle Irish Fund for the benefit of students of the Divinity School. (Calendar p. 200.) In short, he must be a sound Church of Ireland Protestant. As examiner for the Divinity School, the Professor of Irish examines students in "the Thirty-nine Articles proved from Holy Scripture," "the Church Catechism in Irish by heart, and proved from Holy Scripture," and "the Book of Common Prayer compared with Scripture." (Calendar, page 200.) The further qualifications required of the Irish Professor are not evident from the Calendar. Outside of the Divinity School, only one course in Irish is prescribed, the entrance course for Sizar, naturally a somewhat elementary one. Though innumerable Irish texts and books of instruction on Irish have been published during recent years, in response to the urgent needs of students, I am not aware that the present Professor of Irish in Trinity College has ever published a line of Irish text,

grammar, or any other form of instruction in the language. There is no means of knowing what extent of Irish scholarship is required in the Professor to satisfy the principles of the College authorities. In addition to the endowment provided by the Irish Society, the College itself contributes about an equal amount for the remuneration of this essentially sectarian Professorship. The Society's endowment is of the nature of a sectarian loan, and is accepted by the College subject to the condition that, should the Professorship lapse, the principal is to be paid back to the Society for the special purposes of the Society.

3374. Where do you get that from?—I presume that all these documents are before the Commission.

3375. Where does it say anything about the lapse of the Professorship?—I take it for granted it is in the Deed.

3376. Where do you get it from?—You may take it, no doubt, as only from hearsay.

3377. I think you should have something better than that to bring before us?—The documents are before the Commission.

3378. Can you produce the documents?—I cannot produce the documents of Trinity College.

3379. You have made a statement—an allegation as to fact—and I ask you what is your authority for making it?—I can give no better authority than I have given you. Evidently, in the view of the founders, the Professorship is a good investment of sectarian funds, and the College a suitable trustee. The association of the Professor with the Divinity School shows that the College is still faithful to the trust. The College prizes in Irish are set forth on page 164 of the current Calendar. They were founded in 1842, shortly after the arrangement with the Irish Society. They amount to £20 per annum, and are placed at the disposal of the Professor of orthodox Irish. An examination is held, but no course is prescribed, and what the value of the distinction may be, the Professor only knows. The £20 so awarded is the entire amount allotted by the College for the encouragement of the study of the Irish language outside, if it is outside, of the Divinity School. The Calendar does not reveal the least trace of any plan or scheme of Irish studies, except in the Divinity course for the Bedell Scholarships. The total prize money annually awarded for distinctions in Irish is £71, of which £51 goes exclusively to Church of Ireland Divinity students. The Professor of Sanskrit and Comparative Philology receives £100 per annum as Celtic Lecturer. Presumably this is an accident of the present incumbency, for a Professor of Sanskrit could not always be expected to know the Celtic languages. The Calendar (p. 127) states that "The Professor of Sanskrit and Comparative Philology lectures in each term on Celtic Philology." This condition, if it be a condition, would be fulfilled by a single lecture in each term. There are no prizes or distinctions in the subject of these lectures. So far as the College is concerned, the lectures may be delivered to the furniture, but the outside public are allowed to be present. There is not a trace of evidence of the existence in Trinity College of studies in Irish of a higher kind than might be expected in a secondary school. The studies of which meagre evidence exists are precisely of the nature to which the Professor of Sanskrit and his colleagues took such strong objection in their evidence before the Commission on Intermediate Education. The whole status of Irish in the College shows that Irish is merely tolerated because and in so far as it is felt to subserve the purposes of the Irish Society and the Divinity School. It is unnecessary for me to dwell on the Bedell and Kyle Prizes in Irish, as they belong to the Divinity School exclusively (see Calendar, pp. 199, 200). The Bedell Prizes were founded by the Irish Society, no doubt in recognition of the satisfactory results of its previous foundation. All these Irish foundations for sectarian purposes in Trinity College have come into existence since 1840, and illustrate the widening of the breach alluded to in Mr. Gwynn's statement. The Professor of Sanskrit and Celtic Lecturer has done highly valued work for Irish Philology. But neither he nor the College appear to have succeeded in fostering to any degree higher Irish studies within the College. I quite believe that Dr. Atkinson's other duties make it next to impossible for him to do anything in this direction. If so, his Celtic Lectureship cannot be imputed for merit to Trinity College. I do not know

whether Mr. Edward Gwynn's Irish learning has been acquired in Trinity. If it has, he is almost alone in the history of the institution. But I am informed that he learned most of his modern Irish among the benighted people of Kerry. By way of contrast the classes of Father Edmund Hogan in University College have helped to produce a number of editors of Irish texts and researchists in every department of Irish philology. The Royal University makes provision for the study of Irish in every stage of its Arts Course, including the degrees of Bachelor and Master of Arts, and has founded a valuable Studentship in Irish, and Fellowships in Celtic Literature. The late Provost, Dr. Salmon, went so far as to say that "All the modern cultivation of the Irish language originated in Trinity College." Notwithstanding the great dignity and reputation of the man, he was misled here by somebody or something, for the statement is ludicrous. It was made under the pressure of a criticism not confined to Ireland. But the fact that it could have been made, and by such a grave authority, renders me apprehensive lest venturous assertions of a similar kind may be presented before this Commission, and may tend to disguise the real part taken by the University in Irish education and in Irish life. The protestations of liberality, freedom, the open door, etc., that we have heard of late from Trinity College are enchanting the Irish public.

"When the devil was sick, the devil a saint would be;

When the devil was well, the devil a saint was he."

The present Provost has laid claim for the College to a number of men distinguished in Irish learning during the past century. Such claims are a sign of grace, a tardy admission of the fitness of Irish learning to adorn an Irish University. But none of those men acquired any part of their Irish learning from the teaching of the College, or got any encouragement from the College to acquire it. Their chief masters were two poor men, Eugene O'Curry and John O'Donovan, whose gigantic labours were the fruits of an education built up by rustic tradition in remote countrysides, and representing a spirit which Trinity College has always done its utmost to starve out. The attitude of the College towards Irish studies is in sharp contrast to its opportunities. Dublin is the very centre of what may be called modern Celticism, the one spot from which the monuments of Celtic antiquity as well as the existing Celtic languages are most accessible. Trinity College has ignored these opportunities because it is inspired by a firm tradition of hostility to whatever stands for an Irish nation—a primitive spirit of racial antagonism kept alive in a modern seat of learning. The neglect of Irish studies in Trinity College is a thing of wider evil than the perpetuation of the chasm in Irish life. Sir Henry Maine, M. D'Arbois de Jubainville, and others have shown the importance of these studies in the history of law. They have just the same importance and for the same reasons in the history of literature, politics, and other branches of social science. In all these respects, the study of Irish brings us into touch with an unbroken and almost independent tradition leading back to the beginning of civilisation. A short time ago, the Italian archaeologist Boni discovered in an Irish poem the key which he had sought for in vain elsewhere to the problem of the origin of that hearth of civilisation, the Roman forum. I may add that the sole copy of the poem referred to has been preserved in the library of Trinity College. The library of Trinity College contains the second finest collection of Irish MSS. in the world. Some of the MS. volumes are unique and priceless, forming documents of the first importance in world-history. The contents are mainly imaginative literature in prose and verse, and mediæval writings on history, law, religion, grammar, medicine, etc. A large part of this literature bears intimately on the separate development of a civilisation outside the bounds of the Roman Empire and Roman institutions. The College authorities have hitherto made no attempt to publish a correct and adequate catalogue of these Irish MSS. There is a printed catalogue of all the MS. in the library. The Irish section of this catalogue would not cause surprise if it had been published by an auctioneer instead of by a University. A MS. catalogue was compiled for the College as far back as 1840 by the famous scholar O'Donovan, but it covers only about half of the MS.

LONDON.

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in the collection. The task of completing the catalogue appears to have been entrusted to a half illiterate and wholly unscholarly scribe, who also edited O'Donovan's part, omitting what he calls the discursive parts of it. His own work is characterized on almost every page, sometimes often on a page, by blunders and grotesqueries. He does not seem to have been entrusted with the correction of his proofs, or with the preparation of the index to the catalogue. The catalogue is full of typographical errors of an extreme kind, and these errors are repeated in the index. For instance, the name of the poet Eochaid O'Flainn appears in the catalogue as O'Kevin and in the index as O'Kerin. Three or four versions of the same piece are often catalogued and indexed under different titles and without any cross-reference. The number of Irish MS. volumes in the collection is 164. But some of these volumes contain scores of distinct pieces. The catalogue description is compressed into 108 pages, about enough to fairly indicate the contents of two or three of the principal volumes. The information given is sometimes an almost useless minimum. For example, page 302 deals with a collection of poems chiefly concerning the resistance offered by the Irish dynasts of Wicklow to the English Government under Queen Elizabeth. Regarding five of these poems the name of the author is given, and no further information. This is an instance taken at random. The preface to the Catalogue, p. vii., apologizes for the incompleteness of the Irish section. The excuse given is want of time. But one can see how differently the College proceeds with a subject more zealous and congenial. Immediately before the Irish section in the Catalogue comes a collection of MSS. of a totally different kind. They originally belonged to the archives of the Court of the Holy Inquisition at Rome. The records are of two kinds. There are thirteen volumes of Papal Bulls and Briefs. I am not jealous of the treatment accorded to these. A single page of the Catalogue disposes of the thirteen volumes. The remainder of the Roman collection consists of fifty-four volumes of the proceedings of the Roman Inquisition. To these are assigned forty-one pages of the Catalogue. Each case has been gone through and minuted, the minimum of information giving the name of the incriminated person, the nature of the charge, and the sentence of the Court. In many instances, much fuller particulars are extracted, and not infrequently there are long passages cited *in extenso*. There is no sign of lack of time or zeal in the preparation of this section of the Catalogue. During the past twelve-month, I was engaged in the preparation of a course of lectures on early Irish History to be delivered in University College, Dublin. It was necessary to have recourse to the oldest available documents, some of them in Trinity College library. The Catalogue was sometimes useful, but it sometimes proved quite misleading and sent me on wild-goose chases. On the other hand, I was fortunate enough once or twice to stumble on pieces of information which ought to have been indicated in the Catalogue, but were not. On the whole, the meagre and careless nature of the Catalogue entries caused me the loss of many valuable hours. The library is hung around with specimens of MSS. in many languages. I think there is not a single specimen taken from the unique and priceless Irish MSS. in possession of the College. Every means of stimulating the interest of students and frequenters of the library in this branch of learning appears to be methodically neglected. To sum up, the position of the College with regard to Irish learning is this: it tolerates a miserable modicum of modern Irish studies under the auspices of a sectarian and proselytising movement; it pays a Celtic Lecturer who has not succeeded in attracting students to higher Irish studies, and who is terribly intolerant towards the lower studies vaguely represented by his reverend colleagues. That is all. The treatment of Irish History by Trinity College has been even worse than its treatment of Irish Literature and Philology. I need not go beyond the preliminary statement by Mr. Wardell, the Professor of Modern History (Appendix to the First Report of this Commission, p. 72), where he claims to have been "the first to deliver a lecture on Irish History in Trinity College," and makes it evident that the innovation was due to a strong feeling peculiar to himself, and not to any illumination of the ruling spirit. Though Mr. Wardell desires to be recognised as a reformer, he has not quite broken with

the obscurant tendency of the institution wherever Ireland is concerned. He says that the greater portion of Irish history "lies in the Record Offices of the United Kingdom, France, and Spain." This is tantamount to saying that the greater part of Irish history is the record of English aggression. It recalls the dictum of the late Professor Fitzgerald, also of Trinity College, and a Commissioner of Irish Primary Education, who held that Irish children should be taught that their ancestors were naked savages until they were clothed and civilised by Elizabeth and Cromwell. The Irish history contained in the Record Office forms one of the most sombre pages in the history of mankind—a story of violent laws and lawless violence. The great and distinctive part of Irish history, the part which attracts the learned of the world, is largely represented by the neglected Irish MSS. in the library of Trinity College. Here, indeed, there is need of research, but the right kind of research is not encouraged by the College or even by the Professor of History. Irish archaeology is altogether neglected by the University. I am not aware that any lecture on the subject has ever yet been delivered in Trinity College. The effects are apparent outside of the College. We have archaeological societies, but the damp climate is against them, for what passes with most of their members for the study of archaeology is the organisation of picnic parties. Some of the most remarkable monuments of antiquity are scandalously neglected.

3380. CHAIRMAN.—I am afraid we cannot go into the question of the preservation of monuments; that is outside our functions altogether?—Some of these monuments, I may say, are of a peculiar character and value with regard to the Irish language, and with regard to history. There are the Ogham Stones, containing prehistoric inscriptions in an alphabet peculiar to themselves, and in a form of language nowhere else recorded.

3381. I think we can hardly go into the details of the monuments throughout the country. Of course there is now a Professor of Archaeology, and he will probably attend to them, but the question as to how they are to be protected is outside our present functions?—I am not dealing with their protection.

3382. But I do not think we can go into the question of what they are, either. We know that there are a great many very interesting objects of the kind scattered through Ireland, but the subject altogether is beyond the scope of this Inquiry?—These monuments are scattered over the country, exposed to every sort of mischance, neither sought after nor protected. There are only two living students of them, and one of the two is a Welshman. For all this neglect Trinity College holds a prime responsibility. The active spirit, no less than the inactivity of the institution is to blame. The whole intellectual movement of modern Ireland is in the direction of a distinctive national culture. This movement has brought a new life into the country, and in particular has focussed the attention of the people on the question of education. Trinity College has held sullenly aloof from the movement, and the strongest opposition to it has come from leading Trinity College men. The evidence already published by this Commission, however conflicting it may be on other points, is at one in establishing the central fact, the existence of gravely abnormal and morbid conditions in Irish life. Out of these conditions arise in part the acute and difficult problems that the witnesses have endeavoured to deal with. My case is that the special cause of all these evils is the maintenance, under the guise of peace, of the spirit of an era of conflict and conquest, and that the propagating centre of the theory of conquest is Trinity College. It is Trinity College that maintains the doctrine of a second nation and the claim to be a British institution. So long as these things are kept up we shall have civil war without weapons. This theory of a British conquest is at once the provocation and the justification for almost any degree of resistance. It minimises the claims of order and of law. It could only be excused on the grounds of a prospect of success, and there is no such prospect. I refer again to the evidence of Mr. Gwynn, who cites a member of the Commission in his support, to the effect that the Irish people, instead of drawing together, have for half a century been steadily organising themselves into hostile camps. I assert that a quite sufficient cause

of this great evil and public danger, is to be found in the rigid anti-national attitude of Trinity College and the section of the public within its sphere of influence. This attitude is a leading character of "the place which Trinity College, Dublin, and the University of Dublin now hold as organs of the higher education in Ireland," and is an effectual bar to "their usefulness to the country." It explains why I, or any other Irishmen who identify themselves with the Irish nation of history, could not be content to entrust the education of our sons to the care of such an institution. The anti-national character of Trinity College has done more than depriving the College of the sympathy of the body of the people. These are in no way attracted by proposals, from whatsoever quarter, to draw their young people into the College. But Trinity College has also lost caste with the section of the people who long monopolised it. In former times it served the higher educational needs of the whole of this section, rich and poor, noble and commoner. Nowadays the Irish nobility will not allow their sons to be educated in Dublin, and even wealthy commoners prefer as a rule to send their sons to England for a genuine English education. I cannot supply statistics on this point. It is a matter of public knowledge. As regards the nobility, it can be easily settled. It appears from the College Calendar that the distinction of *nobilis* or *filius nobilis* is still officially recognised. It is possible therefore to ascertain how many students from time to time on the College roll are so distinguished. The fact is that those whose position demands it, or whose wealth commands it, do not look to Trinity College for the best education. They regard Trinity as disclassed and provincial. The College no longer serves to bring together the intellect of the aristocracy and of the people, even within its limited sphere of influence. It has created a second gulf in Irish life.

3383. I do not know whether you have much more to read to us?—Very little more.

3384. Very well; will you kindly go on, and then when you have finished we will adjourn for luncheon?—For this state of things Trinity College must thank itself. Its contempt for everything Irish has recoiled on its own head. If the College had been animated by a national spirit, if it had even responded to the national spirit such as existed among the Protestant gentry and men of wealth up to a century ago, if it had done anything to make them feel that they were Irishmen, they and their children, and their children's children would have chosen it before any other place. Trinity College would have maintained its prestige, and would have benefited itself to no small extent. It would have benefited Ireland still more. In that case, we should not have seen the almost complete divorce between wealth, property and

rank, on the one side, and the national interest and public duty on the other. The agrarian, economic, political and social evils of the country would at least have been softened and mitigated. Dublin would have remained in some degree what it was before the Union, one of the brightest, most intellectual and cultured, and most progressive capitals of Europe. That dismal chasm in Irish life, at all events, would not have been a principal factor in the problem of Irish University education. I think that something of my case with regard to the part which Trinity College has taken, and the part it ought to take, in Irish education, underlies the following words by the veteran philologist Windisch, of Leipzig University: "If the Irishman, as Irishman, is to feel himself happy in his home, this ennobling thought may well conduce to it, that his land may be proud of its past and the remains of its past. The making little of Irish characteristics and of the Irish language most certainly does not conduce to the rendering happy of the Irish people and of the cultured classes who are planted among them. Englishmen, too, should recognise in Ireland that which is worthy of recognition. To take from Irishmen an opportunity of gaining a firm foothold in the Irish language and through it in the Irish past would be, in my opinion, both unjust and unwise." If asked what I should propose as a remedy for the present anti-national condition of Trinity College, I should begin by adopting the proposals of Mr. Edward Gwynn before Lord Robertson's Commission. A Faculty of Irish studies should be created, including a Professor of modern Irish, a Professor of ancient Irish, and a Professor of Irish history and archaeology, or separate Professorships of history and archaeology. The conditions of the existing Professorship of modern Irish would have to be wholly changed, unless there were to be a Professor of Catholic Irish side by side with the Professor of Protestant Irish. The College Library, on which a generous expenditure appears to be maintained, should be provided with a *catalogue raisonné* of the Irish MSS., and this catalogue ought to be published as a separate volume. The library should hold out every possible facility and inducement to students of Irish. A complete plan of Irish studies should be drawn up, leading students to what is most necessary and valuable in this branch of learning as such—original and systematic research. Valuable prizes and distinctions should be a part of the plan. But the good effect of all these things would be minimised unless they were accompanied by an entire change in the tone and spirit of the College and University—unless the University ceased to be the spear-head turned in the wound and became frankly and cordially an Irish institution.

LONDON.

Nov. 8, 1906.

John MacNeill,
Esq., and T.
W. Rolleston,
Esq.

After a short adjournment.

3385. We heard a very full statement from Mr. MacNeill; have you anything to add to it, Mr. Rolleston?

(Mr. Rolleston).—Yes, sir. The evidence which I wish to lay before the Royal Commission will be mainly directed to the neglect shown by Trinity College to those Irish studies which can be carried on, or at least carried on to a considerable extent, with the aid of the English language alone—the question of the Irish language having been dealt with by Mr. MacNeill, with whose observations I desire to identify myself. Of course it may be said, and indeed it is important to say, that all Irish studies lead one sooner or later up to the Irish language. History and archaeology, for instance, would very soon come to a standstill for a student who could not read Irish, or who had not at least access to a considerable quantity of translated material. Still, taking facts as they are, a great deal can undoubtedly be done through the medium of English to lay the foundations at least of a scholarly training in Irish history and archaeology, and to excite interest in Irish literature. This, I submit, is one of the clearest duties of an Irish University. We shall see how Trinity College has fulfilled it. I wish, however, at the outset, to express my strong sense of gratitude for all that Trinity College did for me during my four years' residence there after an education at an Irish school, St. Columba's College. Speaking for resident students, and of course for those only, I can certainly testify that we could, and did get in Trinity College the kind of culture which it is the province of

a University to give—a culture which is of course more an intellectual impulse than a set of opinions or a store of information. No one who has within any measure received such a gift can ever think coldly or ungratefully of the institution which bestowed it on him. In calling attention, therefore, to the one great blank in the intellectual life of Trinity College I do so from no hostile standpoint, but from that of a pupil and friend who wishes to see his *alma mater* extending her influence into every sphere which an Irish University ought to occupy. As an Irish University, the great defect of Trinity College is that it takes practically no cognizance of Ireland. Of course there are historical reasons for this. The University was founded to meet the needs of a body of English colonists who were heartily convinced that beyond the English Pale everything was, as Sir John Davies put it, "incivility, confusion, and barbarism." Incidentally it was to aid in civilising, which to the English mind always meant Anglicising, and, after the Reformation, Protestantising the natives. This was the standpoint even of so strong a patriot as Swift. It was the standpoint of so humane and liberal a spirit as that of Bishop Berkeley. It was not until the very end of the 18th century that the idea began to dawn upon the minds of leading men among the then dominant section of the population that there could be anything worthy of attention, anything capable of becoming the basis of a higher development, in the language, literature, legends, history, and social and artistic culture of the native Irish. It was then that we find Henry Flood leaving his generous bequest for endowing an Irish Chair and

LONDON.

Nov. 8, 1906.

John MacNeill,
Esq., and T.
W. Rolleston,
Esq.

collecting Irish MSS. to Trinity College—a bequest which the University never obtained. It was then that we find Lord Edward Fitzgerald and his friends in the '98 movement studying the Irish language as part of the duty of a patriotic Irishman. The opening of the Parliamentary franchise to Roman Catholics in 1793—an event of far greater intrinsic importance than their admission to Parliament in O'Connell's time—and their admission by Act of Parliament of the same year to graduate in Trinity College, were clear signals to the Irish Protestant gentry that the old colonization policy was dead, and that they must look forward, ere long, to shaking down on equal terms with their Roman Catholic and Celtic fellow-subjects. To do this, it would obviously have been of advantage to them to know something of the inner mind of Celtic Ireland—then predominantly Irish speaking—and of what it had been and had done in the past, so that there should have been a certain community of knowledge and of historic background between the two races and religions, and a sympathy and intelligence resting on that knowledge. The total lack of this might even, as events in our own day have only too forcibly illustrated, prove disastrous to the small minority embedded in the large alien population now to be armed with education and with political power. The abortive bequest of Flood, a very far-sighted political thinker, was doubtless based on these considerations, and the hint which it gave to Trinity College was a golden one. But Trinity College was unhappily deaf to the hint, and missed one of the greatest opportunities of its history. The course which the University took at this juncture of continuing to regard itself as the University of the Pale long after the boundaries of the Pale had been obliterated, had the effect, if I may borrow a medical metaphor, of encysting it as a foreign body in an Ireland now rapidly growing into national self-consciousness, and isolating it from all vital contact with the nation's life. It was not for want of advice and remonstrance that Trinity College adopted and persisted in this attitude towards Irish studies. I may quote a striking passage from the "History of the Archbishops of Dublin," published in 1838, by a Protestant writer, Mr. John D'Alton. Dealing with the history and position of Trinity College he writes: "Its manuscript room is so richly supplied, but at the same time so sealed from ordinary access, that it may well be termed 'the cemetery of Irish history,' a character, perhaps, too much in accordance with the constitution of the College itself, for, although it has sundry Professors of its own endowment, and others, as those of divinity, mathematics, astronomy, and political economy, principally of private foundation, yet it has no Professor of the history, antiquities, or statistics, moral or physical resources, of the country with which its *alumni* should, in their future lives, be conversant. James I. urged the propriety of such an appointment; Charles I. warmly approved of it; Bishop Bedell, while Provost, endeavoured to effectuate it; James II. actually appointed one; and a very large bequest was, in more recent years, designed by Doctor Flood for the endowment of such, but his will was overruled at law. The reproach, however, of such a deficiency in our Irish University will, it is hoped, be speedily removed under the liberal administration of the present Provost, Dr. Sadlier." Mr. D'Alton was a great deal too sanguine in his hopes of reform. Sixty years later—in 1899—it was possible for a Quarterly Reviewer in an article on Irish education, to write as follows:—"The great University of Dublin, which should be expected to take the lead in showing how Irish studies may be combined with breadth of culture and pursued with sanity and scholarship, as well as with patriotic feeling, holds aloof in contempt. In that University it is possible to graduate either in literature and modern languages, or in history and jurisprudence, as well as in Classics and in Science. Yet, in spite of the admirable material which has long been available,, there is not in the whole Literature course a single work relating to the imaginative literature of Ireland, nor in the whole History course a single book upon any period of Irish History." At the present day the College Calendar reveals the same state of things as in 1899 and 1838, except in one particular. In the present year, for the first time, Irish History is represented, and very well represented, in the History honour course. Professor Wardell, in his Statement before this Commission, quoted by Mr. MacNeill, declared his belief that he was the first Professor who had ever delivered a lecture on Irish His-

tory in Trinity College. This is an important step in advance, but of course it is not nearly enough to give the one subject of Irish History its due position in an Irish University, not to mention the kindred subjects of the Irish language, of the Literature, both Irish and English, and the very important one of Irish Archaeology, which the eminent Italian Archaeologist, the Commendatore Boni, has recently declared to be an almost virgin field from which results of the deepest interest may be expected in connection with the study of the origins of Latin civilization. It must be borne in mind that the negative influence of this attitude on the part of Trinity College is very far-reaching. It not only affects all the future life of the ordinary Trinity graduate, who in the crowding interests of his later career very seldom finds his way over the fence which Trinity College has erected between himself and Ireland, but it governs the curriculum of all the schools which work up to the University. The natural result is that the Irish Protestant gentry and clergy have grown up more ignorant of their native land and of the minds of the people among whom they have to live than are, I suppose, the gentry of any country in Europe. I come from that class myself; I know their mind if I know anything in Ireland, and I say that, as a body, their ignorance of Ireland and the Irish is something almost incredible. They are as much at sea in attempting to understand and deal with the forces that are moulding the future of Ireland to-day as if they were a set of Chinese mandarins. I hold Trinity College mainly responsible for this result, so unfortunate to the class in question, so unfortunate also to the country to which it belongs. The vacancy which a Trinity College training leaves in the mind of its *alumni* on the side of Irish studies and interests was very strongly brought home to my mind by a personal reminiscence, after I had contrived more or less to fill up the vacancy in after years. It happened that immediately after taking my degree I made a rather extended canoeing excursion on Irish waters with a College friend. We went from Navan down the River Boyne, coasted up by sea to Dundalk, thence went by Carlingford Bay and Newry to Lough Neagh, down the Lower Bann, and up Lough Foyle to Londonderry. If we had planned the tour for the purpose we could hardly have passed through a region of more surpassing interest, not only scenic, but legendary, romantic, archaeological, and historical. Yet absolutely all we knew or suspected of the scenes we passed through was that William III. had won Ireland at the Battle of the Boyne, and that Derry had stood its famous siege against King James. The rest of the country was to us merely so much woodland and water; yet I think I may say that there were no two members of the University whose minds would have been more eagerly receptive of other interests if they had come at all within their ken. We knew, I should say, everything that was then commonly known about Stonehenge, though we had never seen it and probably never should. But we passed within half a mile of the great cemeteries of the Pagan Kings of Ireland on the Boyne, monuments, some of them over 3,000 years old, whose walls are sculptured with the earliest tracings of Irish decorative art—and we did not so much as know of their existence. We had never heard of Cuchullin, the central figure of Irish heroic legend, who had his dwelling at Dundalk. Near by, unknown to us, was Ardee, a place which still carries in its name the memory of one of the most striking and beautiful episodes in the epic literature of Europe. We knew nothing of O'Donnell and O'Neill and the great Elizabethan wars of which they were the protagonists. The Battle of the Boyne and the siege of Derry were events which had a critical influence on English History, and our guides took good care that we should know all about them. But for all the rest, we might as well have been wandering through the mountains of the moon. It does not take much to kindle a train of interest in the mind of a student who reads for the love of reading. In the English Literature course in my time—if I may again give a concrete illustration from my own experience—Matthew Arnold's "Essays in Criticism" was one of the books to be studied—a most admirable choice. I recollect how this led me to Matthew Arnold's poetry—then to his work in social and religious criticism—how one of his essays set me learning German to read Heinrich Heine, how a sentence or two in another induced me to take up Epictetus, and, shortly after I had left College, to publish a translation of him. I remember, again, how the reading of Scott's "Bonnie Dundee" as a boy set me on the study of the lives of Claverhouse and Montrose and

the wars of the Scottish Covenanters. Every student has experiences like these, and the Modern Literature course in Trinity College is strewn with what I may call literary fingerposts, pointing the student to many fascinating fields of study. But all these fingerposts point to something in England or on the Continent—there is not one to turn the Irish student's mind towards his own country. There does, of course, exist an important private foundation for Irish historical study in the Helen Blake Scholarship, and it is right to mention that in recent years subjects have not infrequently been set for the Vice-Chancellor's Prizes in English Verse and Prose which direct the student's mind to Irish topics. But these features at present hang quite loose in the T.C.D. system—no other part of the curriculum (except, in this year, the History honour course) sheds light on them or they on it—they are not connected with any organised course of Irish studies, and consequently they have no general influence on the type of culture given by the University. They are regarded as a preserve of a very few specialists—not to say cranks. I may mention that a few years ago Mr. Commissioner Nunan of Uganda offered to members of the University Philosophical Society a gold medal for an examination on some epoch of Irish History. Mr. C. Litton Falkiner and I were chosen to conduct the examination. We offered a choice of two epochs, gave a list of works to consult, and did all we could to promote a healthy competition; but only a single candidate presented himself. The promotion of a more general interest in Irish History and Literature would therefore seem to be one of the most obvious steps that, in the words of the reference of the Commission, might be taken by Trinity College to increase its usefulness to the country. There is little doubt that private endowments for much-needed research work in Irish History and Archaeology would soon be forthcoming if T.C.D. gave the lead in the matter and made Irish studies an organic part of its curriculum. Private benefactors whose minds might turn in this direction would certainly be repelled by the present official attitude of the University. Before concluding my Statement, I wish, briefly, to advert to a circumstance falling within my own knowledge, connected with the Irish Professorship in T.C.D., the leading facts about which have already been laid before the Commission by Mr. MacNeill. When the last vacancy occurred, Dr. Douglas Hyde was a candidate for the post, Mr. Lecky, then a Member for the University, was an elector. I had the honour to be acquainted with him, and I approached him in order to represent the claims of Dr. Hyde. His reply amounted to this, that the post was not open to general competition—it had a religious character; it was essential, he said, that the Professor be qualified to give instruction in preaching in the Irish language. There being no such thing, I regret to say, as a congregation of Irish-speaking Protestants, this means proselytism among Roman Catholics. The sectarian, I might add the missionary, character of the Professorship, is thus manifest. In saying this I intend no reflection on the present occupant of the post, for whom, and for whose Irish learning, I have every esteem and respect. But that such a subject as the Irish language should be relegated by T.C.D. to a foundation of such a character, is one of the strongest proofs that could be afforded to anyone who has the smallest acquaintance with Ireland of the utter want of intelligent sympathy and understanding between the University and the Irish people. This Professorship seems to me a scandal of the first magnitude. It is extraordinary that it could ever have come into existence—it will be still more extraordinary if it can survive exposure.

3386. CHAIRMAN.—I do not quite follow you. Why do you say this Professorship seems to you a scandal of the first magnitude?—Because it is a sectarian appointment. It is a scandal not that there should be a sectarian appointment, but that the sole provision for the teaching of the modern Irish language in the University should be relegated to a sectarian foundation.

3387. It is not the Professorship that is a scandal, but the want of other Professorships?—I think the Professorship in an undenominational University is a scandal.

3388. But the Professorship is quite undenominational?—No, it is distinctly denominational.

3389. I cannot find it to be so?—You will find in the calendar that the Professor is co-trustee for funds intended for denominational teaching.

3390. That might well be, but it does not make the Professorship denominational?—The Professorship

could not be held by anyone but a Protestant, because he is co-trustee of funds for Protestant teaching. No Roman Catholic could be trustee for funds intended for the promotion of something which upset his religion. The Irish Professor is the official co-trustee named in the calendar.

3391. The trustee of the whole funds, but the terms of his election are entirely open to anyone, and have no connection with religion of any sort or kind?—The terms of his foundation, but the College calendar distinctly makes him out a sectarian officer.

CHAIRMAN.—I fail to see it, but I daresay you are right. Your point is not so much that the Professorship is a scandal, as the absence of other Professors is a scandal?

3392. LORD CHIEF BARON.—Do you mean that the whole provision for Irish in Trinity amounts to a scandal?—Yes.

3393. You mean the want of other provision is a scandal?—I do not think an undenominational University should accept a sectarian endowment. Its Professorship of Irish ought to be either in the Divinity School or out of it.

3394. CHAIRMAN.—Now, I follow you?—In my opinion, nothing could have been more injurious to the Irish language and to Trinity College than the foundation of that Professorship, because it was sectarian from the outset, and carries that sectarianism still. I maintain the College calendar makes the Professor as such a co-trustee of a denominational fund, and thereby makes him a sectarian person. Whatever the theoretical case may be, he practically could not be anything else, and that this is present to the minds of the electors is clear from what Mr. Lecky said to me, as I have already stated.

3395. Dr. DOUGLAS HYDE.—If you had a full supply of Professors would you still look on it as objectionable that there should be this other Professor in another department?—Not if that department was distinctly connected with the Divinity School, and entirely within a ring fence.

3396. I understand your argument is this, that that particular Professorship is within that ring fence?—It is, and it is not. It occupies an extremely anomalous position. The Professor is bound to examine students out of the Divinity School and give them instruction, but, at the same time, his lectures are open to the public, and the conditions of his appointment involve his sectarian character, as you see in the calendar. Therefore, his position is anomalous. The idea apparently was to obtain by a side-wind what it was not desirable or politic to do openly and boldly.

3397. LORD CHIEF BARON.—I should like to ask you a question as to the provision which you think ought to be made for the teaching of Irish in Trinity College?—I think there ought to be, in the first place, a Professor of the Celtic languages and literature, embracing all the Celtic languages and literatures, and I think that should be associated with an assistant Professorship or Lectureship in the subject of modern vernacular Irish, Irish, that is to say, from the Elizabethan period down to the present day.

3398. CHAIRMAN.—You mean in regard to Archaeology, I suppose?—I think a Chair of Irish Archaeology would be a very desirable appointment, but I should not like to insist upon it that it be founded out of College funds. If the University were to give something of a lead in these matters we should probably have private endowments for subjects of this sort.

3399. LORD CHIEF BARON.—The question I have to ask you is irrespective of the College funds; separate the questions arising as to how economies can be effected in the College funds, leave out, in fact, the question of funds, can you give us a full statement of what you consider would be proper provision for teaching the Irish language, its origin and cognate languages, and the archaeology and history of Ireland?—That is a large question.

3400. You are here to give us assistance, and we are appointed as a Commission to report what steps we think ought to be taken for the purpose of increasing the usefulness of the College. Therefore, I should like to have presented to my mind, not any very great detail, but some general idea of it?—I have already said I think there should be a Professorship of the Celtic languages and literatures, with an Assistant Professorship devoted to the vernacular, the Irish of the present day from Elizabethan Irish down. Then, there might be a Professor of History, as at present,

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and with him might be associated an Assistant Professor of Irish History, who should be expected to pay special attention to the subject of Irish studies that might be properly associated with history.

3400A. Would you expect those Professors to lecture?—Certainly.

3401. You approve of the system of instruction embracing both the Tutorial and Professorial system?—Distinctly.

3402. Have you any suggestion to make in reference to the courses of studies, whether there is any course of studies ending in a Moderatorship in which Celtic literature should be introduced, or should have more weight than at present?—The Moderatorship course embraces English literature, and a choice of any foreign language, French or German, and, I think, to those foreign languages should be added modern Irish, so that the student might take out his Moderatorship in English literature and modern Irish, as well as English literature and French or German.

3403. Then, going to an examination that is a very important one, the Scholarship examination, do you think any provision should be made for Irish in that examination?—The Scholarships at present are in classics and science, and I do not think it is at all desirable to introduce Irish into either; but I think it might be desirable to have a third Scholarship, not for modern Irish alone, but for Celtic languages and literatures.

3404. The Scholarships at present, I think, are divided into different classes. There are the old Foundation Scholarships, then there are Scholarships founded since my time, Mathematical Scholarships, and I think there have been some Scholarships, of which Mr. Kelleher can tell us. Therefore, it is possible to found a Scholarship in a subject not included in the Foundation Scholarship course?—No doubt.

3405. Therefore, I want to know whether you suggest that any encouragement should be given to Irish by having a special Scholarship, or more than one special Scholarship, for it, or whether it might be joined with other subjects of the Scholarship course for certain particular Scholarships?—I think either of those suggestions might suit. For myself I think I should like to see Irish joined with general philological studies, but not added to the Classical Scholarship course. I would keep that distinct.

3406. Do you think there is any great objection to join Celtic subjects with classics?—I cannot see it at all; I think they rather run into one another. Classics is a very large subject, and Irish is such a difficult subject, into which scholars are only just beginning to hew their way, that it would be putting too much of a load on the mind of the Scholar to ask him to take Irish into the Classic Scholarship course.

3407. CHAIRMAN.—A Scholarship in philology with special reference to the Celtic languages?—That would meet the difficulty perfectly.

3408. LORD CHIEF BARON.—I was going to suggest that, because my view is that one of the most interesting parts of this study of the Irish language is the mode in which it leads up to philology. It is probably unique among all known languages in the structure of some of its grammatical parts of speech?—Yes.

3409. And you would be content, then, if there were a Scholarship for the elements of philology with some special reference to Celtic philology and to Celtic literature?—Certainly, but all that would depend upon the appointment of a Professor of Irish languages.

LORD CHIEF BARON.—I assume that.

3410. CHAIRMAN.—It has been suggested to me that I anticipated you with a question before you had finished your Statement. Will you now finish?—My reading will be very soon finished, but, before I actually go on, in reference to what I have been just asked, I should like to mention something else. I was asked something about Irish history and Irish philology, and about the Literature Course. I have pointed out already that there is no work relating to Irish literature in the Literature Course, and quite apart from the encouragement of the Irish language I would plead for something in the way of encouragement to the study of Irish subjects generally, which might be given by the introducing of the works of Anglo-Irish writers in the English literature course; for instance, the works of Sir Samuel Ferguson might be distinctly represented there. Dr. Whitley Stokes once described Ferguson's "Canary" as the noblest English poem ever written by

an Irishman and Professor Dowden has spoken of Ferguson in very laudatory terms, indeed. He says there is more of the epic quality in Ferguson's poems than in all that Tennyson has ever written; yet Tennyson is represented in an extravagant manner in the Literature Course, and Ferguson is unrepresented. No writer abounds more than Ferguson in the literary finger-posts, as I have called them, which would strike the mind of the student in Irish matters, and lead him on. The state of things which Mr. MacNeill and myself have been charged to lay before the Commission may be summed up in one sentence: Ireland feels itself boycotted by Trinity College. The College has remained to this day the University of the English Pale. No reforms or concessions on the religious side of the question can ever make it an Irish national institution so long as this attitude of disdain and aversion for things Irish is persisted in. A change in this attitude, whether associated with religious concessions or not, would prove, in my opinion, the most valuable of all possible reforms as a solvent of the mutual prejudices and ignorances which degrade our country, trouble its peace, and retard its advancement.

3411. Dr. JACKSON.—I should like to put this question to you. I suppose that posts might be established in the University, either for the teaching of Irish to Irish-speaking people, or to encourage Irish reading and speaking, or for the promotion of the scientific study of Celtic origins and Irish history; are you thinking of all those three objects, or only of some of them?—Of all three.

3412. And do you think that the second is one of importance?—You mean the spread of the Irish language—yes, I do.

3413. Could you make it clear to me, who am a stranger, what the situation is in that respect? Are there many people of the educated classes who are already familiar with Irish?—Yes; the number is gradually increasing. The last Census showed that there are 600,000 persons who are able to speak both English and Irish in Ireland.

3414. And the number who speak Irish is growing?—Distinctly, in proportion to the population; that is to say, the last Census showed the number of bilingual persons to be almost exactly the same as the previous Census, ten years before, but the population has undergone a great reduction in that period, and the proportion has been more than maintained.

3415. Sir THOMAS RALEIGH.—How many speak Irish?—28,000, or thereabouts, I think, speak Irish only.

3416. Dr. JACKSON.—In fact, if Trinity College, Dublin, were to do something substantial for the encouragement of Irish studies, it would be meeting a need and not merely trying to create a demand?—Distinctly meeting a need; a need that has grown up quite outside Trinity College.

3417. Am I not right in thinking that in respect of my third point, the encouragement of the scientific study of Celtic origins, there has been important work recently done—investigations, archaeological in character, in folk-lore, and so on?—Yes, undoubtedly.

3418. Mr. BUTCHER.—There was a view expressed before the Robertson Commission to this effect—that in all undergraduate courses modern Irish must, if not actually compulsory, play an important part; and modern Irish must rank in all examinations on a par with English and other modern languages. Does that agree with your view?—No. Allow me to say that in this I am speaking for myself and not for the Gaelic League. The Gaelic League would probably say yes.

3419. What would you say?—For myself I should not like under present circumstances to make Irish a compulsory subject for matriculation, for instance, in Trinity College.

3420. What part do you think it might fairly play in the ordinary undergraduate course? Put aside for a moment the Honours Examination, where the philological study of Irish, including the old Irish, would probably come in?—I should not be inclined to make either old or new Irish a compulsory part of the ordinary graduates' Arts Course. I would make Irish history such a part, but I would not at present in Trinity College make the Irish language, the vernacular, a compulsory part of the University course.

3421. Do you think, however, it could come in as an optional study in a general course for the ordinary Degree?—Yes. I would put it on a level with any foreign language in Trinity College. Wherever French or German or Italian would come in I would say, "or Irish."

3422. I presume that must be the modern Irish—that old Irish would be too difficult a subject to bring in to any pass Degree?—That is only for specialists.

3423. And when you come to modern Irish literature, what is the literature—first in prose and then in verse? The prose literature is mainly of a religious kind, is it not?—Do you mean the literature of the Irish language?

3424. Yes?—It is religious and historical. Of course there is Keating's History of Ireland, and beyond that I do not know that there is very much in prose. There is not much prose literature in modern Irish.

3425. In modern Irish literature the prose literature is rather meagre?—Yes, rather meagre, and mainly religious. But Mr. MacNeill can tell you a great deal more about that than I can.

3426. I only want in general terms to see how it would fit in to a University course. Would that be in accordance with your view, Mr. MacNeill?—(Mr. MacNeill).—I could hardly agree with that view. There is a great deal of imaginative prose literature, but most of it is still unpublished.

3427. Do you mean in the form of romances, and the like?—Various things of that kind, and other things. (Mr. Rolleston).—I refer to literature from Elizabethan times down. I cannot speak of unpublished work as Mr. MacNeill can.

3428. Looking at a Pass man's curriculum, one must rather consider what is published and accessible?—(Mr. Rolleston).—Certainly.

3429. Then in modern Irish verse, of course the epic has gone, and there is not much drama?—There is no drama to my knowledge up to the present revival, but there are plenty of lyrics.

3430. And I suppose it is mainly lyrical?—I should say so, yes.

3431. And those lyrics, I imagine—I do not want to use any disparaging words—are monotonous, I was going to say, but I will say are similar in type?—I should hardly say that. There is one well-known conventional type of lyric, the Aisling or Vision, which every poet took up as a theme or exercise and played his own variation upon, but outside that there is a considerable amount of variety. Keating's lyrics are different from Sullivan's or O'Rahilly's.

3432. Are the lyrics mainly of the plaintive kind?—No.

3433. What kind of variety can you get in modern Irish literature?—There is a considerable amount of variety. The lyrics are humorous, or they deal with episodes in the poets' life. Many of them resemble the things that you find in Burns; some of them are amatory, and some of them are satirical.

3434. Apart from the purely literary side, looking at modern Irish as an educational instrument, it has been said that there are difficulties in making it an educational instrument, that there is very little fixity in its rules of syntax and in its pronunciation. I suppose the pronunciation itself is a difficulty?—It is not nearly so difficult as English.

3435. It differs so very much in different parts of the country—I mean the spoken language?—Not more than English does, probably not so much.

3436. And are the rules of syntax, etc., sufficiently fixed?—Yes, quite sufficiently. There is no real disagreement amongst scholars.

3437. I am referring to the evidence of Mr. Gwynn that he gave before the other Commission. It is not worth going into it in detail, but that particular point of the fluid constructions and the uncertainty of orthography and pronunciation was emphasized by him?—There is, of course, something to be made of it, but not much. Since Elizabethan times there has been a certain want of standard of cultivated Irish, but the difficulty is not at all a serious one. The Gaelic League is teaching Irish to thousands of people continually and issuing Irish books, and it finds no difficulty at all in dealing with the matter except in the case of one writer, who insists on very special modes of orthography.

3438. Just to sum it up, would you regard the ancient or modern Irish as being the more important element in University education?—I have already explained that I do not think ancient Irish should enter into the general education of the University at all. That is an affair for specialists.

3439. LORD CHIEF BARON.—Do you mean by that middle Irish?—I include middle and ancient together. I was putting those both together. Taking ancient and middle Irish together, I should say that the value

of the literature is far higher than that of modern Irish from Elizabethan times down to the present.

3440. Mr. BUTCHER.—That is what I have understood, and that is one of the difficulties, that the better literature is the thing you cannot teach to the ordinary man?—To the ordinary man you cannot, but if you teach modern Irish to the ordinary man he will often be led to make some acquaintance with the other. The teaching does not begin and end in the lecture room.

3441. Have you any commission from the Gaelic League to say what place they think Irish ought to take in the University curriculum?—No, I have not been instructed about that. They would like it to take the most prominent place you can possibly give to it.

3442. Dr. DOUGLAS HYDE.—Do you know that in the Royal University of Ireland the Irish language ranks equal with French and German and English, and you can take up any of them you like?—I was not aware it ranked equal with English.

3443. Do not you think that in Trinity College the same thing might be brought in with a great deal of advantage; that is to say, make it an optional subject?—Not in the place of English.

3444. Mr. BUTCHER.—May I ask whether in the Royal University you may take Irish instead of English as an option?—No.

Dr. DOUGLAS HYDE.—It counts equal with English—it has the same number of marks.

LORD CHIEF BARON.—I think English is compulsory, is it not?

Dr. HYDE.—Yes.

Mr. BUTCHER.—English is compulsory and Irish not?

3445. Dr. DOUGLAS HYDE.—That is so, but Irish counts equal to English. (Mr. Rolleston).—And it should in Trinity, too, I think. As far as I remember the modern literary course in Trinity, you must take English and you may add French or German, or whatever it may be, and I think the foreign language counts equally with English, and Irish would do so too.

3446. You would like to see that done?—Yes.

3447. You said a thing that interested me very much indeed. You drew attention to the fact that we have in Ireland a considerable amount of Anglo-Irish literature represented by some big names, such as Mangan, Moore, &c. In Trinity College, when you were there, was there any book of Belles Lettres written by an Irishman?—There are Goldsmith and Swift, for instance, but these, although Irishmen, are distinctly not Irish authors. There was not and is not any Irish book on the course.

3448. Do you think Ireland has produced a sufficient crop of Anglo-Irish literature of enough value to be placed on a literature course in Ireland?—Distinctly. I think every Trinity College student ought to be acquainted with selections, for instance, from Mangan's Poems and with Ferguson's Poems. I should certainly put one book of Ferguson's, "The Lays of the Red Branch," on the literature course instead of one of Tennyson's. The first writer who made me aware of the fact that Ireland was something more than a geographical expression was Mr. Standish O'Grady, and one or two of his books might be, with great advantage, put on the Honours course in literature.

3449. The Calendar says there is a Lectureship in Celtic Philology, but did you ever hear of anyone who ever attended any lecture in Philology in Trinity College?—Never.

3450. Have you, Mr. MacNeill?—(Mr. MacNeill).—Never.

3451. I think you have conveyed very much the views, as far as I know them, of the Gaelic League in this matter. Professor Jackson was not quite certain whether, if Trinity College established a Professorship of Irish, it would be meeting a need, but you know what the School of Irish Learning has done?—Yes, I am acquainted with that. I am one of the subscribers to it. It is a very remarkable institution indeed. It is a school founded entirely by voluntary subscriptions for training students, persons who already know the modern language, in the ancient language, and getting them to work on the great mass of untranslated Irish manuscripts that exist in Trinity College and elsewhere. It has attracted a large number of students, and is a great success. It is a thing that has struck the imagination of the Irish people very much, and at present I believe it

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finds local habitation within the walls of University College in Stephen's Green.

3452. LORD CHIEF BARON.—And in Clare-street also?—It began in Clare-street.

3453. DR. DOUGLAS HYDE.—It is in Dawson-street now. That was a purely voluntary institution?—Yes.

3454. Was not that an attempt of the Irish people outside Trinity College to do for themselves what you would expect Trinity College to do for them?—Yes; it is what one would expect to be done in an Irish University.

3455. Is it not a fact that it is ancient documents entirely that the School of Irish Learning deal with?—Entirely.

3456. It has nothing to do with the work of the Gaelic League proper?—No.

3457. The Gaelic League spends about £7,000 drawn from voluntary sources on the more modern language?—Yes.

DR. DOUGLAS HYDE.—I think that answers the question that there may not be a need.

DR. JACKSON.—I did not say there was not a need. I put the question to bring out a definite statement, which statement I expected.

3458. DR. DOUGLAS HYDE.—With regard to the poetry that Professor Butcher has spoken about, what is your opinion of the lyric poetry of Ireland?—My opinion of its literary quality, do you mean?

3459. Not only of its literary qualities, but of its metric, which is an important point?—That is a part of the literary quality, one may say. My opinion of it is distinctly high. I think it suffered, necessarily, perhaps, from lack of ideas and lack of thought; it is not a poetry with any critical spirit behind it, but poetry with a great deal of passion and of lyrical feeling behind it; and, as Dr. Hyde has mentioned, with an extraordinary development of metrical complexity.

3460. Do you know in any of the other modern languages anything approaching the Irish system of metre?—No.

3461. Would not that alone be an indication of value to a person even exclusive of the thought; you do not say that Keating is thoughtless, for instance?—No; I must certainly withdraw what I said about the want of thought as regards Keating. But Keating lived at the very beginning of the modern epoch, at the time when Irish was spoken by cultivated persons—and he was a cultivated man.

3462. Is not the poetry of the historical schools as elaborate as anything?—Yes.

3463. And as clear cut?—Yes.

3464. And as valuable for mental exercise as any Greek or Latin you can find?—As a mental exercise distinctly.

3465. As to the difficulty about the orthography, surely Irish is not in as fluid a state as English was 300 years ago, when Shakespeare wrote his name in three different ways?—Not at all; it is a little more fixed than that.

3466. DR. COFFEY.—Some of the witnesses from Trinity College who have come before the Commission have suggested that a Moderatorship in Irish might be founded. Do you think that the establishment of a Moderatorship would go far to meet the demands which you have made?—Do you mean without history?

3467. I take it a Moderatorship means that it would be possible for a student to take his B.A. degree with Honours in Irish, joined perhaps with English?—Yes. The Moderatorship at present takes the form of the English language, combined with French or with German, and you would propose to place Irish *pari passu*.

3468. It has been suggested that a Moderatorship might be founded in order to satisfy the prevailing sentiment in Ireland?—Yes.

3469. Do you think it would be adequate?—Not by itself.

3470. You insist that in order to establish Irish as a growing part of the College curriculum there should be a professorship?—Yes.

3471. And assistants?—It would be worthless without. You must have a system of training and organised courses of studies.

3472. In reference to the undergraduate course, which Dr. Butcher referred to, you have spoken of Trinity College as giving the true type of University education over and above the professional education?—Yes, in my time.

3473. And that is the claim the College always has made. Now, inasmuch as the College is one of the great organs of education in Ireland, is not it desirable that, even in the undergraduate course, there should be much introduction of matter which would turn the attention of the student to his own surroundings?—Certainly.

3474. It will occur to you, for instance, that place names, family names, and all the local environment in the country districts of Ireland are interwoven into the Irish language?—Yes.

3475. They are based upon names of Celtic or Gaelic origin?—Yes.

3476. Do you think it possible, from your own knowledge of the undergraduate course in Trinity College, that some mode of instruction of that type might be introduced into the ordinary undergraduate course, the Pass Course?—I think it might. I have already said that I thought Irish history ought to enter into the ordinary Pass Course as a compulsory part, and this would come in as a branch of that. I have not tried to define, nor should I like to define offhand, exactly what the Irish History Course should consist of, but anything likely to increase the interest of the Irish students should be adopted.

3477. From your own knowledge of the undergraduate course, do you see any direction in which, without overloading—in fact, by reduction of the existing subjects of instruction—it might be possible to introduce this matter into the ordinary undergraduate course?—I should introduce it in connection with Irish history.

3478. Take such a subject as Astronomy. Would you remove Astronomy from the curriculum of the Pass Course, and introduce Irish history as a compulsory subject instead?—That is a question I should not like to answer offhand.

3479. MR. KELLEHER.—Astronomy is a three months' course, and you could scarcely have a three months' course in Irish?—That is so.

3480. DR. COFFEY.—You have such a subject compulsory, and it appears not to be thoroughly gone into; in that way it might be possible to have it replaced by Irish history?—I think a certain amount of Astronomy is a desirable thing to have, and it is a matter in which you can go a certain distance without going very far; but in the Irish language the very beginnings are very difficult. I do not think I would go further than what I said—that Irish history ought to be made a compulsory part of the course; and I should like to introduce in connection with Irish history everything that would tend to make the student more interested in his native country.

3481. I want to ask Mr. MacNeill one or two questions. You spoke several times of the character of the University as being distinctly provincial?—(Mr. MacNeill)—Yes.

3482. You mean by that, appealing to a section of the population?—That is one sense in which it could be called provincial; but I also meant that it was provincial in that it looked on Ireland as a province—that it represented no more to Ireland than a local University, such as Birmingham represents to the district in which it is situated.

3483. Are you of opinion that the introduction of this Irish matter into the course of training in Trinity College would put it in touch with the whole population, with all the interests of Ireland?—No; I do not enter on that question at all. It would introduce the section, be it large or small, for which Trinity College makes provision to a more full, national view of Irish life, and a fuller sympathy with the country.

3484. If it should turn out that Trinity College is not getting its students largely from the country, but mainly from the city of Dublin and certain districts in Ireland, is that state of things likely to be changed by the introduction of much Irish matter into the curriculum; is it likely to be touched by that question?—I have not considered the thing from that point of view. There are other questions, of course, and very difficult questions, with regard to the position of Trinity College, and I do not think that these questions would be seriously affected by the greater or less study of Irish and kindred things in the College.

3485. If Trinity College retained what may be called its present tendencies, even though introducing the Irish matter, do you see any possibility of its becoming, for instance, more conciliatory towards the traditions which are represented by the name of Geoffrey Keating?—Undoubtedly, I think the College

would be more liberal and conciliatory towards all schools of opinion in the country.

3486. Would such a change in the College enable it to take such a position as an organ of education in Ireland as to attract all types of Irish students—I mean Catholics as well as Protestants?—My opinion is that it would not.

3487. What is your reason for that?—I can only speak in that matter for myself. My opinion is that if Trinity College were to become, say, to-morrow open in every way and attractive to the whole population, instead of now only to a section, it would necessarily be such a seat of conflict with regard to matters that in Ireland are perhaps held of higher importance than elsewhere, as seriously to interfere with its position as a seat of learning.

3488. May I put it this way: if Catholicism has been a great unifying principle for the Celtic people—the Irish-speaking people, and their descendants of the last two centuries and more—do you think the introduction of Irish into Trinity College would so change the character of the University and the College as to make that system acceptable to the mass of the Catholic population?—No, I do not think so.

3489. By itself it would not do it?—By itself it would not.

3490. Do you see any way in which the University of Dublin might be so modified as to bring about that result?—Possibly. I am far from being an expert in these matters of distinction between the University of Dublin and Trinity College, and so on, but it does seem to me that another College, under the University of Dublin, if it were possible, might give satisfaction to the section of the population which Trinity College does not satisfy.

3491. And from the point of view of the development of Irish, which do you think would be best for the future—the separate sections of the people, as represented by religious denominations carrying on their work in quite independent Universities, or carrying on their work in Colleges so associated, that there might be a common place of competition, rivalry, and emulation amongst them?—I myself am of opinion that the best University work in Ireland will be done by Universities that are not exactly exclusively denominational, but Universities which recognise the denominational divisions of the people, and are very largely based on that principle. In fact, I think the best University work would be done in Ireland for the section that are not provided for by Trinity College, by setting up what would be at least as Catholic a University, a distinct University, as Trinity College is a Protestant University.

3492. You think that the natural working out of that system would be that after University life has been passed there would be co-operation for the common good of the country amongst the graduates of both Universities?—Yes. I think the absence of co-operation would disappear if the causes of friction I mentioned in my evidence were removed.

3493. In which do you think it is more likely to be attained most rapidly—by the foundation of a second College in Dublin University or the foundation of an independent University?—It is clear, I suppose, that if the two collegiate institutions could be brought near each other as a physical matter the students would be thrown more closely together, but if you are going to have a separate College, somewhere far away from Trinity College—

3494. But take it in Dublin?—Even in Dublin I do not think it would make a very great difference whether you have a separate College or a separate University.

3495. LORD CHIEF BARON.—I suppose you think if you cannot get a separate University you at least ought to have a separate College?—Undoubtedly.

3496. There is a question with reference to the class of Irish studies that you would think right in Trinity College. Of course you know that in the examinations under the Intermediate Act the students are examined in Irish, practically in modern Irish. Is not that so?—That is so.

3497. Now in passing from the secondary schools up to the University, would not you hope that ultimately in the University a student in Irish would acquire some little philological knowledge on that subject?—Certainly.

3498. And you would look upon that as one of the most interesting and valuable features in the Irish studies of the University?—Yes, as a branch of learning, certainly.

3499. Then would not you think it an advantage that students in the University instead of being taught only modern Irish should be brought on to middle Irish?—Certainly, in the University.

3500. I mean in the University?—I would.

3501. That is at the commencement of their course you would be satisfied with modern Irish, but gradually advancing each successive year more into middle Irish?—Yes.

Mr. KELLEHER.—Just one question about the position of Irish in Trinity College. I will assume that the Gaelic League would admit that it is not the business of the University to give first lessons in a language.

Mr. MacNeill.—Lessons of a primary and elementary character.

3502. First lessons, beginning with the alphabet?—No, I should think not.

3503. The work that the Gaelic League has been doing has not had very much effect, so far, on the people who have gone to Trinity College, so that the number of students going to Trinity College knowing enough Irish to be able to take advantage of the lectures of the professor must be necessarily very small?—Yes, if they are relying entirely on the Gaelic League for their instruction.

3504. And since very few boys come to Trinity College from the Catholic schools in which Irish is taught, we have practically very few who know any Irish when they come, and the Gaelic League would not expect the University to begin to teach those who were absolutely ignorant?—It would be very unfortunate; but if no beginning has been made before I should say it would be much better for the University to begin than to leave them always in ignorance.

3505. Unless the University were to make it compulsory that an undergraduate should study Irish, I do not see that the undergraduate would have very much temptation to make a beginning. The point I wish to make is that it seems undesirable in the distribution of the finances of the University to apportion any large sum for Chairs which may have no teaching value, to the lectures of which no student may go, as in the case of the Celtic lectures delivered by Professor Atkinson?—I could not agree with that. I think it is very well to have Chairs in the University even if the number of students who take advantage of them is extremely small.

Mr. Rolleston.—They are centres of research.

That is all right, but so far as actual teaching is concerned, the University has very little opportunity of teaching Irish, because no students present themselves in Irish.

Mr. Rolleston.—We have Sizarships in Irish.

These are, unfortunately, nearly all those who have provision made for them, and that case has been covered. Provision is made for those, but the University has not made provision for any others.

Mr. MacNeill.—I think I can give an answer to that which I hope may be satisfactory. The kind of education given in Trinity College directly affects the education given in a large number of secondary schools throughout Ireland, especially Protestant secondary schools. Now the foundation and the placing on a proper basis of Irish studies in Trinity College would infallibly operate upon those secondary schools, so that the present rate of circumstances with regard to the supply of students would be completely changed. For example, fifty years ago St. Columba's College had a Professorship of Irish, but that Professorship was occupied by one of the chief Irish scholars of the time, John O'Donovan. That Professorship has been allowed to lapse. The reason why it has lapsed, in my opinion, is that the interest in those studies has not been maintained in the chief centre of Irish education. If it had been maintained, St. Columba's and other schools would be supplying students capable of being taught by a University Professor in Irish.

3506. That is dealing altogether with the past history. I was rather thinking of the present condition of affairs, in which the students who wish to learn Irish do not go to Trinity College, as a rule; and it would seem rather a waste if Trinity College were to incur any great expense in the foundation of Chairs for teaching and not for research only?—For a year or two probably the students would be very much limited in number, but the action of the University on the secondary schools would remedy that state of things very quickly.

3507. Mr. KELLEHER.—I am sure the University would be very glad to get the expert advice of the

LONDON.

Nov. 8, 1906.

John MacNeill,
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Gaelic League on this matter. It is certainly to my knowledge engaging a considerable amount of attention?—It is.

Dr. DOUGLAS HYDE.—Did you study German at Trinity College?—(Mr. Rolleston).—I began it before I left College.

3508. My recollection is that the lectures in German were almost at the beginning of the language?—I never attended lectures in German.

3509. They also begin at the beginning of the language in Hebrew and in Arabic?—Probably.

3510. I think that covers the objection?—Yes, I think so.

3511. CHAIRMAN.—You suggested that Gaelic or Irish should be treated as the equivalent for German, French or Italian. Now, is it not the case that each of those languages gives an opening to the student to a very large amount of literature, with which I should suppose—I speak as an ignoramus—that the Irish language had nothing to compare. Is not that an important consideration in the encouragement of a particular language?—I think that would be a good point provided the University was in some place outside the bounds of space or time, but we are talking of an Irish University, and although it may not open the door to a great literature comparable to those of France and Germany it will open the door to Ireland.

3512. You think the local colour should prevail over the intellectual difference?—Yes.

3513. LORD CHIEF BARON.—Sufficient to give them an option?—Yes.

3514. Dr. JACKSON.—Is Irish literature at the present time actively growing?—There are new books in Irish literature continually being produced.

3515. Are those books natural growths or are they artificial growths? Are they the works of scholars who are interested and who are trying to imitate, or are they produced in the natural course of events?—Some are; for instance, Father O'Leary's works.

3516. I was thinking of recent developments in the South of France, and I was wondering how far your movement corresponded with the movement that there has been there?—I do not think our movement has produced anything so interesting in the literary sense as Provence.

3517. I gather that you think that it is more a national movement and rather less of a literary device?—I am not very well acquainted with Provence, although I know a little of the literature that has sprung from it. The Irish movement is certainly a national one—there is not the slightest doubt about that.

The Witnesses then withdrew.

Rev. J. E. H. MURPHY, M.A., Professor of Irish in the University of Dublin, called in and examined.

Rev. J. E. H.
Murphy, M.A.

3518. CHAIRMAN.—You are Professor of the Irish language in the University of Dublin?—Yes.

3519. And the Professorship which you hold was founded, I think, in the year 1842?—Strictly, sir, in the year 1840, as I will show.

3520. Have you the exact terms of the Trust creating that?—I have a copy of it with me in my bag.

3521. Will you just tell us what the terms are?—I do not want all the formal part of the Deed, but the nature of the Professorship?—This Deed was drawn up subsequently to the appointment of a Professor, and was intended to set forth the various conditions under which the Professor held his office. This Deed was drawn up more than two years after the founding of the Professorship.

3522. I suppose it regulates the appointment?—It does; shall I read it?

3523. What I want to get at are the terms of the Trust. I do not want to hear all the recitals, and so on, unless they are of importance. I do not think we need trouble you to read it all through. If you will let me look at it I may be able to pick out what I want. [*The Deed was presented to the Chairman.**] I will not keep you waiting while I try to find the passage—I cannot find it on the spur of the moment.—Shall I read my opening statement to you now?

3524. If you think it is important, yes?—In the minutes of the meeting of the Board of Trinity College, Dublin, held on July 5th, 1838, the following resolution appointing a Professor of Irish in Dublin University appears:—"Resolved—That a Professor of the Irish language be appointed on the following conditions:—The trustees of the fund raised for founding said Professorship to vest in Government securities in the name of the Provost, Fellows, and Scholars of Trinity College all the sums that they have collected, or may hereafter, for the purpose specified.—That the trustees shall nominate to the Board the person whom they think fit to be the Professor, and that the Board shall have the full power of accepting or rejecting such nomination—in the case of a rejection that the Trustees shall nominate again and successively until an appointment be made.—That the Board shall have full control and power over the Professor so nominated and elected, as they have over other Professors.—That the Trustees pledge themselves to vest a sum that will yield seventy pounds sterling per annum interest for the Professor—to which the College shall add thirty pounds a year with rooms and twenty pounds annually for premiums." That is the full text of the minutes of that date. In the minutes of the meeting of the Board held on October 17th, 1840, there appears this:—"Read a letter from Henry Monk Mason, Esq., relative to the Irish Professorship, informing the Provost and Board that owing to the delay arising from the accounts of an executor not being got settled, a small deficiency still exists in the sum of £70, to be

paid by the Trustees to the Professor when appointed, and praying the Board to proceed forthwith to the appointment, on the faith of the Trustees doing all in their power to procure the sum still deficient.—This Board consent to perform their part of giving £30 per annum and chambers: the Professor must wait till the deficient part of the salary is furnished by the Trustees." In the minutes of the Board meeting held on November 21st, 1840, there appears an account of the nomination by the Trustees and of the first election of a Professor by the Board, as follows:—

"The following report was read, viz.:—

"November 19th, 1840.

"At a meeting of the Trustees of the fund for endowing a Professorship of Irish in the University of Dublin—Present, The Provost in the chair; Right Honble. Thomas Lefroy, Right Hon. Frederick Shaw, Rev. Robert Daly—Resolved, that we nominate the Rev. T. De Vere Coneys as a fit and proper person to be appointed to that office, and we recommend him to the Board of Trinity College to be elected by them, to hold the office for two years.

Signed, Franc Sadlier, Provost.
Frederick Shaw.
Thomas Lefroy.
Robert Daly."

Now, this is the Board's minute on that:—"Resolved that in conformity with the recommendation of the Trustees, the Rev. T. De Vere Coneys be appointed Professor of Irish to hold office for two years." Thus the Professorship of Irish appears to have been established in Dublin University in 1840, and the first Professor of Irish appears to have been nominated by the Trustees to the Board on the 19th November, 1840, and elected by the Board to the Chair of Irish on the 21st November, 1840, in accordance with the conditions stated in the Resolution of the Board of July 5th, 1838, already cited. The conditions under which the professorship was founded are furnished at large in the Indenture (or Deed of Agreement), bearing date 4th March, 1840, copy of which Indenture, I am assured, has been furnished, or will be furnished to this Royal Commission, or the original of it if desired. From this Indenture it appears that a sum had been collected by public subscription with a view to establish a Professorship of "the native Irish or Erse language" in the University of Dublin, and that this sum of money so collected and raised had been invested in the purchase of £875 (pounds) of Stock of the Governor and Company of the Bank of Ireland for the purpose of assisting in the endowment of such Professorship: that the Right Hon. Robert. Earl of Roden, the Right Rev. Robert, Lord Bishop of Cashel, the Hon. Frederick Shaw and George Alexander Hamilton and Henry Joseph Monk Mason, Esquires—parties to the Indenture—were the first Trustees of such Professorship,

* See page 329.

and that the Provost of Trinity College for the time being and the representatives in Parliament for the University of Dublin for the time being were "*ex-officio*" members of the Board of Trustees: that the £875 (pounds) Bank of Ireland Stock produced the stipulated £70 a year interest, and was invested in the name of the Provost, Fellows and Scholars of Trinity College: that the Board of Trinity College covenanted to pay £30 annually to the Professor and to give him free rooms: that the Board of Trinity College had undertaken to give, also, £20 a year in Irish Premiums, for the encouragement of the study of the Irish language: that the Board of Trinity College were to have "the like discretion, control, power and authority over" the Professor of Irish as they "have over all or any of the" Professors of Dublin University; that the Board of Trinity College had power and authority "to accept or reject" the nomination of the Trustees, according to their judgment of the fitness or unfitness of the person nominated by the Trustees: and that in case the Trustees failed to nominate, after the lapse of six months after a vacancy in the Professorship had occurred, then the election lapsed to the Board of Trinity College (without the preliminary nomination). The manner in which vacancies, in the number of Trustees were to be filled up, and other details, are fully stated in this Deed (of 4th March, 1843). By the provisions of this Deed of Agreement the stipend of the Professor of Irish amounted to £100 a year (*i.e.*, £70 interest or dividends on the £875 Bank Stock, and £30 from the Board) with the chambers in the College. According as Bank Stock yielded a larger dividend, the £70 component of this stipend increased, till now it yields an annual sum varying between £93 and £107, according as such Bank Stock dividends vary, as stated in the reply furnished by the present Provost to a question by Mr. Lonsdale in the House of Commons recently. In the minutes of the Board meeting of November 30th, 1871, there appears:— "It was agreed that the amounts of salaries of the following Professorships should be raised and a decree obtained for carrying out the proposed alterations:— English Literature, from £140 to £240 per annum. Irish, from £30 to £100 per annum. Zoology, from £100 to £200 per annum. Sanskrit, from £100 to £200 per annum.

3525. CHAIRMAN.—You need not go through all this list. The material one is the Irish?—The material one is the Irish. By the operation of this resolution the stipend of the Professor of Irish was raised to its present value, *i.e.*, about £102, from dividends on the Bank of Ireland £875 stock, *plus* £100 from the Board of Trinity College, *i.e.*, to about £202 a year, with rooms.

To come down to recent times: In the minutes of the Board meeting, of Saturday, June 21st, 1879, occurs the following:—

"On the nomination of the Trustees of the Professorship of Irish, the Rev. James Goodman, A.M., rector of Skibbereen, was elected Professor of Irish—his appointment to date from the 25th of March last." Thus the conditions recited in the Deed of Agreement of the 4th March, 1843, were adhered to in the mode of election of my predecessor in the Chair, Professor Goodman, as well as in the mode of election of Mr. Coney.

And now, coming to the procedure followed on the occasion of my own election to the Professorship: In the minutes of the Board meeting, held on Saturday, 18th April, 1896, are the following entries:—"The Registrar laid before the Board the following resolutions, passed at a meeting of the Trustees of the Professorship of Irish, duly called by advertisement, and held on Thursday, April 9th, 1896, in accordance with the provisions of the Deed of Agreement, dated March, 4th, 1843":—"That the Rev. James E. H. Murphy be nominated as Professor of Irish." "That on this occasion the tenure of the Professorship be for two years.

"Plunket, Dublin.

"Ashbourne.

"C. Limerick.

"W. H. Lecky.

"Geo. Salmon.

"[date] April 9th, 1896."

"The Board accordingly elected Mr. Murphy Professor of Irish."

In the minutes of the Board meeting held on Saturday, the 15th October, 1898, are the following entries:—"A letter, dated 13th July, 1898, was received from the Committee under the Trust Deed for the endowment of a Professorship of Irish, stating that Lord Ardilaun was co-opted a Trustee, in the room of Lord Plunket, Archbishop of Dublin, deceased." "On the nomination of the Committee referred to in the last minute, James Edward Harnett Murphy, M.A., was re-elected Professor of Irish, for five years, from the 13th of July, 1898." In the minutes of the Board meeting, held on Saturday, January 16th, 1904, are the following entries:—"The Rev. J. Harnett Murphy, M.A., was re-elected Professor of Irish for a period of one year, beginning July 13th, 1903." "The Registrar was directed to write to Lord Ashbourne, informing him that, as the Committee of Trustees had not nominated a Professor within six months after the vacancy, the Provost and Senior Fellows, in accordance with the Deed of March, 1843, had elected a Professor." In the minutes of the Board meeting of Saturday, March 18th, 1905, is the following entry:—"It was moved by Dr. Abbott, and carried:—That Rev. James E. H. Murphy, M.A., be re-appointed Professor of Irish for five years, that term beginning from July 13th, 1904." Under that minute of the Board, I hold the Professorship to this day.

Thus, twice during my tenure of the Professorship have I been elected by the Board on the nomination of the Trustees of the endowment, and twice, also, have I been elected by the Board on occasions when the Trustees failed to nominate to the Board before six months had elapsed after a term of tenure had expired—all in strict accordance with the Deed of Agreement of date 4th March, 1843, above referred to.

Throughout my tenure of the Professorship the whole of the stipend attaching to that office has come to me from two sources: one part of it, an annual sum varying from £93 to £107, but usually about £102, from the half-yearly dividends on the £875 Bank of Ireland Stock already referred to as endowment, which sum has been on all occasions but one paid to me through the Senior Bursar of Trinity College—on the excepted one occasion it was paid to myself directly by the Bank; and the other part of it, an annual sum of £100 (by operation of the Decree referred to in the minute above cited, of date November 30th, 1871) has been paid to me by the Senior Bursar of Trinity College in quarterly sums of £25, less income-tax. Besides these, small sums have been paid to me annually by the Bursar, as examiner's fees.

I have never received anything from any other source in respect of my duties as Professor of Irish. I am not subject, and I never have been subject, at any time, to any authority or direction or influence or discipline, as Professor of Irish, except to the Board of Trinity College, according to the terms of the Deed of Agreement of 4th March, 1843.

I have thus fully furnished evidence as to the foundation of the Professorship of Irish in Trinity College—as to the manner in which the Professor has been elected—as to the sources from which the emoluments attaching to the Chair have been derived—and as to the discipline under which the Professor exists, because of the strange views respecting the Chair of Irish which prevail in quarters where an accurate knowledge of these matters might be assumed to exist, which strange views have even been published by a no less presumably well-informed gentleman in the affairs of Trinity College than Dr. Douglas Hyde, one of the members of this Royal Commission, who had been educated at Trinity College, Dublin, is an LL.D. of the University of Dublin, and had even enjoyed the honourable distinction of being an (Irish) Bedell scholar in connection with the Divinity School of Trinity College, notwithstanding that the course of examination for that Scholarship, included "the Thirty-nine Articles," and notwithstanding that the money value of the Scholarship, £20 per annum, came to him out of the funds of the Irish Society, which he now usually refers to as a "proselytising Society."

3526. CHAIRMAN.—I think it would be better to confine yourself to a statement of facts rather than controversy with a member of the Commission?—Shall I quote the expressions referred to?

3527. CHAIRMAN.—No, we want to get the facts!—Surely, sir. The endowment of the Irish Chair in Dublin University, the £875 Bank of Ireland Stock,

LONDON
Nov. 8, 1906.
Rev. J. E. H.
Murphy, M.A.

LONDON.

Nov. 8, 1906.

Rev. J. E. H.
Murphy, M.A.

was raised by subscriptions by noblemen, gentlemen, and gentlewomen, some of whom, no doubt, were interested in the work of this Irish Society; but by the "Irish Society" not one penny was subscribed to this endowment, as an examination of the Society's Reports for the years 1838-1843 will show.

3528. CHAIRMAN.—I do not think we need go into the Irish Society. We will look at the documents of the foundation and consider what they are?—For myself, I have never received a penny in salary or fee as Professor of Irish or otherwise from this Irish Society. It has been stated that I have.

3529. You have already told us that?—As an expert in Irish many years ago I occasionally examined at their request some of their Irish teachers and pupils, just as I have also done some expert Irish work for Roman Catholic clergymen; but in the one case, as in the other, without fee or reward. I trust that now, and for the future, statements which are not founded on these facts will not appear.

3530. I should like to know a little of what you have done in the way of teaching?—My Irish lectures take the form of (a) hearing my pupils translate passages set to them in preparation for the lectures, in examining them on the grammar, and on the dependence of the words upon one another, and in explaining the construction of passages which exhibit unusual idioms and collocation; (b) in explaining the references to historical personages and events, and to matters archaeological, which present themselves in the text books; (c) in correcting the pupils' exercises in Irish composition. The books prescribed for lectures and examinations during my tenure of office are the following:—

Crí Dónghaorta an Dáir.
Deaca féin-Chianáin Saighne.
Orde Cloinne Lir.
Orde Cloinne Tuineann.
Uirneac.
Duana Donncaí rúaró Mic Conmaí.
An Siolla Deacair.
Gaetna an Lomnoctáin.
Lairé Oirín an Tír na n-ós.
Leabhar Ecpóruir.
An Ceao Leabhar de Samuel.
Salm Uáiti.
An Sairgeál de réir naomh Éoin.
Mac-Síomhaíca fínn.

The Board of Trinity College have always left the choice of text-books and the nature of the lectures entirely to my own discretion; they have never interfered with me in reference to the examinations, and they have always confirmed my awards as to Irish premiums. Twice I had thought that the £20 at my disposal, for awarding premiums, was too small a sum, considering the number of candidates who presented themselves for examination, and the high standard of the answering, and I asked the Board for an increased grant on each of these occasions, and the Board granted my request. I lecture twice a week at least—sometimes three times a week—during term, to each of three classes (junior, middle, and senior). The lectures are open to the public, I believe. They are attended by all classes of students—students in Arts only, students in the School of Divinity, students in the School of Law, students in the School of Physic—whose names are on the College books. Occasionally I have had coming to my lectures men who had long before ceased to have any connection with the College—a civil engineer, a medical gentleman, and two clergymen. A year ago I had two young ladies, students of Trinity College, attending my lectures. In my first two years of office there were, on an average, only about five students attending my lectures. This was also the average during the years in which I lectured during Hilary term, as deputy to the late Professor Goodman. During last year I had an average of eleven pupils attending my lectures. As many of the pupils who attended my lectures had come to me with not more than a knowledge of the Irish alphabet, the progress of the pupils is often slow, and the knowledge imparted necessarily very elementary, in the junior class. It is difficult, in a three years' course, to make much out of such materials. Yet I have had pupils who succeeded in acquiring the language, in almost every detail, before leaving College. At the end of

each year's course of lectures an examination for premiums is held for each of the three classes in the subjects of the lectures, and money premiums, amounting to £20, are awarded upon the result of these examinations.

The Board awards an Irish Sizarship every year to the best answerer in Irish at the Sizarship Examination, if sufficient merit be shown. Upon that course I do not lecture, because it is an entrance prize. A sizar pays no fees in Arts and gets commons free. The course for Irish Sizarship, as set forth in the Calendar, published last January, is:—

- (a) A thorough knowledge of Irish grammar.
- (b) Passages are set for translation at sight from Irish into English, and from English into Irish.
- (c) Candidates are examined, *viva voce*, in these books:—

Gaetna Lomnoctáin.

Poems of Donncaí Rúaró Mic Conmaí.

There are, besides, special prizes in Irish:—The Bedell Scholarship and the Kyle Irish prize, in connection with the Divinity School, for which only Divinity students, or those who purpose to be ordained in the ministry of the Church of Ireland, are eligible. These prizes have been provided by private subscription, and not from College funds.

3531. Do you examine for these?—I do, sir. I am coming to that statement. The Senior Lecturer usually gets the Professor of Irish to examine for these prizes. But the Professor neither lectures nor assists pupils in their courses.

For the further encouragement of the study of Irish I should like to see Pass and Honour Courses established in Irish for each of the four classes in Arts, placing Irish as an alternative subject, like French and German, which a student may take up if he so likes; credit to be given for attendance at Irish lectures, as given for attendance at lectures in French and German, in the keeping of terms; and, added to this, I would like to see a final Moderatorship given in this subject. The examinations for these purposes could be made quite as difficult as those in any other language.

The Chair of Irish, apart from the work done in the Lecture Room in College, has helped Irish students abroad in other ways. The Rev. T. de Vere Coneys, the first Professor of Irish in Dublin University, published an Irish-English Dictionary—the first which gave the declension and gender of nouns, the comparison of adjectives, and the principal parts of verbs, furnishing at the same time exact references to texts as to all these data. That book remains to this hour the only published Irish-English Dictionary which gives all these details. The Rev. Daniel Foley, the second professor of Irish in Dublin University, published an English-Irish Dictionary—not as complete or helpful as Irish students might wish, because not furnishing examples as to what words (of those he gave) should be used in special cases, no doubt owing to the need, which he felt, of keeping the work within a reasonable limit as to price. Yet this book, until a year or two ago, was the only Irish-English Dictionary, worthy of the name, which was within the ordinary student's reach, for the older Dictionary, by M'Curtin, had become very scarce and expensive. These two books, it is material to note, had been quoted freely as *authorities* in a recent discussion as to Irish words between the present Professor of Irish in Maynooth Theological College and the Rev. Mr. Dineen, who edited an Irish-English Dictionary lately for the Irish Text Society. The Rev. Thadæus O'Mahony, the third Professor of Irish, a profound scholar of the ancient Roman and Greek Classics, translated most of the ancient (Irish) Brehon Laws into English. The Rev. James Goodman, the fourth Professor of Irish, was well known as a profound modern Irish scholar, a veritable *cornu copie* of the modern Irish language. Jointly with me he edited an Irish version of St. Luke's Gospel. I do not like, sir, to refer to anything I have done myself.

3532. CHAIRMAN.—There are one or two questions I should like to ask you. There is no connection, is there, between the Bedell Scholarships and the Kyle Irish Prize?—None whatever.

3533. When I say that, is not the professor *ex-officio* a Trustee of the Kyle Prize Fund?—He had

been, but he has not been for seven years or thereabouts.

3534. But it is provided he shall be, is it not?—The words of the original Kyle trust, I believe, made him a Trustee.

3535. This is what I find in the Calendar, that the funds collected shall be invested in Government Securities or Bank Stock in the joint names of the Provost and Senior Fellows of Trinity College, the Professor of Irish, and the Dean and Archdeacon of Cork for the time being?—Yes, but about seven years ago, at the instance of the Rev. George Salmon, the then Provost, the Archdeacon of Cork, and the Dean of Cork and myself transferred our connection with that trust to the Provost himself.

3536. Then you have had no connection with it since?—None whatever, nor had I before that. Although my name appears there, I have never had anything to do with it; I was never asked a word about it, or consulted as to how the money should be distributed.

3537. Did you sign cheques for it?—Never.

3538. I do not how they got on then. Then you are a Trustee for the Bedell Fund?—Never.

3539. Your only connection has been that you were occasionally appointed by the Senior Lecturer to undertake the examination?—That is all.

3540. Other than that there is no connection?—That is all.

3540A. With regard to the terms of your professorship, as far as I can learn, it has no connection whatever with any particular theological school at all—it is perfectly undenominational?—Quite so, as far as I know and as far as I ever knew.

3541. CHAIRMAN.—So far as I can see that is so.

LORD CHIEF BARON.—How is it that your professorship has anything to say to the Divinity School in Trinity College?—I never knew that it had.

LORD CHIEF BARON.—I thought there was some allegation on some side in that respect.

3542. CHAIRMAN.—It has been published in the Calendar, I think, as one of the professorships connected with the Divinity School?—The Calendar is not always accurate.

3543. But as a point of fact it has been so published?—It may have been, but it has not been brought to my notice.

3544. LORD CHIEF BARON.—You have students who are not Divinity students, I suppose, attending your lectures?—I have so stated. There are medical men and legal men and men who are simply studying in Arts. As a matter of fact, I may say that I had not a single Divinity student last year, although I had eleven pupils.

3545. DR. DOUGLAS HYDE.—May I ask about the terms of the Trust under which the Irish Professorship was first established? I think you have handed in the Indenture?—The copy is in your hands.

3546. I find in looking over this document that the money was contributed not, apparently, by public subscription, but by the Irish Society of that time?—There was not a single shilling contributed by the Irish Society of that time.

3547. If that is so, how do you explain this passage: "If at any time the Professorship should cease to be filled up, the Board and Provost shall hand back the money to the Trustees for the time being of the Society for promoting the education of the people in Ireland through the medium of their native language, to forward the objects of that Society"?—I think that if I contributed a sum of money for any object, and that that object failed, I have a right to decide to what other object it should go.

3548. But is not that at least a *prima facie* proof that the Professorship of Irish was founded and paid for by the Irish Society, who stipulated that if at any time the Trust should fail the money should be handed back to their Trustees again?—I think you are misreading the Deed. They had nothing to do with the stipulation; it is the Trustees of this Fund that act on behalf of the subscribers.

3549. Do you think that a public contribution was made throughout Ireland to the Trustees, not coming from the Irish Society at all, and that the Trustees (who might have allocated the money to anybody else), allocated the money to the Irish Society who had not given the money?—These questions make it necessary for me to read a passage which you, sir, ruled I might not read.

CHAIRMAN.—The first question is what does the Deed say as to the foundation?

DR. DOUGLAS HYDE.—I will hand it to you, Sir.

CHAIRMAN.—It is a badly written document and I cannot read it very well, but I do not think the fact that the ultimate Trust is in favour of the Irish Society is at all conclusive. It does not show in the least that they contributed to it. Whether there is any recital about early subscribers, I do not know.

LORD CHIEF BARON.—The recital is: "Whereas it has been thought expedient to establish a Professorship of the native Irish or Erse language in the University of Dublin and a sum of money has been collected and raised and invested in the purchase of £875 of the Stock of the Governor and Company of the Bank of Ireland for the purpose of assisting in the endowment of such Professorship."

CHAIRMAN.—That shows that the suggestion is not right—it was collected for that purpose.

DR. DOUGLAS HYDE.—The Indenture, I think you will find to be signed on behalf of the Irish Society by Mr. Monck Mason, who was the Secretary.

CHAIRMAN.—That does not affect it even then. The recital is that it has been collected for that purpose.

DR. DOUGLAS HYDE.—Then who was the money collected from? I take from the Calendar of 1901, the following: "In the year of 1840, a sum of money was subscribed by some noblemen and gentlemen connected with the Irish Society for the purpose of aiding the foundation of a Professorship for Irish."

CHAIRMAN.—It says there were noblemen and gentlemen who were connected with the Society, not that the Society did it. We have nothing to do but to consider the Deed of foundation.

DR. DOUGLAS HYDE.—But I am considering who first gave the money to establish the Chair.

CHAIRMAN.—It was the people who, according to the Deed, subscribed for the purpose of founding this, and beyond that you cannot go.

DR. DOUGLAS HYDE.—Persons belonging to the Irish Society.

CHAIRMAN.—That is of no consequence. They might have belonged to any Society. It is an immaterial fact.

3550. DR. DOUGLAS HYDE.—I do not know that it is altogether immaterial, because a good deal was said to-day by other witnesses about the Chair having been originally founded by the Irish Society and having borne the impress of the Irish Society during the years. But leaving that for the present, you were kind enough, Mr. Murphy, to give us the names of five occupants of the Chair. The first was the Rev. T. De Vere Coneys?—Yes.

3551. And I think he was a clergyman and an officer of the Irish Society?—Very likely; I do not know.

3552. The next was Professor Foley?—Yes.

3553. I think he was the same?—I do not know.

3554. Was not Mr. O'Mahoney the same?—I do not know.

3555. Then the fourth was Mr. Goodman, a most admirable and delightful person, but he was certainly the same, an officer?—I do not know.

3556. I know. The fifth was yourself, a very worthy occupant?—Thank you.

3557. But when you were appointed—I do not wish to press the point—I think you were, according to the Annual Reports of the Irish Society, the conductor of their periodical meetings in different parts of the country?—I have already said that I was consulted by the Irish Society as an expert in Irish matters many years ago. I occasionally examined at their request some of their Irish teachers and pupils, just as I have done some expert Irish work for Roman Catholic clergymen, but in the one case as in the other without fee or reward.

3558. I only notice in looking over the Annual Report that the Society express their thanks to you for having been one of their conductors of periodical meetings in different parts of the country?—Of the kind I described to you, and thanks were all I got.

3559. It was very interesting what you told us about the number of students attending your classes, because when I was in College I attended my dear friend Mr. Goodman's classes, but only one or two

LONDON.

Nov. 8, 1906.

Rev. J. E. H. Murphy, M.A.

LONDON.

Nov. 8, 1906.

Rev. J. E. H.
Murphy, M.A.

others turned up to them. There must have been a considerable increase of interest in the subject?—I am thankful to see that there is.

3560. The Trustees who make this appointment it would be interesting to know something about. One of them is the Provost?—Yes, *ex-officio*.

3561. And I think associated with him were Lord Ardilaun and Lord Plunket?—After the death of Lord Plunket Lord Ardilaun was elected a Trustee of this Endowment, in his room, and Lord Ardilaun could not therefore have been associated with him.

3562. He was associated with him at the time?—With the Provost, yes.

3563. That means that the two trustees of the Irish Society, together with Bishop Graves and Mr. Lecky, were the people who made the appointment?—But who were the trustees connected with the Irish Society? Lord Plunket was no trustee of the Irish Society, and the Provost was no trustee of the Irish Society, but they were Trustees of this Endowment of the Irish Chair.

3564. I think you will find Dr. Salmon was a trustee of the Irish Society?—The deed sets forth that the Provost, as Provost of Trinity College, and the two representatives of the University, as representatives of the University, were trustees, and it was not because the Provost may have been a Chancellor of St. Patrick's Cathedral or may have held many other official positions accidentally that he was that trustee.

3565. Lord Ardilaun is the second trustee of the Irish Society?—I do not know.

CHAIRMAN.—Is it worth while to pursue that? The trustees have the right of co-option, and it is immaterial for the purpose of our enquiry whether they happen to be members of any particular society. I suggest to you that it is not a material question.

3566. Dr. DOUGLAS HYDE.—It is immaterial in a way, and in a way it is material, because this Professorship is a very intricate thing, and the witnesses that have been before us to-day seem to think it had been run more or less in the interests of the Irish Society?—They said all that, and thought all that, without the facts before them, and we cannot help these strange ideas prevailing.

3567. I only wish to point out that there are certain reasons for it when we find that the appointment to the Irish Professorship is vested in the two trustees of the Irish Society?—Not one of them is, I think, trustee of the Irish Society. They are official Trustees connected with this College Trust, and they are so named in the deed.

3568. Does that mean that Dr. Salmon was not a trustee of the Irish Society?—I do not know how many offices Dr. Salmon held outside Trinity College. I am only connected on this occasion with what the deed sets forth as to this particular Trust.

3569. Dr. DOUGLAS HYDE.—You may take it from me that Dr. Salmon and Lord Ardilaun are two trustees of the Irish Society?—Perhaps so.

Dr. DOUGLAS HYDE.—And they are two of the five people who make the appointment. I do not lay any particular stress upon it, but I think it well to bring it out in view of what has been said to-day; and I should like also to point out the fact that it was quite natural, when we find in the Calendar that a number of noblemen and gentlemen connected with the Irish Society founded the Chair. Under those circumstances it is quite natural to imagine that the Irish Society had something to say to the Chair; and it is more natural to think it when we find that the five occupants of it have been all Protestant clergymen, and all at one time or other serving the Irish Society. If there had been any mistake made it is well to have it cleared up.

3570. CHAIRMAN.—We have not that before us. I daresay you are quite right, but the witness says he does not know?—I have no knowledge of the matter. I am only here stating the facts.

3571. Dr. DOUGLAS HYDE.—Could you explain why it was that Dr. Salmon, in giving evidence before the Robertson Commission, said it was only as a dead language they cultivated Irish in Trinity College?—Dr. Salmon knew nothing of Irish; and he might naturally make a mistake. He had never attended one of my lectures, and he might naturally make a mistake about a language of which he knew nothing, absolutely nothing. What, you, sir, want to bring out seems to me to be this: that the mere opinion of

one who knew nothing about the subject is to be set up in evidence against the statements made by one who knows something about the subject.

3572. I was not thinking of such a thing at all. I wanted to call your attention to the fact that he had said so, and I wanted to know why you thought he said so?—There are many sayings which have gone abroad.

3573. You have two very valuable prizes, the Bedell Scholarships, which you give away?—I do not give it away. When I am examining for it I make sure not to give it away. I make it very necessary that the person who gets it must know something about his work.

3574. By giving away I mean that in your school you had the bestowal of the most valuable prizes?—We had better adhere to language which is accurate.

Dr. DOUGLAS HYDE.—I am sorry if I have offended your æsthetic sense.

3575. LORD CHIEF BARON.—I think Dr. Douglas Hyde was quite accurate in his language?—Perhaps so.

3576. Dr. DOUGLAS HYDE.—Where did the funds for the Bedell Scholarship come from?—They are paid directly by the Irish Society. You know, for you were a Bedell scholar, and got the money from them.

3577. That is the reason I had a good opportunity for knowing. Dr. Bernard seems to think the money did not come from them, but from another source?—Dr. Bernard, if he stated that, stated what did not come to his knowledge, and what was mere matter of belief.

3578. He only said he thought so. Then I find that £1,000 were set aside in the year 1841 by the Irish Society for prizes in Trinity College. Do not the £20 which the Board at present allows you to give in prizes come from that source?—Not a penny. That £1,000 had reference to a scholarship that was founded at that time, and which preceded the present Bedell Scholarship. As soon as the Bedell Scholarship was set up that £1,000 disappeared. The Bedell Scholarship succeeded as a representative of that £1,000.

3579. I find in the reports of the Irish Society the following: "That we desire again to state our thankful appreciation of the foundation of a Professorship in the University for the cultivation of the Irish language; and, further, in aid of the same object, we approve of the allocation of £1,000, as a commencement, of establishment of exhibitions for young men studying the Irish language"?—Yes.

3580. Can you tell us what became of that £1,000?—The £1,000, I have already stated, was then voted for the purpose of that exhibition. The title of the thing was changed, and the exhibition developed into the Bedell Scholarship.

3581. It is from that £1,000 the Bedell Scholarships are paid, but not the £20 in prizes?—The £20 in prizes come directly out of the funds of Trinity College.

3582. In looking through that deed hurriedly, I thought I saw the allocation of £20 in prizes mentioned in it?—That is part of the covenant of the setting up of the Professorship.

3583. CHAIRMAN.—That is what it is covenanted to pay?—Yes, straight out of the funds.

3584. Dr. COFFEY.—Do you think it desirable that any steps whatever should be taken to take away any misconception that there may be of the relation of Irish to the Divinity School in Dublin University?—It has no connection.

3585. But you think no steps whatever need be taken?—None whatever. The Calendar has been rather obscure about it. All that need be done is to put a clear statement of the case in the Calendar instead of the obscure statement that had appeared up to this year.

3586. There must be some misconception in the minds of those who drafted the Calendar as to the position?—It is very natural that the misconception should exist in the minds of outsiders when a misconception exists in Dr. Douglas Hyde's mind, who knew so much about it.

3587. I speak neither of Dr. Douglas Hyde nor outsiders, but of those who drafted the Calendar?—I am not responsible for the Calendar; the Calendar had been obscure.

CHAIRMAN.—I do not know where it is in the Calendar.

Dr. COFFEY.—It has been changed in recent Calendars.

3588. DR. DOUGLAS HYDE.—It used to be sandwiched in a couple of years ago between the Professorship of Ecclesiastical History and the Professorship of Pastoral Theology?—It was in the lists. In the lists of the College staff you refer to, the name of the Professor of Irish happened, by accident I believe, to be placed between the names of those other Professors; but it was a mere accident.

3589. DR. COFFEY.—If the Professors of Irish were not called upon to examine for the Bedell?—I have already said the Senior Lecturer asked me to examine for the prize, and I did so.

3590. If the Professor of Irish were not called upon by the Senior Lecturer, who would be called upon?—I do not know at all. Somebody, no doubt, connected with Divinity.

3591. And knowing Irish?—Yes.

3592. Is there any such person in the College except yourself?—As a matter of fact, my son presented himself for the prize, and they obtained two examiners to examine my son for that prize.

3593. Outsiders for the time being?—One of them; yes.

3594. As a matter of ordinary procedure, you are probably called upon?—I usually am called upon.

3595. Do you not think that the misconception which prevails, in some minds at least, in regard to the position of Irish in relation to the Divinity might arise in this way: in part from the existence of the special Bedell and Kyle prizes, and because the Professor of Irish does not devote his whole time to it, but is a clergyman, with other functions to discharge?—I do not know from what cause it arises. I cannot tell you anything as to the probable cause.

3596. What I wish to come to is this. Would you think it desirable that the Professor of Irish in the College should give all his time to the subject, provided that he got proper remuneration?—Yes, provided he was remunerated properly.

3597. Do you think that in the interests of the College such a Professorship should be established?—I believe it would be desirable, if the College could afford it, to have a Professor of Irish whose sole business would be to teach Irish.

3598. And sufficiently paid for it?—And sufficiently paid for it.

3599. And that would tend to add to the number of students who take Irish?—I do not know.

3600. You cannot offer an opinion as to whether it would increase the number of students?—I cannot, but I think it would be a desirable thing.

3601. CHAIRMAN.—Do you know where the original of this Deed is?—I have been told that a copy has been furnished to this Commission.

3602. May we keep this copy for a little while?—Certainly.

3603. LORD CHIEF BARON.—If it do nothing else it will put an end to the misapprehension?—I think so.

3604. DR. DOUGLAS HYDE.—There is one question about the Library in Trinity College—the Irish books. Are any of your students working on them at all?—Do you mean published books or manuscript texts?

3605. Manuscript texts?—Not that I know of.

3606. Have any occupants of the Irish Chair ever published any poetry from that vast receptacle of manuscripts at Trinity College?—I could not answer for them, but as far as I know they have not.

3607. Or prose or historical works?—The Professor of Celtic has, as you know, published the . . .

3608. I know that, but I speak of the Irish Professors. Have any of the members published Irish texts?—As far as I know they have not, beyond the dictionaries I have referred to and the Brehon Laws. Dr. O'Mahoney published, I think certainly, two volumes of the Brehon Laws.

The Witness withdrew.

LONDON.

Nov. 8, 1906.

Rev. J. E. H. Murphy, M.A.

The Commission adjourned until the following morning.

TENTH DAY.

FRIDAY, NOVEMBER 9TH, 1906,

AT 10.45 O'CLOCK, A.M.,

At the Royal Commissions House, 5, Old Palace Yard, Westminster, London, S.W.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman);
The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland;
Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.SC., LL.D.,
F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; DOUGLAS HYDE, Esq., LL.D.; DENIS J.
COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

LONDON.

Nov. 9, 1906.

Rev. T.
Hamilton,
M.A., D.D.

Rev. T. HAMILTON, M.A., D.D., President of Queen's College, Belfast, called in and examined.

3609. CHAIRMAN.—You have been good enough to come here to assist us, you being the President of Queen's College, Belfast?—Yes; that is so.

3610. You are aware, no doubt, that many plans have been suggested to us in the course of this Inquiry, and that there are a certain set of plans and schemes of which the leading feature may be taken from Lord Dunraven's plan, which is the combination of Trinity College, the Colleges of Cork and Belfast, and a new College to be established in Dublin under one University. We should like to know what view you take of that from the point of view of your College?—May I begin by saying that I sincerely hope that some settlement may be arrived at on this question? In Belfast we feel particularly strongly on the subject, because I fancy, more than almost any other part of the country, we are suffering from the unfortunate University connection that we have, and from the uncertainty of what the future will bring, as well as from the sad results of past legislation.

Now, I have very few remarks to make with regard to the question which you have put to me, but may I say, in the first place, that I understand that the solution which your lordship has mentioned would involve the destruction of the Royal University? If the Queen's Colleges are introduced into the University of Dublin, in some shape or form, and if, as I suppose, a College, sufficiently attractive for Roman Catholics, either University College, Dublin, or some other of the same kind, is also to have a place in that University, there would, of course, be no room for the Royal University. Therefore, I presume that I may take it that this proposed solution would mean the placing of all Irish University education within what one may call one pen.

3611. Of course it is conceivable that the Royal University might be left standing as a degree-granting body for the students who came from none of the affiliated Colleges?—But so far as regards a teaching University there would be but one. Well, I feel very strongly as to the evil of setting up Universities, apparently for the purpose of destroying them within a few years. In Ireland we have had some sad illustrations of that. The Queen's University was established in 1850. It did, in the opinion of a great many of us, a large amount of valuable work, but, just when it was in the heyday of its prosperity, in 1879 it was suddenly cut down, with very little warning. The Royal University was established in the same year, and came into active operation a few years later; and if, in turn, it is to be cut down after a career of twenty-five or twenty-six years, this unfortunate state of things will be repeated. I submit, my lord, that this method of dealing with Universities, and with University education, in Ireland or anywhere else, is unfortunate, and is not likely to advance University education. As a matter of fact, the graduates of the old Queen's University

were transferred by Act of Parliament to the Royal; but so strongly did many of them feel as to the iniquity of this transaction, that to this day they call themselves graduates of the Queen's University, and as far as possible do not recognise themselves as belonging to the Royal at all. Now, if the same thing is to be done over again, with regard to the men who have graduated in the Royal University during the last twenty-five or twenty-six years, we shall have a similar state of things, which, I venture to say, would be, at least, unfortunate.

May I, again, point out that the Royal University has been, within its limits, extremely successful? It seems to me it would be a strong step to destroy it. It has made steady progress year by year. This year over 3,700 students have come in for examination, the largest number that we have ever had. Nor is this simply a spurt for one year. It is a point which has been reached by steady steps, year after year, for a considerable time. I think in some ways the Royal University may claim to be the National University. It has by far the largest number of University students; it has a great width of area, drawing its students from all quarters of the country, and most evidently it has proved itself to be adapted to the conditions of Ireland, and acceptable to the people. And, withal, it has only an endowment of £20,000 per annum, which really does not come out of the State Exchequer, because it is drawn from the funds of the late Established Church of Ireland. It seems to me that it would be a pity to destroy a University which, within its limited means and notwithstanding its disadvantages, of which no one is better aware than I am, has been doing such a large and widely extended work in Ireland. Besides, it seems to me that, in a very easy manner, the Royal University might be made a University of the highest rank without much trouble, and on lines of very little resistance. I presume that the Commission is aware of a resolution which was passed by the Senate of the Royal University on the 7th March this year—a resolution which was proposed by Dr. O'Dwyer, the Roman Catholic Bishop of Limerick, and which I had the honour to second. The resolution was "That the Report of the Royal Commission" (that is the Commission of 1901)—

3612. Yes, we know; Lord Robertson's Commission?—The resolution was: "That the Report of the Royal Commission in its animadversions on this University as an Examining Body, indicated truly the essential defect in its Constitution, and we believe that its reform in this respect so as to make it a teaching University, with Colleges adequately constituted and brought into organic connection with it, is a matter of urgent need both for the University itself and for the interests of Higher Education in the country." This resolution was carried, and it is, as the Commission will observe, in harmony with the finding

of the Commission of 1901. It seemed to us, and to the Senate of the University, that this was the true solution of the problem, that it was a solution that might be very easily arrived at, and that, though possibly not the ideal solution, if we had everything that we should like to have in this world, it is a solution under which the University might do a really splendid work for the country, and under which the constituent Colleges might be relieved from the various grievances to which they are now subjected. The meaning of that resolution, according to the ideas of the mover and seconder, was that the University should be re-formed on academic lines, that there should be connected with it—really connected with it—teaching Colleges, that these Colleges should have as large an amount of autonomy as possible; and that the Senate should exercise a careful supervision, but should leave the Colleges to strike out for themselves according to the necessities of the different parts of the country in which they are placed. That solution, taking everything into account, is, it appears to me, with all respect, a much better one than that which has been placed before the Commission. Now, with regard to the solution itself, may I make a few observations?

3613. If you please?—In the first place it would mean the placing of all higher education in Ireland, as I have said, within the pale of one University.

3614. You are now speaking of the Dunraven scheme?—I am. The Commission are no doubt, as well aware as I am, that this is a plan which has been tried in other countries and has proved a failure. It was tried in France. Napoleon, as we all know, demolished the various Universities of France in, I think, 1808, and established one national University. Well, I think there is no difference of opinion as to the results of that action—France has returned, as far as she has been able to return, to the old régime.

3615. That is to say, re-constituted the old Universities?—Re-constituted the old Universities. I am not aware of any country in the world, which, with advantage, has placed all its higher education under one University. Wales, possibly, is an exception, but Wales may, perhaps, be taken as part of England; and I understand that in Wales the arrangement that has been come to has not at all proved an ideal arrangement, and that, if it were not for various difficulties, the people of Wales would be very glad to have Universities scattered over the country. Well, I do not think that what has proved a bad thing elsewhere should be given to Ireland. I think there is no doubt that the modern trend is, not to concentrate University education in one University, but to scatter it over the country. Of course we all know what has happened in England—how federal Universities have been broken up; and we know how many Universities have been established in England in the last very few years. Why a system that has been abandoned elsewhere should be introduced into Ireland, with the authority of this Commission, I am at a loss to understand.

3616. May I just interpose one question? Does not this objection to federalisation, which I quite follow, apply, to a certain extent, to the re-constituted Royal University?—Possibly in appearance, yes, but I should think not really, because an essential part of the scheme which was proposed to the Royal University was that the constituent Colleges should be as nearly as possible Universities, without being so altogether.

3617. You think the bond would be a much slighter one?—Very much slighter.

3618. And therefore less likely to break?—Less likely to break and giving more freedom to the different parts of the country.

3619. Your idea is to have an alternative examination in different subjects, trying to keep the value as far as possible equal, I suppose?—That is so, and to allow a place like Belfast, the characteristics of which are of course as different as possible from those of Dublin, to strike out in its own direction, and allow Cork, which is different, again, from both Belfast and Dublin, to strike out in its own direction. Let each arrange its own curriculum, to be approved by the Senate of the University, but only to be approved.

3620. But it was found in the case of the Northern Colleges that one of the difficulties which created friction was the fact that all the ceremonials of the University were held in Manchester. I suppose you

would hold that each College should have the conferring of its own degrees?—Certainly.

3621. And I suppose there would be a Chancellor or Vice-Chancellor in whom would be vested the powers of dealing with these matters?—And you could have a pro-Vice-Chancellor; but I certainly think the ceremonials should be dispersed over the country.

3622. Other difficulties have arisen with regard to the University Committees, or Senates, or whatever the Governing bodies may be—those members who happen to be domiciled in the University have a great advantage over those that are more distant. What do you say to that?—I do not exactly follow the objection.

3623. Supposing Cork elected a certain number on the Governing Body of the University, and Belfast a certain number, and the College in Dublin a certain number, those elected in Dublin, supposing the meetings were held in Dublin, would have the advantage of being on the spot, whereas the others would have to come from a distance, and have to interrupt their work at their own Colleges?—The same thing exists in the Royal University, and we do not find difficulties. We have Cork, Galway, Belfast, and Dublin men.

3624. And you find they attend?—Oh, yes, they attend.

3625. How does it work there?—It works admirably; in fact possibly the men living at a distance attend more regularly than those in Dublin, because they come up specially for the purpose and remain to the end of the meetings.

3626. However, I interrupted you?—Well, I was saying that I think it would be a pity to establish in Ireland a system that has been discredited elsewhere. Everybody knows that in olden times Ireland was renowned for its learning. But I am afraid that if, in ancient days, it was one of the most learned countries in Europe, some people might point to it now as one of the most ignorant. That is not the fault of Ireland. In my opinion we have one of the cleverest and most quick-witted people on the face of the earth. The fault is not theirs, but that of the systems under which they have been taught, and I am perfectly convinced that if some system, such as I have shadowed out, were established in Ireland, we should see higher education, not only brought to the doors of the people in its best form, but taken advantage of to a very much larger extent than it ever has been in modern days in our country. But to return to the action of the Royal University—it passed a further resolution* on the 25th October of this year, on the motion of Dr. Delany, the President of University College, Stephen's Green, seconded by the Roman Catholic Archbishop of Tuam, Dr. Healy. The resolution was passed unanimously. I have no doubt the Commission has it. I have not a copy of it here.

3627. Yes, we have it?—The purport of it was to protest very strongly against the placing of all higher education in Ireland in one University. That resolution was passed unanimously.

3628. Was it a full meeting of the Council?—A large meeting of the Senate.

3629. The Senate?—Yes. And when your lordship recollects the constitution of that Senate, that we have upon it Protestants, Roman Catholics, representatives of all Churches, Heads of Colleges, Teachers in Colleges, and members of all Professions, clerical, medical, and legal, you have a body which, I think, speaks with exceptional authority; and when you recollect that that Senate has been dealing with Irish higher education now for twenty-six years, and has had full experience of all the difficulties under which it has to be carried on in Ireland, I think that a very large amount of value ought to be attached to the deliverance of such a body of men.

I should like to say, again, that Queen's College, Belfast, is entirely opposed to the solution which your lordship has mentioned to me. I thought it right, before coming up to give evidence here, to convene a meeting of the Professors, because I felt certain that their views would be of very much greater weight than any opinion of mine. That meeting was held on the 2nd of this month, and the following resolution was passed unanimously:—"That the Corporate Body of Queen's College, Belfast, does not think it desirable that this College should be introduced into the University of Dublin, or be connected in any way with that University, and it requests the President to lay this, its unanimous opinion, before the Royal Commission."

* See page 447.

LONDON.

Nov. 9, 1906

Rev. T.
Hamilton,
M.A., D.D.

LONDON.

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That resolution was proposed by Professor Samuel Dill, Litt.D., LL.D., whose name I have no doubt is known to many in this room.

3630. I have read some very interesting books of his?—And it was seconded by Professor Gregory Smith. They are both Oxford men: Professor Dill, a Belfast man, ultimately went to Oxford and Professor Gregory Smith, a Balliol man, came to Belfast last year. That resolution was passed unanimously, and when the Commission recollects that the Body which passed it is composed of men of the highest standing in the world of learning, some of them Oxford men, some Cambridge men, some Edinburgh men, some Graduates of Continental Universities, some Graduates of Dublin University, and some *alumni* of our own, I think that a very great amount of intrinsic weight necessarily attaches to the resolution. It was passed not only unanimously, but with the most earnest hope that it would be acted upon.

Now, I should say that that resolution does not indicate any unfriendliness in the world to Trinity College, Dublin. There is none; on the contrary, there is the utmost fraternity between Trinity College, Dublin, and Queen's College, Belfast, and I hope always will be. There are the kindest relations in many ways between the two Colleges. Personally, I have the most friendly connections with Trinity College, and several of our Professors act as extern Examiners in the University of Dublin; so I hope the Commission will not imagine that, in the slightest degree, that resolution was dictated by any kind of unfriendliness towards Trinity College or the University of Dublin. But there were one or two considerations which weighed strongly with us. In the first place, I think it is generally recognised—at least when I was actively engaged in clerical work I found it so—that a marriage between two parties, one wealthy and the other very poor, is not likely to turn out happily. Of course, there is the case of King Cophetua and the beggar maid.

3631. That is a long time ago?—A long time ago. It is not generally desirable. So if you put together a College with an income of over £70,000 and a College with an income of barely £13,000 a year, there is no equality between them. And I do not suppose that the wildest dreams of this Commission would lead them to believe that either the Crown or anybody else would raise the income of Queen's College, Belfast, to the sum of £70,000 a year. That was one consideration which weighed with us. In the next place, it is always equally unfortunate, I think, to have a forced marriage between two people who do not want to be married. Now, so far as I understand, Trinity College, Dublin, as represented by its Governing Body, does not want this connection with us, and the resolution I have placed before the Commission shows that Queen's College, Belfast, does not want it. It would be an unhappy kind of marriage if the two were brought together against their will.

Then, again, it seemed to us, and it seems very strongly to myself, that there is a very considerable amount of incompatibility between Trinity College, Dublin, and Queen's College, Belfast. The ways, the life, the atmosphere, the methods of the two places, while in both cases excellent for the purposes of each, are entirely different. May I give one illustration? Let us take the Degree in Medicine. In Trinity College, Dublin, a man wishing to take a Degree in Medicine must first become a Graduate in Arts. Now, that lengthens the course considerably, and adds very much to the expense of the Degree. In Belfast, as one of the Colleges of the Royal University, a man can take, and usually does take, his Medical Degree without taking a Degree in Arts. He is obliged to go a certain way in the Arts course and pass certain examinations, but not to the length of a Degree. I give that as one illustration, out of many, of the differences between the two places, and these differences being as they are, I think it extremely likely that any such union as foreshadowed would end in disaster. It would be felt as a hardship, to take the one case I have put before the Commission, to render it compulsory for a Belfast man to take a Degree in Arts before taking a Degree in Medicine; and, on the other hand, in Dublin it would be felt to be a serious climbing down to alter their system requiring the Arts Degree before the Medical is granted.

Then, again, it seems to me that the suggested solution would have a very prejudicial effect on Trinity

College, Dublin, and Dublin University. Neither of them under the proposed scheme could possibly be what it is now. A new Governing Body would require to be, I take it, established in Dublin University, and I should fear very much that there would be introduced a struggle for ascendancy on the part of rival creeds and conflicting interests of all kinds, a sort of struggle with which, unfortunately, we are not unfamiliar in Ireland, both in Higher Education and lower down. In the interest of Trinity College I should deprecate that sort of thing extremely. The University of Dublin has an ancient history; it occupies a most honourable position in the country, and it seems to me that it would be to degrade it, and to endanger its usefulness, to bring it within the arena necessarily implied in the solution now referred to. In the same way the change, we think, would have a bad effect on Queen's College, Belfast. Undoubtedly, it would occupy a very secondary position in the proposed union of Colleges. As regards money, it is immensely poorer than Trinity College, and, as regards influence, it is undoubted, I think, that the Dublin College would have by far the larger amount of weight. Our College in Belfast is acceptable to the people. Its systems, its ways, and everything about it are in harmony with the ideas of the people of Ulster. This was proved in a very effective manner last year, when the public subscribed a fund of £70,000 for the purpose of improving the equipment of the College. I think that no other proof is necessary to show that it possesses the confidence and is in harmony with the ideas of the people of the North of Ireland. But to change its systems and make the great alterations which unquestionably would be involved in the solution now under consideration would be, I fear, to alter all this, to endanger its popularity, and seriously to interfere with its usefulness. Really, I can see no solid argument for this solution either as regards Trinity College, Dublin, or Queen's College, Belfast, and I am afraid that its adoption would be attended by serious dangers, not only to these two Colleges, but to learning and to Ireland—dangers so serious and so great that for my part I cannot view them without dread.

I therefore much prefer the solution proposed by the Commission of 1901, and I should hope that this whole question will not be viewed, as too many people have got into the habit of viewing it, from a sectarian or denominational point of view, but from a point of view which is apparently the one which is apt to be lost sight of, and yet is the one which ought to be kept before the minds of all who are anxious for the advancement of Higher Education in the country, the point of view of the best way of promoting the education of the people of Ireland. These few words convey the ideas at which I have arrived with regard to this question.

3632. You have been for some years, I suppose, a member of the Governing Body of the Royal University?—For sixteen years.

3633. Therefore, you have had a long experience. Do you find that that Body works harmoniously in spite of the religious differences of its members?—With the utmost harmony.

3634. Therefore, you have an existing Institution which works well?—It works remarkably well.

3635. And you say, do not throw that away?—Exactly.

3636. LORD CHIEF BARON.—I have only one question to ask. You object to a Federal University?—In the ordinary sense of the word, yes.

3637. Well, I wish you to explain a little more in detail, for I do not quite comprehend it, the distinction in principle in relation to federalism between the plan that you advocate, that is a reformed Royal University with affiliated Colleges in Cork and Belfast and a new College in Dublin, and that which you object to—Lord Dunraven's plan, which is the existing University of Dublin, with Colleges in Cork and Belfast, and, two Colleges in Dublin, viz., Trinity College and a new College?—In the first place, the solution which proceeds on the lines of a reformed Royal University gives Ireland its two Universities. I deprecate very much, as I have said, the placing of all Higher Education in the country under one, and I think it is a most important point—that under the Royal University solution, the solution of the Commission of 1901, we should have two and not one. Again, the Commission, of course, know, as practical

men, that we cannot always in this world get the ideal best. Oftentimes the best is unattainable, and we have to take what is the nearest to it rather than get nothing at all. I do not for a moment say that a Federal University is the best type of University. I do not believe that, but having regard to the circumstances of Ireland, and having regard to the proposed type of Federal University, which is not a Federal University of the ordinary kind, but one distinguished in several points from others of the sort, I think it is the best thing for Ireland at present. The Colleges, under the solution advocated by the Senate of the Royal University, would be as nearly as possible Universities without the name. They would be under the control of the Senate; their standards would be approved by the Senate; their curricula would be approved by the Senate; a careful supervision would be exercised over them by the Senate, and it would be a non-sectarian body fully representative of all interests in the country, and of the Colleges. It seems to me that that is a very different kind of solution from a Federal University such as there was in England in the case of the Victoria University.

3638. I am not speaking of the Victoria University—I would rather not go into that at present. I am speaking of the proposition of Lord Dunraven?—I think for the reasons I have mentioned there are very marked differences between the two.

3639. Sir THOMAS RALEIGH.—You have given us certain resolutions passed in your own University and College against the plan of a single University. Now, I have read what has appeared in the Irish papers about those resolutions, and I observe that a number of speakers and writers have laid stress on the argument that a single University would centralise everything and make all teaching and examinations uniform. But you now come and propose a federal scheme of a Royal University which does not involve these changes, which leaves to each College autonomy as to its curriculum and its examination. If the discussion could have been confined to a plan of that kind, do you think that your University and College would unanimously have rejected it?—Do you mean would have rejected a proposal to have a Federal University with autonomous Colleges?

3640. With autonomous Colleges, yes?—Do you mean having one University of that kind for all Ireland?

3641. For the whole of Ireland, yes?—They object strongly to having one University for the whole of Ireland.

3642. Even if it leaves them practically all the powers that they have now?—I think so, and they object, as I have said, to having that one University the University of Dublin, for the reasons, among others, that I have adduced.

3643. Supposing it were put to you in this way—I am not advocating anything, you will recollect; I am only trying to get all the pros and cons out as far as possible. Supposing that it were put to you in this way, that you begin with a strong constitution, and then federate the whole of your Colleges, leaving out Trinity, and put down a University which, from the necessities of the case must be a rival University of Dublin?—But Ireland would have two Universities; and our objection to all higher education being in one camp would be done away with, because we should have two.

3644. Do you think, as head of a College which might almost be described as a University in itself, that it is a good thing to have two Universities in one town?—Well, Dublin has had two Universities for fifty-six years.

3645. Yes, and here we are investigating the results?—Yes. Well, a great many of us deprecate very much the action of 1879, by which the Queen's University was destroyed. Dublin is the capital of the country. Ideally, I suppose, it is not a good thing to have the seats of both Universities in one place, but Dublin is the capital, it is a central place, and practically I have never found that any great difficulty arose from two Universities being there.

3646. You have spoken of the evils of centralization, and one of your examples was the University of France. Now, I have read in books about that. That University in France was, no doubt, an instance of Napoleonic over-centralization. At the same time, there are many Frenchmen who think it was a most valuable stage in the transition from the old Universities before the Revolution to the modern Universities

now growing up in many of the large towns of France. Do you think there is anything in that idea as applied to Ireland that a single University, while one would not regard it as a final settlement of the University question, might be regarded as a useful transition stage leading up to the formation of Universities certainly in Cork and Belfast, and possibly elsewhere?—Certainly, I for my part fully realise that the time must come when Belfast, at all events, will have a University of its own. That time has not yet come. Belfast is not ripe for that solution, but I quite fall in with the idea that you have thrown out—that the proposed solution of changing the Royal University into a true teaching University, with constituent Colleges, which would be almost Universities, would be a very important step towards the realisation of that end, which must be realised, in my opinion, some day—whether I shall live to see it or not is another question.

3647. But you dismiss as impossible the notion of making the University of Dublin the basis of such a scheme as you allude to?—I do.

3648. Sir ARTHUR RÜCKER.—I should like to ask you whether in arriving at your view that there should be at least two Universities in Ireland, you have arrived at it because you think that it is desirable, if it were possible, that there should be competition between two Universities of similar type, or do you think that the types of the two Universities ought to be really different?—I think they must be different. The types of the Royal University and Dublin University at present are extremely different. The Dublin University is old, and the Royal is new, and, I think, it may be said, without any disrespect to Trinity, that the Royal proceeds on more modern lines than Trinity. The same thing applies to Queen's College, Belfast, as compared with Trinity College, Dublin. We in Belfast do not falter in our allegiance to the old Humanities, and I hope we never shall. I am strongly in favour of keeping Latin, Greek, and Mathematics in the position they used to occupy. But, alongside of them we have introduced a Modern side with great advantage, and we are being pressed by the people of Belfast to go still further in this direction. They want very much to have a Faculty of Commerce; they want a great deal of weight and importance attached to such things as Electrical Engineering, and other Arts and Sciences connected with technical education; in fact, many look forward to a junction some day between Queen's College, Belfast, and the Municipal Technical Institute there. What I mean to say is that we are pushing strongly the modern side of education, both literary and scientific. Then, again, the Royal University is the University of the people; its fees are low; it caters to a large extent for people of limited means. It opens its doors as widely as it can, and on as easy terms as it can, and in that respect is very different from the University of Dublin, whose Degrees can only be taken at a large expense.

3649. Then, you would feel no grave objection to the introduction of a Dublin College into the Royal University?—None whatever, provided it were constituted on right lines.

3650. May I put it this way—your feeling is, that whereas a Federal University, such as the Northern Victoria University was in England, in which the Colleges were of the same type, might possibly succeed, it would be somewhat analogous to bringing in a federation in England in which Oxford and Cambridge were constituents on the one side, and Manchester and Sheffield on the other?—Precisely so.

3651. That is your objection?—Yes.

3652. There is one other point. You spoke of making the Royal University a true teaching University. You know generally that the University of London has been lately made a teaching University with a number, at first, of independent Colleges all in the same town, and we have come to the conclusion in London that no University can be a successful University if it does not itself teach—if it merely supervises a number of Colleges it falls back into the place very much of the old London University as an examining body. Now, how do you get over that difficulty with regard to your Federal University?—Well, might it not be possible to make the Professors of the constituent Colleges University Professors?

3653. Elected by the University?—Elected by the University.

LONDON.
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Nov. 9, 1906.
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Rev. T.
Hamilton,
M.A., D.D.

LONDON.
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Nov. 9, 1906.
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Rev. T.
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3654. You would be prepared to go as far as that?—I do not mean to say that they would be elected by the University to be the Professors in the Colleges, but that the University should take them as they are and constitute them University Professors, and teach through them.

3655. That is merely a change of name and dignity, not a real control of the teaching body?—At present the Royal University does its teaching by means of Fellows who are obliged, in virtue of being Fellows, to teach in Colleges approved by the University. I do not say for a moment that that is an ideal state of things, because in many ways it is most objectionable, but I mean to say that on some such principle I think it is conceivable that the University might become actively a teaching body, which, I think, is very desirable.

3656. Through the acceptance of teachers nominated by the Colleges—that is what it would come to?—And controlling those teachers and their teaching.

3657. But what I want to come to is this—how far the autonomy of which you spoke is really consistent with control of the teaching body. What sort of control would you give to the University of Dublin over the teacher in Belfast?—The same control as the Royal University now has over a teaching Fellow.

3658. What does that amount to?—Well, the Royal University Senate only appoints a man a Fellow who is recommended to it by the authorities of the College in which he teaches. He is obliged to teach there, and a return is submitted to the Senate of the University every year of the teaching that he gives, the time he occupies, and so on.

3659. But you would not allow the University to have any more effective control. If it took, to take your own instance, a strong view one way or the other as to whether an Arts Degree should be a necessary preliminary to giving a man a Medical Degree, would you allow it to give effect to that view in opposition to the views of the College?—Well, the College would be represented on the Senate.

3660. But if the Senate opposed any particular College would you allow it, in a crucial case, to override the College?—In the last resort the Senate must have supreme power.

3661. You would be prepared for that?—Yes, I think so. Of course, there would be provision for Visitation in extreme cases—Visitation by the Crown.

3662. With regard to the admission to these various Colleges, would you allow the Universities to control the admission to the teaching classes—admission to the rank of undergraduate—would you allow them to control Matriculation?—You mean the standard for Matriculation?

3663. Yes?—I should think there ought to be a uniform standard for matriculation all over the country, controlled by the Senate.

3664. You do not think the Matriculation at the Dublin College would be any different from that at the College of Belfast?—I do not think so. At present there is no difficulty. The Royal University at present practically governs the matriculation in all its Colleges. In Belfast we simply accept the results of the Royal University matriculation as satisfying us.

3665. I must say, as Sir Thomas Raleigh did, I am not advocating any view, but only trying to get the points. You do not think that any change in Trinity College which is at all likely to be made would make it a useful member of such a federation?—No; I do not think so.

3666. Dr. JACKSON.—Just one or two questions on the same lines, in order that I may clear up my ideas. To what extent is the examination of the Royal University common at present? It is one examination, is it not?—Do you mean the Matriculation Examination?

3667. Well, I was thinking of all the examinations?—I should think so. Of course, the Colleges have Scholarships of their own, for which they examine.

3668. Yes, Scholarships?—For which courses are set.

3669. But between the Matriculation Examination and the Graduation Examination, have you a half-way examination?—No.

3670. You have an entrance examination and a graduation examination?—That is so, and we have two intermediate examinations between matriculation and graduation.

3671. That is what I meant by a half-way examination. I suppose that all the students take those examinations in common?—All.

3672. The subjects are the same with, I suppose, slight differences of course?—They are absolutely uniform.

3673. Then your assumption is that, if there were to be a teaching College added to the Royal University, the same thing would hold?—I think so.

3674. So that when you speak of autonomy you do not mean that one College would be free to take a course of its own other than that prescribed by the Royal University?—I take it that the courses of any single College would require to be approved by the Senate of the University.

3675. And the Senate would have substantial powers all round in the teaching Colleges. All the Colleges would be teaching Colleges, I suppose?—That is so.

3676. Only there would be some students offering themselves who did not belong to the constituent Colleges?—I presume you mean students who did not belong to any College.

3677. But who offered themselves for examination?—Well, I think the recommendation of the Commission of 1901 was that the Royal University, under the altered circumstances, should cease altogether to give degrees to men who had not attended Colleges.

3678. And you are accepting that view?—I am accepting that. I suppose a good deal of hardship would be inflicted upon certain people in the country if all at once we closed that door to them, but ultimately we should be glad to see it closed, because I think it has wrought nothing but evil to the education of the country.

3679. In fact I may take it that you support the recommendation of Lord Robertson's Commission?—Certainly.

3680. Dr. DOUGLAS HYDE.—Have you many Roman Catholic students in Belfast College?—Not so many as we should like.

3681. Have you any idea of the proportions between the Protestant students and the Roman Catholics there?—I can give you in a rough way the numbers we had last Session. We had over 400 students in all, and as nearly as possible, if I remember rightly, we had twenty-four or twenty-five Roman Catholics.

3682. You said the College in Belfast was in harmony with its surroundings in Ulster—in point of fact it is really in harmony with only half its surroundings—possibly the better educated and the wealthier half. But what does the other half do? Do they go to Cork or get degrees from private tuition?—Well, I suppose a number get Arts Degrees through private tuition. Of course, they cannot get Medical Degrees except by going through a College.

3683. Have you had any experience of them migrating to Cork to get Medical Degrees in Cork?—No; I do not think so.

3684. Dr. COFFEY.—When the scheme of a single University was before the body of Professors in Queen's College, Belfast, was the question of fees in the constituent Colleges considered—that is, the relation of the fees in Trinity College to the other Colleges?—It was, I think, present to all our minds.

3685. And did you fear that if this modification of Dublin University were carried out, the fees of Trinity College, which are already so heavy, might be reduced, and therefore that College might attract a very large number of students from different centres?—Well, under that proposed solution we thought that undoubtedly one of two things would happen—either the fees of Trinity College would have to be reduced to something like the fees in Belfast, or the fees in Belfast raised to somewhat of the level of those of Trinity, either of which we thought for many reasons both very undesirable and very unlikely.

3686. So that Trinity College would secure the preponderating influence if it reduced its fees?—Certainly.

3687. Then, on the other hand, if the Board of Trinity College was averse to a reduction of fees—if they considered the fees as at present arranged a matter of vital importance to the teachers in the College, and retained their existing system, and if also the

more or less denominational drift persisted—that is, the Church of Ireland student continued to go to Trinity College, the Catholic to the new College and the Presbyterian to Belfast—if that arrangement were adhered to would there be then any special advantage possessed by the wealthy College, that is by Trinity College, in the new Federal University?—I do not exactly understand.

3688. If the fees were not changed in Trinity College, but remained as they are, would it have any special advantage then?—In my remarks I was rather speaking of the preponderating influence on the Senate of a great, old, wealthy College like Trinity College as against Belfast; it was not with regard to such things as fees.

3689. Then, another point. If a reformed Royal University should be established does it not practically put a fence round Dublin University and Trinity College, and separate them from all community of intellectual rivalry with the other University Colleges in the country?—Well, at present there is a pretty broad line of demarcation between the Royal and Dublin University, but not a fence in any offensive sense.

3690. Yes?—From time to time we have Trinity College men as Examiners in the University, and we have students who to some extent take courses in Trinity College, and then go to the Royal.

3691. What I was rather thinking of was this—whether you know if many Trinity College teachers have passed into the other Colleges of the country—into the teaching staff of the other Colleges—under existing arrangements?—We have in Belfast Trinity College men as teachers, and Trinity College has on its staff men who have been Professors in Queen's College, Belfast.

3692. But have you many in Belfast who have been teachers in Trinity College or who have been distinguished graduates?—Yes, from time to time we have had them. We had the late Professor Purser, Professor of Mathematics; we have Professor Fitzgerald, Professor of Engineering, and there have been others from time to time.

3693. From your knowledge, do you think the number of graduates of Trinity College, on your staff, is in any way commensurate with the prestige and position of Trinity College?—Well, in Belfast our practice is when a Chair falls vacant to have the claims and merits of all the candidates fully weighed, and I think it is universally recognised in the North of Ireland that the best man, in our judgment at all events, and in the judgment of the Crown, gets the post. A man is under no disqualification, certainly, because he may happen to be a graduate of Trinity College, Dublin, because we have taken such a man in many cases; but, on the other hand, no man would be taken merely because he was a Trinity College man.

3694. But what I wanted to ask you was whether that line of demarcation was operating to a considerable extent in such a way as to keep the Trinity College men aloof from the other Colleges of the country—that they do not seek appointments in them?—But in many cases they do. I think, speaking from recollection, that for posts recently vacant in our College, we have had candidates from Trinity College over and over again.

3695. In case you had a federal relation with Dublin University, would not one of its advantages be that it would bring the Trinity graduates into closer association with the graduates and with the staffs of the other Colleges?—Possibly, to some extent.

3696. Mr. KELLEHER.—You said that if the Royal University were reconstituted according to the lines that you have sketched for us, after a time the Belfast Queen's College would demand University powers?—I did not say so absolutely, but I expect that in process of time that will be the result, just as in the case of Liverpool.

3697. And in the process of time the College in Dublin would of course demand University powers?—I am not so well acquainted with things in Dublin and that part of the country as I am with regard to Ulster, therefore I do not know that I should speak on that subject, nor would any opinion of mine upon it be of the slightest value, I am afraid.

3698. If it did occur that a College, which would mainly be of course for Roman Catholics, established in Dublin, did desire to become autonomous before the College in Belfast was ready to be made auton-

omous, do you not think that a considerable amount of friction would arise: that one party would be trying to break away and the other party would be suing for a restitution of conjugal rights? Do you not think it would be necessary in a few years' time to have another Royal Commission to inquire into the conditions?—On the proposed scheme of the reformed Royal University, each constituent College would be autonomous from the first.

3699. But would not have the power of granting degrees?—It would not have the power of granting degrees.

3700. Do you think that that would probably lead to friction at some future date?—Well, one cannot legislate for the future very far in advance, I am afraid.

3701. But would you, to avoid the possibility of such a danger, be prepared to accept straight away University powers for Queen's College, Belfast?—As I have said, I do not think that Belfast and the North of Ireland and Queen's College itself are yet ripe for that solution.

3702. Not even to avoid future trouble and the pains of this breaking away process would they accept the larger powers now?—Well, those dangers and pains are simply matters of conjecture, and lie away in the future; I do not know that we can consider them at present.

3703. CHAIRMAN.—May I just put what I understand to be your scheme for this University. You would have it a Federal University in one sense; you would have, as I understand, one measure of examination for all the Colleges affiliated to the University; after the men had matriculated and become members of the various Colleges you would give each College freedom in the choice of subjects; you would give to the University body the duty of maintaining the equation between the value of the different subjects and maintaining uniformity of standard. Is that the kind of idea?—Yes, and one other very important feature shadowed forth by the Commission of 1901 was that the University examinations should in every case be conducted by at least two examiners, one of these two the teacher of the students in question, and the other an extern Examiner. For example, any examination of a Belfast student should be conducted by a Belfast Professor in conjunction with an extern Examiner.

3704. LORD CHIEF BARON.—They would be University examinations, would they not?—Certainly.

3705. The students of each of the affiliated Colleges would compete with on another?—Certainly.

3706. And University honours would be granted at those examinations?—At the Honours Examinations—yes.

3707. Then the result would be that the Honours classes in each College should be very similar to each other?—As they are at present.

3708. I know, but it should be so?—Oh, yes, certainly.

3709. You do not contemplate that there should be any University Professors, in fact, that is as distinguished from College Professors?—I do not see how that would be possible under existing conditions.

3710. Then the Honours teaching would not be identical in each College?—Well, I fancy it would. At present in Belfast College we simply teach the Honours courses laid down by the Royal, and I do not see why that system could not be pursued under altered circumstances, *mutatis mutandis*.

3711. You are aware, of course, of the systems of Oxford and Cambridge—there are University Lectures as distinguished from College Lectures in both of these Universities; is not that so?—That is so.

3712. And therefore each student is at liberty to avail himself of the benefit of the Lectures of probably the best Lecturers that can be obtained in the country. You observe that that is a different system from the system that you propose?—Certainly, because I do not see how it would be possible for students in Belfast to avail themselves of those distinctly University Lectures which would, I presume, be given in Dublin.

3713. That is exactly the point I wanted to bring out—that is, that you bring in the element of federalism there, and the effect of that is to differentiate it from the Oxford and Cambridge systems?—Certainly, to that extent, but the same objection would apply to making the University of Dublin the supreme University.

LONDON.
Nov. 9, 1906.
Rev. T.
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3714. Of course it would if there were affiliated Colleges in Cork and Belfast?—Certainly.

3715. But it would not apply as between two Colleges both situate in Dublin?—Oh, I daresay not.

3716. Dr. JACKSON.—When you speak of external examiners, I presume you mean examiners taken from the federation but not from the particular College to which the student belongs?—Either that or absolutely externs.

3717. You do not mean necessarily external to the federation?—Not necessarily, but I presume in certain cases it would be desirable that they should be absolute strangers to the University and the country.

3718. Sir ARTHUR RÜCKER.—With regard to what the Chief Baron said as to Honours Examinations, would you think it desirable or possible to have the Honour Examinations the same for everybody so as to have competition between the students, or to have separate examinations for the different Colleges, and simply leave it to the External Examiner to keep the standard the same?—I think it would be necessary for distinctly University prizes such as Fellowships, Junior Studentships, and things of that kind, to have a joint examination, probably at the seat of the University.

3719. Sir THOMAS RALEIGH.—I should like to ask you what your opinion is on the question of the relation of your proposed teaching University to Theology. Would you exclude Theology altogether, or would you admit the idea of a University recognis-

ing possibly several Schools of Theology belonging to different Churches?—Well, undoubtedly, you have touched on what would be an extremely difficult point to settle in a country like Ireland.

3720. CHAIRMAN.—The Royal has no Faculty of Theology?—No, nor has Queen's College, Belfast.

3721. And I think the Report of 1901 did not propose any?—It did not. Of course I understand that in Manchester they have solved that difficulty.

3722. LORD CHIEF BARON.—And in London?—And in London. I had a very interesting conversation with Principal Hopkinson in Aberdeen in September, in which he spoke with satisfaction of the great success of the Faculty of Theology in Manchester. He told me it had surprised himself.

3723. CHAIRMAN.—I suppose your proposals would be to leave that alone for the time being to see whether it would differ from the present system?—That is so.

3724. LORD CHIEF BARON.—And do you think with your great experience that an institution can answer the true idea of a University without a Faculty of Theology?—I must answer again that the ideal in this world is not always possible, and most certainly in Ireland at times it is absolutely unattainable.

CHAIRMAN.—We are very much obliged to you for your assistance.

The witness withdrew.

B. C. A. WINDLE, Esq., D.Sc., F.R.S., President of Queen's College, Cork, called in and examined.

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3725. CHAIRMAN.—I think you come before us to give evidence respecting Queen's College, Cork, of which you are President?—Yes.

3726. You are aware, no doubt, that a number of schemes have been laid before us, some of which are more or less outside our jurisdiction, and some of which are within it. One of the latter class of scheme is Lord Dunraven's project, which involves the conception of the University of Dublin being turned into a National University, the constitution of a new College in Dublin for Roman Catholics, and the affiliation—the bringing into relation with this new University—of Trinity College, Dublin, the proposed new College in Dublin, and the Cork and Belfast Colleges. Could you give us the benefit of your opinion of that scheme?—Certainly. I have prepared a Memorandum addressed to that point—may I read it?

3727. If you please?—I am asked to give an opinion as to the advisability or otherwise of placing Queen's College, Cork, as a College in the University of Dublin, or of connecting it in any way with that University. Such a solution of the question entails the idea of a Federal University, to which I am opposed, and, moreover, it entails the idea of constituting that Federal University out of the University of Dublin, a plan to which I am also opposed. I will briefly state my reasons for these conclusions. (i.) As far as I am aware nowhere has a Federal University been a success. We hear a great deal of talk about a National University. It is strange that no such project has ever been proposed in England or in Germany or in America. The plan of a National University was tried in France, where centralization is in the air, and it was tried by the greatest centralizer that ever lived. The twenty-one Universities which existed in France at the time of the Revolution disappeared, and in their place arose the single University of France with associated Faculties in different parts of the country. What was the result? An almost complete sterilization of learning and of national intellectual life, largely responsible, in the opinion of many, for the catastrophe of 1870. At the very beginning of the Government of July, Guizot proposed to create a number of Universities in France as a remedy for the decay of intellectual life, which he deplored. Later on Cousin made a similar effort, and for similar reasons. Again, at the end of the second Empire, Guizot tried to achieve his object, but his attempt was interrupted by the war and nothing was done until 1896, when fifteen independent Universities were created in France out of the previously existing Faculties. It seems to me that this passage of history is an eloquent lesson as to the inadvisability of tying places of higher education together in a

Federal University. I next call your attention to the attempt in a similar direction made in the case of the Victoria University. The history of that institution is, no doubt, familiar to the members of the Commission, and I need not dwell upon it further than to say that every person who watched its working was aware that it was carried on under difficult conditions, that grave discontent was felt by many connected with it, and that, as far as I am aware, no person who understood the condition of affairs ever expected that it would last for more than a few years. In a sense, of course, there is still a federation between the Colleges of the old Victoria University. I will return to that in a few moments. The case of Wales may be cited in favour of the establishment of a Federal University, but the conditions there are wholly peculiar. The most important even of the three Colleges does not contain a complete Medical School, and the other two Colleges could not possibly, at present, stand alone as Universities, their range being too small. Yet even in Wales one hears the whisper of seapartion, and no one doubts that before long Cardiff will declare for an independent University, and no one doubts that Cardiff will get it, for the Welsh have a knack of securing educational advances which they want. I wish we could learn that knack in Ireland. Lastly, I turn to the condition in Scotland. The Commission will be aware that in 1858 an Act was passed which contained a section stating that if a Charter for the foundation of a National University for Scotland were granted by the Crown, the individual Universities might surrender their privileges of examining for and granting degrees and become merely Colleges of one National University. The plan has never been carried out, nor does it seem likely to be. "Fortunately," says Sir William Turner, "this section (i.e., the section in the Act of 1858) never became operative." ("The Scottish Universities and Recent Legislation, 1903.") "If," says Principal Laurie, when dealing with certain proposals made by Principal Donaldson, "they are intended to mean a return to Mr. Gladstone's motion of 1858, they would be destructive to all future development of the Universities of Scotland as free, self-governing institutions and centres of learning and research." (*University Review*, October, 1906.) Sir William Turner very acutely remarked in 1903 that "the impending break-up of the Federation of Colleges in the Victoria University, within twenty-three years of the conferring of the Charter of Incorporation, is a conclusive comment on the proposed conversion of the four Scottish Universities into Colleges of a new National University for Scotland." Sir William and others have pointed out that the present tie of ordinances which connects the Scotch Universities into a kind of

Federation is a bar to progress and a hindrance in the path of those institutions. The Commission will, no doubt, be familiar with the arrangements of the Scotch Universities, and I will not take up time by dealing further with this point. I will only add that the whole trend of educational opinion, all over the world, is clearly and entirely in favour of the creation of independent Universities. That such is the case in England the events of the past ten years clearly prove. I remember the discussions over the foundation of the University of Birmingham. I remember that it was urged that the offer to federate with certain other Colleges would make the obtaining of a Charter a much easier business, and I also well remember the unanimous decision that, hard or easy, we would stick to independence, and be tied up to no other College in a Midland University. I entirely agree with my late friend, Professor Jebb, who was, I think it may be said, a very conservative educationalist, that "the multiplication of Universities need not, in itself, cause uneasiness, provided that each new University is thoroughly well equipped, is a true University, and is really needed for the service of an adequately large population." (Some Aspects of Modern University Education, 1903.) Hence, if asked whether a place in a Federation is the best thing for Queen's College, Cork, I unhesitatingly reply no, and I claim that the College over which I preside might easily be made a true and thoroughly well-equipped University, and that there is a sufficiently large population around to supply it with a constant stream of students, and, I will add, of students most unusually well endowed with intellectual gifts. I am aware that any such suggestion lies outside the powers of the Commissioners, and I shall not labour this question, but proceed to say that between the creation of a group of separate Universities and the strict form of Federation which I believe to be wholly deadly and destructive, a disaster to education and a disease in the land in which it is created, there is a possible middle term. Before explaining what I conceive might be done in Ireland I should like to cite two instances of a connection between Universities which I conceive might be helpful and advantageous, instead of harmful. (i.) Lord Playfair succeeded in introducing into the Act setting up the Scottish University Commission the following clause: "To establish, after the first day of January, one thousand eight hundred and ninety-two, or such later date as Her Majesty may by Order in Council fix as the time when the powers of the Commissioners shall expire, a General University Court of the four Universities, with a view of taking in review the general interests of the Universities, especially in regard to degrees and examinations, and with the duty of reporting to Her Majesty on new ordinances, or changes in existing ordinances, affecting all or any of the Universities, and with power to report to the Secretary for Scotland on matters connected with the Universities upon which they may deem it to be of importance to represent their views, or upon subjects which may be specially referred to them by the Secretary for Scotland." I think the first part of the clause is too binding. The Court ought not to be obliged to report on ordinances with which it was in agreement. A Court of Appeal is only required where there is difference of opinion as to the merits of a case. (ii.) The Colleges of the former Victoria University are bound together on somewhat the same lines, and here we have an example of such a regulation in force, for the Scotch clause has never been put into effect. The Victoria Clause reads: "Every statute or alteration of a statute, and every ordinance or alteration of an ordinance relating to any of the matters following, that is to say (a) The titles of degrees; (b) The establishment of new degrees; (c) The periods of residence and study in the University or any affiliated or recognised institution required for degrees; (d) The conditions under which degrees higher than the Degree of Bachelor in any Faculty are to be granted; (e) The courses for medical degrees and the subjects of examination, shall, before such statute or alteration of a statute shall be allowed, and before such ordinance or alteration of an ordinance shall become operative and have effect, be communicated to the Universities established in Liverpool and Yorkshire, and if within one month after such communication, notice of objection there shall have been given by the said University or either of them" then the matter must be considered by a Joint Committee of the Universities, and if that cannot agree, the matter must go

to the Privy Council. In my opinion any University or University College has no freedom unless it lays down its own courses, examines its own students and that the University confers locally the degrees gained by the local students, in a word, unless it is a University in fact, if not in name. But I have no objection to a supervising body. On the contrary I can see some substantial advantages in such an arrangement. Nor does such a body really enslave a University. May I cite the case of the General Medical Council? I was a member of that body for five years and Chairman of two of its Committees.

3728. Are you speaking of the General Medical Council in England or in Ireland?—It is the General Medical Council for the United Kingdom. There is one single Council for the whole Kingdom, and it is a statutory body.

3729. Yes, I remember now; I had forgotten for the moment that there was one Council for Great Britain and Ireland?—Yes, it is the only one. When I was representing upon that body the University of Birmingham—which I did for five years—I was Chairman of two Committees of the Council, so that I am quite familiar with its work. That Council exercises a supervision over all bodies granting Medical qualifications, and one of its duties is to see that a certain minimum standard of knowledge is exacted from all those entering the Medical Profession. It inspects examinations and scrutinises curricula and frequently finds fault with and brings about amendment in examinations even in the oldest and most dignified Universities. Yet its only actual power is to report a recalcitrant body to the Privy Council. Once only in nearly fifty years' experience has it had to do this, and the body in question was not a University. The mere knowledge of the power in the background has been sufficient to bring about the most beneficial changes in medical education. Indeed the knowledge of that power has seldom been the compelling influence for most of the qualifying bodies have been grateful to have defects pointed out and have been ready and willing to remove them.

3730. What can the Privy Council do supposing there is a Report made to it?—It can deprive the body in question of the power of granting medical qualifications, in the last resort; it can practically cashier it. If we are to have a Federal University in Ireland, I hope that it will have the powers of supervising courses of study and seeing that they do not fall below a proper standard; that it will have the power of appointing extern Examiners to co-operate with the teachers in its Colleges in examinations for degrees, at all stages, and that it will have the power of suspending a recalcitrant College, subject to an appeal to the Visitors of the University. But I hope that it will have no further powers or privileges; that there will be local freedom for the Colleges, as I have already said, to draw up their own curricula, conduct—with extern Examiners—their own examinations, and have locally conferred the degrees of the University. I also hope that no inter-Collegiate competitions—except in the athletic field—will be permitted to take place at least for a number of years, for such are destructive of true educational progress. Such being my views on the question of Federation, I now address myself to the question of whether it is advisable that such federation should be carried out under the University of Dublin, and I say that, in my opinion, it is not advisable. The following are my reasons:—(i) Trinity College, Dublin, would, I presume—I think I may take it from what your lordship said—be one of the Colleges of the Federation.

3731. That is the suggestion?—That is the suggestion. I am a graduate of that college, and I have no hesitation in saying that such a scheme would be a crowning disaster for her. But on that point it is not my business to speak. I believe it would also be a disaster for the other colleges. It will be allowed that if you are to bring a group of colleges together it is essential that they should be on something like an equal footing. It may fairly be said that there was no very great difference between the Colleges of the Victoria University. They were of somewhat similar age, of the same non-sectarian character, with no very different aims, with some disparity of funds, it is true, but this scarcely marked enough to raise jealousies and difficulties. Yet the experiment was not a success. It would be hard to find a more homogeneous group of bodies than the Scotch Universities. In religion, in education, in every way, they have ideals which are so similar as to be indistinguishable. I examined for a number of years in two of them, and

LONDON.

Nov. 9, 1906.

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have, therefore, some knowledge of the views of the teachers, and I do not think I am wrong in saying that they would resist to the uttermost any proposal to bring all their institutions into one National Federal University. But if these things happen in the green tree, what shall happen in the dry? In Ireland a common University would bring together a group of colleges differing in age, in wealth, in religion, and in ideals. What would be the result? In my opinion such a scheme would convert the National University into a cockpit—a cockpit, too, into which all the birds would go spoiling for a fight. Queen's College, Cork, at the time of the last Commission had only 170 students. Things are improving there, and I am told that we shall have 270 this year, which is a considerable increase; but we are a small body side by side with Trinity, and we are a poor body, too, though those who know nothing of the expenses of University education are constantly and ignorantly declaiming about our rich endowments. What chance should we have of ever developing along our own lines, or of ever calling our soul our own? In a strict Federal University, Cork, at least, would occupy the familiar and unpleasant position of the toad under the harrow. Under the system which I have advocated above, it is true that we should be much better off, but even then I look forward to constant friction in the University Assembly when it consists, as it would, of colleges, some of whom, at least, would much rather not have been brought together. Now, absence of friction in the working of the educational machine is, above all things, what is wanted in Ireland as elsewhere, and that absence is only to be gained if there is some kind of consent on the part of the combining bodies to the arrangements by which they are combined. (ii.) Any such scheme would mean the destruction of the Royal University, a crime against which I earnestly protest. It would be a parallel to that other and even worse educational crime by which the Queen's University, which was doing such excellent work and securing for itself so high a reputation, was butchered to meet the political exigencies of the moment, instead of being so altered, as it might easily have been, as to fit it to the needs of the country. The Royal University, in spite of all its shortcomings—and they are obvious—has done a great work in the country. It has 4,000 undergraduates, and the University of Dublin has, I believe, about one-fourth of that number. If either institution has the right to the name of a National University, it is not difficult to decide to which it belongs. And this statement as to the influence of the two Universities in the country is particularly true of the South of Ireland. There I suppose there are twenty graduates of the Queen's and Royal Universities for every one from Trinity, and, if the clergy of the Protestant Episcopal Church are eliminated, there are scarcely any from the latter University. I thought that the Commission might like some figures on this point, and I have taken out the only ones which I could get, namely, those relating to the medical men of Cork. There are eighty medical men in the city, and of these forty-four have degrees; the rest have licenses from different Corporations. Of the forty-four, thirty-nine have degrees from Queen's or Royal University; three have degrees from Trinity College; one has a degree from Cambridge; and one has a degree from Glasgow. I may add that of the Trinity three, one is the present speaker, and a second is one of the Professors (not in practice as a medical man) at my college. He is from Belfast. So that only one of the Trinity graduates belongs, strictly speaking, to the South of Ireland. It may be urged that if a college is to be placed in a Federal University it does not very much matter what that University is. I differ from this view. The Queen's Colleges and the University College, Dublin, which may, I suppose, be looked upon as the nucleus of a new Dublin College acceptable to Catholics, have lived together for a number of years in the Royal University, and with a harmony which is really remarkable under all the circumstances of the country. I must add my testimony to that of others as to the general wish to make concessions and to act fairly to all parties which is to be found in the Senate and Standing Committee of the Royal University. Coming back to Ireland after many years absence in England, I have been enormously struck with this state of affairs. With a little adjustment of matters—as the Robertson Commission reported—the Royal University could be cured of its defects and made a satisfactory institution, and those who have lived in it would go on living in it in

perfect harmony. This is a wholly different thing from breaking up one old institution (Trinity College) and another comparatively new one (the Royal) for the purpose of combining a group of colleges, unwillingly yoked together, which would infallibly have to be again separated after perhaps years of strife and a time of deadly injury to Irish education. The country cannot wait while experiments are made. Trained intellects are required for the local government of the country, and, if we are to believe the political prophets, will be required in still greater numbers before long. Nothing but a rectification of our University system can provide these intellects with their proper training, and to provide this rectification and to do it in such a manner that the educational machine shall work with the least possible friction seems to me to be the desideratum. I cannot think that the plan of a single Federal University for Ireland is the plan which will do what is wanted.

3732. If I follow you rightly, your scheme is rather to follow the lines of the reformed Royal University, and to make the Royal University the supervisor?—I would make it the supervisor, and give it very large powers.

3733. Would you object to having the Matriculation Examination under the control of the University?—Not in the least. That is probably what would happen, and that is what is done with the former Victoria Colleges.

3734. Is it your view that each College should be allowed after the Matriculation to enable its students to develop into the different lines of study appropriate to the pursuits of the locality?—Certainly.

3735. That is to say, the duty of the University would be to see that there was equality, as far as possible, as between the standards of all the Colleges, I suppose?—To see, at any rate, that a uniform minimum standard was guaranteed. With regard to the highest part I do not know that the University should have any right to say that none of the Colleges should teach in a higher way than another; so long as the minimum qualification was maintained I think the University should be satisfied.

3736. LORD CHIEF BARON.—Would you contemplate University Honours as distinguished from College Honours—University Honours for which the students of all the Colleges might compete?—I should prefer not to see anything of the kind.

3737. Sir THOMAS RALEIGH.—You have stated the objections to a single University. I wish to put to you two points, not as advocating myself any particular scheme, but merely to bring your objections within, perhaps, a rather narrower compass. In the first place you represent that a single University would lead to intellectual stagnation. That is so if the University is a controlling one, controlling the curriculum of instruction and the examination in each College, but the objection is much weakened if federalism is to be as you have defined it—each College left a considerable measure of freedom?—I agree, but the federal Universities of which we have experience—Victoria and Wales—were controlling bodies.

3738. That is the kind of supervision to which you object?—To which I object.

3739. Another point. There are many people in Ireland who would not like to contemplate a single University as the final goal, and who hope to see independent Universities at Belfast and Cork, but might not a single University like the University of France which you have mentioned, be extremely useful as a stage in the transition from the system we have now to a better system of independent Universities in the future?—I entirely agree with that, and I believe that would be the outcome, but I think it would be very much more likely to come about through the adoption of the Robertson scheme than through a federal scheme formed through the University of Dublin which had already led to the breaking up of that old University. I quite agree that otherwise it might be a very useful stage in the direction of independent Universities.

3740. You have spoken of the difficulty—and I am not suggesting that you have exaggerated it—of making the University of Dublin the basis of such a scheme of federation as you suggest. But could you not contemplate Dublin being brought in just as it is. Suppose we thought that it was necessary for the sake of Dublin itself, to make a greater distinction than there is now between the Governing Body of the College and the Governing Body of the University,

and that changes of that sort were made, do you not think the problem would then be very much simplified, and that it might be possible—I do not ask you to commit yourself on the point, but that it might be possible to include Dublin?—Well, I am afraid, if you want my candid opinion upon it, that that is an impossibility. I do not think you could so alter an ancient institution of that kind without destroying it.

3741. Do you not think there is something unsatisfactory in strengthening and federating the University Colleges of Ireland, forming them into one University, and putting that University down close beside Dublin University under such circumstances that there must be rivalry between the two?—Well, I do not know that that would necessarily be a bad thing. Of course, the existence of two Universities in a city is, perhaps, not the ideal thing, but it is not wholly unknown. Is it not the case that in Buda-Pesth there are two very flourishing Universities, one German and the other Czech?

Sir THOMAS RALBIGH.—Yes, and I know what the results are.

3742. Sir ARTHUR RÜCKER.—Just to follow up the points upon which Sir Thomas Raleigh has been questioning you, I suppose you would think that if the new College and Trinity College were for the moment satisfactorily put into one University, there would almost certainly be rivalry between them if the new College were established in Dublin?—Undoubtedly; it is obvious.

3743. And you do not think that that rivalry would be accentuated if there were established a separate University?—I think it would be diminished.

Sir ARTHUR RÜCKER.—That is all I wanted to know.

3744. Dr. JACKSON.—It is not quite clear to me what the federal control would be over the several Colleges in regard to their curricula and examinations?—Do you mean under the strict scheme, or under the scheme which I suggest?

3745. Under the scheme which you sketched?—I should contemplate the University having a very similar control over those Colleges to that which the General Medical Council has over all medical bodies now. That body has the power of examining, and does examine, the curricula in the various institutions which are enabled to give medical qualifications, and if it thinks that in any instance the curriculum is below the mark, it can expostulate with that body, and, as I said before, can in the last resort report that body to the Privy Council. As a matter of fact, during the fifty years of its existence it has always by means of its expostulations succeeded in bringing the institution in question to the point which it desired.

3746. Would the federal University itself conduct the College examinations?—What I would suggest with regard to that is that the federal University should appoint the external examiner.

3747. The external examiner being in some cases a completely external examiner?—I should say in every case.

3748. Not taken from one of the other Colleges of the federation?—I beg your pardon. I was rather too hasty in my reply. When I said in every case, I meant that he should not be concerned in the teaching of the particular College, but I can see advantage in his being taken from one of the other Colleges of the federation, because it would tend to strengthen the institutions throughout the country. I should be delighted to see, for instance, an examiner brought from Cork to examine at Belfast, and similarly an examiner from Belfast brought to examine at Cork.

3749. If there were established such a University as you contemplate, do you think there would be much difference in the curricula of the different Colleges composing the University?—No.

3750. In practice, then, there would be a reasonable uniformity of procedure?—In what we may call the standard subjects of University education, certainly; but what I should like to see, and why I desiderate the independence of the Colleges, is that each should develop along special lines of its own, just in the same way as Leeds has developed a great dyeing laboratory; Birmingham, engineering and mining; Glasgow, shipbuilding and naval architecture. Similarly, I think Belfast and Cork, which are quite different places, might develop along their own lines in what may be called the less fundamental subjects of University education. In things like

Medicine, Law, and so on, I do not anticipate that there would be any great difference in the curriculum and in the standard of examination as between one College and another; I do not see why there should be.

3751. As I understand, while you think that the various Colleges included in the Royal University would be able to work together, Trinity College and the old University of Dublin would not so well harmonise with them?—That is my opinion.

3752. Dr. DOUGLAS HYDE.—I suppose you think the federal University proposed by Lord Dunraven would be overridden by the dominating influence of Trinity College?—Yes, that would be the fear; at any rate there would be a great contest, and it is only natural to suppose that a large and old University would gain considerable superiority, in all probability, in the councils of the proposed new body. That is what was found in the Victoria University; one of the difficulties was the preponderating influence of the Owens College—the wealthiest and most influential College.

3753. Dr. Hamilton was saying just now that he contemplated a time when the Queen's College, Belfast, would become a University, but that it would possibly not be in his lifetime. Do you contemplate a time when Queen's College, Cork, will become a University?—Well, we do contemplate it, certainly; and I hope to see my friend, Dr. Hamilton, live very much longer than, apparently, he anticipates.

3754. Do you not think that it would be in some ways calamitous to the country to have the Celtic population of Cork segregated from the rest of Ireland in a University of their own. Would you not rather see them coming to a central University in Dublin, and living the academic life along with the other classes of students there?—Well, I think it would be an unfortunate thing to require a Cork boy to leave his own city, and to be educated in Dublin; and, moreover, from a financial point of view, it would be impossible, owing to the poverty which exists in that part of Ireland. A Cork boy, in many cases, could not possibly obtain a University education unless the University was at his own door. We have had evidence of the extraordinarily cheap terms upon which boys can live at Cork College, and in many cases, men who could not otherwise have risen beyond the lowest means of livelihood, have risen to very good positions by reason of these cheap educational facilities being provided close to their own homes.

3755. I saw a number of letters in the Cork papers about that, and they were very interesting?—I was spoken to the other day by a gentleman who is now occupying a very good position in Cork, who told me that the only sum of money he had ever paid in Queen's College was the first £12 10s., when he came in there—that he had during the remainder of his time supported himself entirely by Scholarships, of which we have a considerable number; and the position he occupies now is one which he never could have occupied but for those educational opportunities. He is a man of very high intellectual abilities, and he has secured for himself a very important position in the South of Ireland. His friends could certainly never have afforded to send him to Dublin.

3756. You said you hoped never to see inter-collegiate contests in these Universities: may I ask what are your reasons for that?—Well, because I think it tends too much to the coaching up of clever boys simply for the purpose of securing these inter-collegiate distinctions. I would rather see a general average of good work in the place than see a few making—for the credit of the institution, as is supposed—very great inter-collegiate successes.

3757. I should like now to ask you a question or two with regard to the relations of the different students in your College in Cork. They are chiefly Catholic students, are they not?—About 75 per cent., I think; there are, I believe, more Catholic students in Cork than in Trinity College, Dublin, Belfast, and Galway put together.

3758. The proportion would be about four to one?—Three or four Catholics to one Protestant.

3759. In practice, do you find that there is any difficulty in their working together?—Not the slightest; in all the societies and clubs they mix together with the most absolute impartiality and success.

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3760. Is there any machinery at work in the Cork College looking after the faith and morals of the Catholic students?—Well, of course, under our Charter, we have Deans of Residence, but, as the Commission are probably aware, the Catholic Hierarchy refused to allow any Deans of Residence for Catholics to be appointed, and, therefore, I am sorry to say there is not one at present for the Catholics, although all the other denominations—and there are four or five of them—have Deans of Residence. But, within the last year, the Catholic Bishop has constituted a Confraternity for Catholic students, which, although purely voluntary, does, to a very large extent, look after the Catholic students. The great bulk of the Catholic students belong to this Confraternity; and once or twice a month they meet in one of the churches.

3761. So that that Confraternity practically fulfils the purpose of a Dean of Residence?—Well, it does, and it does not. A Dean of Residence is supposed to have considerable disciplinary powers, and there are provisions in the Charter by which such officials were enabled to give instruction in the Colleges, and that is held by many to have been intended as provision for the students attending services and hearing Mass, but that has never been carried out, so that what this Confraternity does is not so much as a Dean of Residence could do if there were one. But, of course, its influence is in that direction.

3762. You have so very few students in your Arts Classes that I wondered if anything could be done to bring about a larger attendance at your Arts Classes, and in that way make the College more satisfactory?—There has been a very considerable increase this year in the Arts Classes; I do not know why it is so, but the Arts Classes are larger now than for the past twenty-five years.

3763. Dr. DOUGLAS HYDE.—Could you suggest anything to make them more satisfactory?

3764. CHAIRMAN.—Are we not going a little far afield?—I could make suggestions, of course, if the Commission desired me to do so.

3765. It is a very interesting subject; but I am afraid it is rather beyond the scope of our Inquiry?—Very well; I quite understand that.

3766. Dr. CORREY.—Have you many graduates of Trinity College on the teaching staff of your College?—I think I am right in saying that there are six. I can tell you the number accurately, if you wish.

3767. The number is small, I think, anyhow?—The majority are not graduates of Trinity College.

3768. Do you know if that is the case in the other University Colleges outside Trinity?—I should think the same is true of Belfast. I am not quite certain about Galway.

3769. Supposing a federal system in Dublin University should come into existence, would not that be one way in which the influence of Trinity College might be extended to the other University Colleges in Ireland, and, so to say, afford an opportunity for graduates of Trinity College to become teachers in the other Colleges?—I do not quite follow.

3770. If you cut off Trinity College altogether by the foundation of a reformed Royal University, do you not think that what has happened up to the present will largely go on—namely, that there will be not much contact between Trinity College and the other educational institutions in the country?—I think it is quite possible their graduates might—I think they would—still continue to be appointed in other Colleges if they were suitable candidates.

3771. Where would the other Colleges get their staffs, have you considered?—Well, when any vacancy occurs in any of the Queen's Colleges advertisements are inserted in a large number of papers, and applications from suitable candidates are invited. Those candidates need not necessarily come from Ireland, and, as you are well aware, some do not. In my College I have one Professor who is not an Irish Graduate, and certainly in Belfast and in Galway there are some who are not, and there have been in the past in Cork also.

3772. Might not one advantage of a federal system in Dublin University be to strengthen the Irish-trained teacher in the academic life of the country—all working together, all would know one another, and that might tend, might it not, to develop a class of Irish-trained Professors in most of our Colleges?—I do not know that that would be more likely to occur under that system than under the system which I have outlined.

3773. Anyway, would not the question of the appointment of the Professor be a very important matter in the reformed Royal, whether he was to come from within, such as is the case in Trinity, or from without, appointed by the Crown?—Trinity is the only University known to me where Professors are usually taken from within, but that is not always the case.

3774. Is it a desirable thing in Ireland, where there are very small opportunities for academic distinction, that there should be opportunities for training Irishmen of culture to hold academic positions?—Unquestionably.

3775. How might that best be obtained—under a system of independent Universities or under a federal system in one University?—I should say under a system of independent Universities myself.

3776. In regard to that question of independent Universities, I was not quite clear in listening to your remarks whether you preferred that Cork should be an independent University, or that it should be a College in the reformed Royal University?—Well, if I were given the choice, I should of course take the independent University.

3777. In Cork?—In Cork; but if I could not have that I should consider that the next best thing would be to be an autonomous College in a federal University of the type I have outlined.

3778. Do you see no advantage in a federal College in a provincial town getting degrees from a central body?—Not the slightest. I suffered for years, if I may say so, from that system when we in Birmingham had nowhere to go but the University of London; and I saw the difference which took place amongst the teachers, to whom it was a change from slavery to freedom, when we got our independence in Birmingham. My experience is wholly to the contrary of what you suggest.

3779. I do not know that the analogy of Birmingham applies here, but up to the present the Graduates of Queen's College, Cork, have had the advantage of obtaining their degrees from a central body, whether the Royal or Queen's University, and if you now have an independent University in Cork, and abandon a practice which up to the present has done them no harm, at least as regards the title of the degree—is it not rather a plunge in the dark?—But I think it has done harm.

3780. In what way?—Well, I think it has entirely destroyed any initiative in Cork; there there is no consideration about the courses; they are laid down by the Royal University; we have simply to follow, and to do what we are told. Of course I, as a member of the Senate of the University, can exercise my influence there, but as to the rest of the Professors, they are simply like driven sheep—they have got to teach what they are put to teach by the Royal University.

3781. But Belfast does not seem to object to the degree?—I am not responsible for Belfast; I am only giving my own views.

3782. One last point—as to the sources from which the students of the University of Cork might be drawn. Would not they be largely limited to the county of Cork?—We get them from all over Munster.

3783. I noticed from your figures that you get about ten per cent. outside Cork from other counties of Munster?—I think this year it is rather more; the great majority are from Cork, but of course Cork is a very large county, and there is a considerable population both in and immediately around Cork. I have not the figures before me, but the Lord Mayor of Cork, who I believe is to follow me, will doubtless be able to supply them. Speaking roughly, however, I should say that in and immediately around Cork there are not far short of half a million inhabitants—I mean in the City and County of Cork.

3784. Mr. KELLEHER.—About what has been said as to the Colleges in the Royal University, we were told that it is an ideal not yet ready for realisation that Belfast should have University powers; and it is your ideal that Cork should have University powers—in the near future more preferably. Of course, it has been stated that if a College for Catholics were founded in the Royal University and established in Dublin it would be a mere makeshift, and that ultimately it would develop into a University of its own. Do you think it desirable that the new Royal University should have to look forward in the near future to the breaking-up processes, which would be necessary

when those Colleges felt themselves prepared to accept full University powers?—Well, of course, that is a very important question. I think I should put it in this way—finality is undoubtedly to be desired, so far as we can have finality in University affairs; if you cannot have that I would prefer to have such a system as was on the road to a final settlement. I think the Royal University scheme of the Robertson Commission is a scheme which is on the way to a final settlement; I do not think the other is. Of course, I should prefer to see the final settlement made at once if it is possible. I suppose that is impossible, but if not, I should prefer to see it done at once.

3785. But the Robertson Commission scheme will be only a makeshift?—Well, a makeshift is hardly a term I should like to use for it; I should say it would be a very excellent scheme for a time; but how long that time might be it is impossible to say.

3786. In the near future you look forward to the breaking-up process beginning and becoming completed, and Cork and Belfast having their own Universities?—Well, I would say I should hope it would be in the near future.

3787. And the College of Dublin would become a University?—I think by that time things would be ripe for union in Dublin.

3788. But if things were not ripe for union the College would become a University, and Dublin would then be in the same position as Buda-Pesth—there would be two Universities in Dublin?—Yes.

3789. Have you looked at this Irish University question from this point of view—that there are mixed up with the agitation for increased facilities for University education in Ireland religious, political, and social questions?—Clearly.

3790. Do you think it is at all possible to settle this question by providing separately for each of those difficulties. For example, a great number of people who do not go to Trinity College, Dublin, do not go on account of the fees?—Yes.

3791. Would it be, in your opinion, with your great experience of Universities, desirable to have a University at, say, Dublin with one scale of fees, and a University, say, in Cork or elsewhere, with a lower

scale of fees, to which students from all parts of Ireland who so desired could go for the cheaper living that is to be had in Cork?—I see no objection to that. A great many students do not go to Oxford or Cambridge in England, but go to the more local Universities, which naturally are cheaper in every way.

3792. If a College for Catholics were founded in Dublin with a lower scale of fees than the fees of Trinity College, do you think that that would be desirable in the interests of the College itself—do you think it would lead to friction?—In the interests of the Catholic College?

3793. Yes—that the scale of fees should be different from the fees in Trinity College?—I do not know that it would necessarily lead to friction; of course, it is a little difficult, perhaps, having two Colleges in one city with different fees.

3794. It would imply social differences, which are undesirable in one city?—Yes; I agree that it would do that.

3795. I pass from that. You suggested that there is great exaggeration as to the endowments of the Queen's Colleges—can you form any estimate of the amount of the Arts endowment of Queen's College, Cork?—Well, of course, it would be extremely difficult to do that, because certain Professors who are included in the Arts Faculty there devote most of their time to teaching medical students, and when one sees letters in the papers saying that so many thousands of pounds are devoted to Arts, it is never taken into account that part of the money goes to the Professors of Biology, Physics, Chemistry, and so on, who devote a great deal more time to teaching medical students than Arts students. It would be necessary to disentangle them in order to arrive at the true figures. Then, again, you must remember that the other Professors of Latin, Greek, Modern Languages, and English teach for the First Arts Examination which Medical students must take, so that I do not think it is possible to say what amount of money goes to the pure Arts Faculty.

CHAIRMAN.—We are very much obliged to you.

The witness withdrew.

ALEXANDER ANDERSON, Esq., M.A., LL.D., President of Queen's College, Galway, called in and examined.

3796. CHAIRMAN.—You have been kind enough to come before us in your character as President of the Queen's College, Galway?—Yes.

3797. You are aware, no doubt, that a number of schemes have been laid before us with regard to University Education in Ireland, and some of these propose a federation consisting of Trinity College, Dublin, itself, a new College constituted in Dublin for Roman Catholics, and the Queen's Colleges at Belfast and Cork—that they should all be federated, and that Galway should be turned into an Agricultural Institution. That is the suggestion of Lord Dunraven. Will you be good enough to give us your opinion on that question?—I have made out a statement; may I read it?

3798. If you please?—Galway College, like the other Queen's Colleges in Ireland, was established to meet a want, generally felt, of facilities for higher education in institutions, based on comprehensive and tolerant principles. Even if the historical associations of Trinity College had not been such as to hinder it from supplying this want, the expense of residence debarred a large proportion of the youth of Ireland from availing themselves of its privileges. From the beginning the system of education adopted in the Queen's Colleges has been the professorial one, and, in this respect, Galway College differs widely from Trinity College, Dublin, where the professorial and tutorial systems are combined. All students in the Queen's Colleges are obliged to attend at least three-fourths of the lectures delivered by the Professors in the courses prescribed for their Faculty and Standing. This compulsory attendance on lectures may be regarded as the distinguishing characteristic of the Queen's Colleges, and it is well known that excellent results have followed the adoption of this principle in Galway as well as in the other Queen's Colleges. To unite in any way in the same University two colleges of so different types as Trinity College, Dublin, and Queen's College, Galway, would, I submit, be profitable to neither. Galway should be allowed to continue its educational work in the way which has proved so

successful in the past. If the Queen's Colleges were brought into organic connection with Dublin University, there would still remain the obstacle to their advancement—the disapproval of the Roman Catholic Hierarchy; and I believe that unless Dublin University were made acceptable to Roman Catholics by establishing in it a separate college for Catholics—a solution of the Irish University Question which seems highly objectionable—the inclusion of Galway College in the Dublin University would intensify rather than diminish this disapproval. In Galway the percentage of Roman Catholic students has always been much higher than in Trinity College, Dublin. In fact, nearly half of the Galway students are Catholics. Why run the risk of curtailing the supply of Roman Catholic students by doing anything which might have the effect of augmenting the antagonism of the Catholic Hierarchy? Though a small college, Galway has an attractiveness and an individuality which it would probably lose altogether if it were placed under the guardianship of Trinity College, Dublin—a result which would certainly not tend to increase its educational efficiency. Trinity College, Dublin, no doubt, needs to be reformed, but, in my opinion, the needed reforms are internal; and as to what these reforms should be I make no suggestion, as I am not a graduate of Dublin University. The Queen's Colleges should be properly equipped and endowed and made more acceptable to the people of the districts in which they are placed. Galway College has never had a chance of developing. Very few outside its own professors and students have taken any interest in its welfare. It has not been supported by successive Governments, as it ought to have been, and all representations as to the necessity for increased endowment have been uniformly ignored. If I may be permitted to express an opinion on the University Question, I would say that Trinity College should have no other college tacked on to it, but should continue to be the only College in Dublin University; that the Queen's Colleges should receive a large measure of autonomy, and be properly equipped and endowed, so as to give them

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a chance of developing; that a new college adequately equipped and endowed should be established in Dublin to meet the wants of Roman Catholics, and that these four should be, in common possibly with others, constituent Colleges of the Royal University. There would then, as now, be two Universities in Ireland. In the course of time Belfast College might be granted a University Charter, and perhaps also the Catholic College in Dublin. The other colleges would then remain colleges of the Royal University. There would then be four Universities in Ireland—not too many, in view of the fact that Scotland has at present four, and England more than twice that number. These remarks are a summary of the views I intended to put before the Commission.

3799. You are aware in the scheme put forward by Lord Dunraven the suggestion was that Queen's College, Galway, was to be converted into an Agricultural College and a Technical College for Connaught. I gather that does not meet your views?—No. I think the important thing for Galway or any other college is the study of Science and Literature. That should be the basis of all education in any University College, but in Galway we are quite prepared, provided we can get funds from the Government, to put forward any scheme that would have the effect of providing instruction in agriculture or any other applied science in the West of Ireland, in fact, to adapt the College to the needs of the West of Ireland; but I am strongly of opinion that Science and Literature should not be given up. We can do very good work, the highest class of work, in Galway, we have done it in the past, and the only drawback to an increase in the amount of that work is want of men and funds.

3800. How many students have you now in your College?—Last year there were 112.

3801. Have you female students as well as men?—Yes, seventeen females.

3802. Of course you have studied, no doubt, the Report of the last Commission and their recommendations for the reform of the Royal University?—Yes; I gave evidence before that Commission.

3803. And if I follow rightly what you think of the present state of circumstances, you consider that the most practical course would be to follow out the reforms of the Royal University suggested by that Report, and allow the colleges to remain affiliated for a time?—For a time, and then experience would show whether in the future they were deserving of being recognised as separate Universities.

3804. That, you think, would be premature?—I think so.

3805. You think that scheme is the better scheme, whether it should prove ultimately to be permanent or merely a stepping-stone to something else?—I think so.

3806. Sir THOMAS RALEIGH.—You have told us the number of your students: can you tell us, roughly, the amount of income from public money which your College has?—£7,000—that includes salaries of Professors, Scholarships, and prizes, and payment of officers. In addition to this sum there is an annual Parliamentary grant of £1,600.

3807. Your buildings, which I have seen and admired, are equal to the reception of a much larger number of students than you have?—Yes; that is quite true, but I would not like to see myself more than 200 or 300 students, because it would increase the work of the Professors immensely; I could not cope with my own work. I have heard it stated that we might have 600 students, but I think that is too high a number; two or three hundred, I think, would be sufficient for Galway with the present staff.

3808. You would not mind admitting this, that development and the increased endowments you have spoken of is a thing you cannot expect to get unless you can show a certain prospect of a considerable increase in number?—Yes, I admit that.

3809. I say that in quite a friendly spirit?—Yes, and I should like to state that what hinders the increase in the number of students is the objection of the Roman Catholic Hierarchy to Roman Catholic students going to Galway; and another reason is the backward state of education in the provinces—the want of secondary schools. I think those two things must be put right before we can expect a large increase in the number of students in Galway.

3810. Sir ARTHUR RÜCKER.—What proportion of your students are reading for degrees in the Royal

University?—They are all reading for degrees in the Royal University.

3811. And they have all passed the Matriculation Examination?—Yes, certainly.

3812. Would not you admit a student to the College who had not passed the Matriculation Examination?—We have at present two of that kind; we do admit them, but we do not get many, because the great object is to get a degree in the Royal University.

3813. Do the majority of them go in for Arts or Science?—We mean by "Arts" Science and Literature.

3814. I mean for literary or scientific degrees?—The numbers are about equal.

3815. Dr. JACKSON.—You are thoroughly content with the Royal University as an examining body?—Well, I do not think I can say that; I think it would be an advantage if it were converted into a teaching University, giving Queen's College, Galway, a large measure of autonomy in the way of making provision for conducting its examinations by its own Professors—up to a certain examination, say the B.A. degree.

3816. What sort of measure of autonomy would you think necessary for the individual colleges, supposing a teaching college should be added to the Royal University in the way suggested in Lord Robertson's Report?—Well, at present we are to a large extent part of Dublin Castle—an off-shoot of Dublin Castle; and I think in the case of Galway—I am speaking for Galway—the Governing Body might be increased, and in addition to its present Council, consisting of Professors, we might have representatives from the different counties, chosen by the County Councils, and perhaps other representatives. That would be with a view to making the College more popular in the West of Ireland.

3817. Yes, but I was thinking of autonomy in matters of examination. I thought you were insisting upon the importance of the independence of the colleges in the examination of the students?—Yes.

3818. You do not contemplate, then, an examination by the Royal University as such, but rather examinations by each of the constituent colleges?—Up to a certain point I would have all examinations conducted by the Professors of the Colleges. For instance, taking Arts, Professors in Queen's College, Galway, might examine for the first examination in Arts and the second examination in Arts; but the Degree Examination in Arts might be conducted by the Galway Professors together with Professors from other colleges. That would be the University examination.

3819. The nomination of the examiners resting with the University?—With the University.

3820. Dr. DOUGLAS HYDE.—You agree practically with the Report of the Robertson Commission, do you not?—Yes, I do.

3821. You would like to see that carried into execution?—I would.

3822. Are there any changes in that Report which you would like to see made?—I have not the entire Report before my mind at present.

3823. In general terms you sympathise with that Report?—I sympathise with it.

3824. And no alterations in its recommendations suggest themselves to you at present?—No.

3825. Do you draw many of your students from the Province of Connaught?—Last year we had 112 students altogether, of which fifty-five came from the Province of Connaught.

3826. And the bulk of the others came from Ulster, I suppose?—Thirty-five came from Ulster and the rest from Leinster and Munster.

3827. To what do you attribute the fact that you cannot attract more students from the province in which your college is situated?—I have answered that already, I think.

3828. It is practically a Roman Catholic province?—Yes.

3829. You have said you wished to have the college better endowed and made more acceptable to the people. What do you mean by the words "more acceptable to the people"?—In order that we might, if it could be done in any way, meet the wishes of the Roman Catholic Hierarchy, so as to lessen their disapproval of the College.

3830. I thought possibly you meant more acceptable by something you yourselves could do inside the college?—No. I do not think that is possible.

The Witness withdrew.

After a short adjournment.

The Right Hon. JOSEPH BARRETT, J.P., Lord Mayor of Cork, called in and examined.

3831. CHAIRMAN.—You have been good enough to come here on the subject of the relations of Cork College to a possible scheme relating to Trinity College, a College to be established in Dublin for Roman Catholics, Queen's College in Cork and Belfast, in one University. We should like to know your views upon that subject?—Did I understand you to say to be established for Roman Catholics?

3832. You have seen Lord Dunraven's suggestions, I daresay?—I do not think so.

3833. I will read to you the material part of the suggestion for that scheme. It is this: that there should be established within the University of Dublin three additional residential Colleges, of which one shall be Queen's College, Belfast, the second, Queen's College, Cork, the third, a new College suitably equipped to be established in Dublin—that is intended to be one which would be acceptable to the Roman Catholics—and that will make with Trinity College, four. Then it is suggested that Queen's College, Galway, should be converted into an agricultural College and technical institute for Connaught. That is the scheme before us which involves the question of Cork, and, perhaps, you will tell us what you think about it?—If you remove the Cork College to any place, you might put that College in London, as far as its value is concerned.

3834. It is not proposed to remove Cork College, but it is proposed to make it part of the University of Dublin?—Then I say that it would be useless to us in Cork, just as useless as if it were in Manchester or Edinburgh. It would be quite useless.

3835. It would not meet with your approval?—No, and it would not meet our wants in the least.

3836. You have been good enough to prepare a Memorandum which, perhaps, you would like to read to us?—Yes. The claim of Cork is for a University of its own, and this claim has been most clearly and distinctly formulated by the local authorities, both City and County Councils having called for it, being supported in their demand by other popularly elected bodies, Waterford, Mallow, etc. I know that there is not any who would like the University to be established anywhere but in Cork.

3837. We have no power to go into the question of the establishment of a separate University in Cork. The only question is how far any affiliation with another University would be accepted?—A University is desired in order that the local wishes should be carried out and local needs satisfied, which can never be done by a College tied tightly up with others in a Federal University. An autonomous College might do what is wanted, but it must be absolutely autonomous to achieve this end, and if it is to be so why not make a University of it at once in Cork? A University or autonomous College governed in accordance with the wishes of the district and in part by the representatives of the district, would attract a large number of students and would receive pecuniary assistance from local sources. As far as the University of Dublin is concerned, it has never touched the Catholics of Munster—who are ninety per cent. of the population—in any way, nor have they the slightest interest in it nor desire to become connected with it. That I can vouch for. If the choice was given them and if it was certain that Cork could not at present have a University of its own, the people who understand the matter at all would rather have a College in the Royal University than one in the University of Dublin, since there are fifty Royal University students from Munster for every one in Trinity College, Dublin, and scores of Queen's and Royal Graduates where there are ones of Trinity Graduates. In a few years' time, when the students now passing through the Royal University have graduated, the Graduates from Trinity College will be quite a negligible number as compared with them. The idea of telling us that you are providing for the population of Munster by affiliating it with Dublin College we do not understand. It is making no provision at all for the people of Munster, none whatever, and we shall make no use of it.

3838. As between the two you greatly prefer association with the Royal University than association

with Trinity?—I do not want the other unless I have one for Cork.

3839. What you have just read to us expresses a preference, does it not?—Well, it would be that. But what is a man in Cork to do with his sons?

3840. I am sure I cannot tell you?—I will tell you what I had to do with my son, if it will be any information to you. I had a son who was on the literary staff of the *Cork Examiner*, and had a very good salary. He is now a barrister in Dublin. He wanted to take out a degree, but he could not afford the time, as he was employed in Cork. There was a vacancy then on the *Freeman*, or a branch of the *Freeman*, the *Telegraph*, in Dublin, when Alderman Hooper died, and a friend, who was a barrister, wrote to him at Cork and said "If you come now, Bill, we have a position; we have the digs all ready for you." Those are the terms of his letter. My son had to leave Cork and go to big city like Dublin, and from that hour to this he has never slept under my roof, except when down on a visit. I say that my case is the case of every parent in Munster. If he had been able to go to the Queen's College at Cork he would not have been under the necessity of leaving his father's roof. I need not tell you what influence a well-governed house has on a boy that is growing up. It is quite different from going into lodgings in a big city where one may succeed and ten go under, as I know right well. It is a very serious thing for Munster to be without such a thing as this, and they must consider it very serious. Mr. Joseph Chamberlain was able to get £5,000 from the Technical Grant in England. They were complaining about it when I was visiting the Technical Schools. He was able to get £5,000 from the Technical Grant for the up-keep of the new University of Birmingham. If it was necessary to have it there, certainly Cork or Munster ought to have one as well. If you are giving three shillings away, you might as well give a shilling to each of three men as give three shillings to one and tell him to divide it.

3841. I am afraid we cannot get that five thousand pounds?—I am not interested in it because it is English money.

3842. LORD CHIEF BARON.—Of course you are anxious that the Cork people should be educated in a College in the city of Cork?—Yes.

3843. Where they could dwell with their own relatives?—Yes.

3844. And acquire such a degree there as would enable them afterwards to be called to the Bar, as your son has been?—Yes.

3845. There is a Queen's College there, as we all know, and we all know that it is not resorted to by the Roman Catholics generally, because it is not acceptable to Roman Catholics. Is not that so?—That is so.

3846. Supposing there was a College there arranged upon such principles as would be acceptable to Roman Catholics, and to the Hierarchy, are not you of opinion that there are a large number of persons in the city of Cork who would resort to that College but who now do not take advantage of it?—Certainly.

3847. And also a large number of students living in the provinces of Munster generally?—Yes.

3848. Therefore, it would be a great advantage if a College could be established in Cork that would be acceptable to the Roman Catholics and to the Hierarchy?—I consider it would.

3849. But if a College were established in Cork that was acceptable to the Roman Catholics, would it make any great matter to the students whether the body that gave them their degrees was the Royal University, having its seat in Dublin, or the University of Dublin, also having its seat in Dublin?—I think they would much prefer a place that might not at present be looked upon as important as regards a degree as the degree of either of the other bodies now existing, but which if it were established in Cork certainly in ten or twenty years would be looked upon with, perhaps, as much importance as if it were obtained from the Royal or Trinity.

3850. Take me as not differing from you at all in that. I quite appreciate your desire that your University should be a University in Cork?—That is so.

LONDON.

Nov. 9, 1906.

The Right
Hon. Joseph
Barrett, J.P.

LONDON.

Nov. 9, 1906.

The Right
Hon. Joseph
Barrett, J.P.

3851. But that is a matter that depends on the Government of the day. Now, just assume for a moment that the present Government are not prepared to go as far as that. I want to see the alternatives that are left. Supposing that the Cork College, as distinct from the University, were made acceptable to Roman Catholics, would it make any difference to you whether the degree that students would get at that College was one from the Royal University of Dublin or from the University of Dublin?—We in Cork, let me tell you, will just keep as clear of either of the Universities as we are at present. It will remain in the same way unless we get something of our own in Cork. With regard to the Catholic University, I received a post card from a committee that has been in existence for the past two years, and that card was headed "Higher Education for Catholics." When I went into the rooms, I said to the Secretary, in the presence of the committee, "I object to the heading of this post card." He asked me why. I said, "You have headed it 'Higher Education for Catholics,' but our object is higher education for all, and it should have been so stated." He said, "That is only a private circular," and I said, "You should have no private circulars. It could not be private since I got it through the post." That is our object: higher education for all.

3852. I quite understand. I do not know whether you can give me any information on this point. If there were a College or teaching establishment in Cork that would be accessible to Catholics, would you be able to form any estimate of how many students would avail themselves of it?—I should not be able to form an estimate of how many would avail themselves of it.

3853. There would be a large number of them, at all events?—It would be governed according to the wish of the district, and in part by the representatives of the district, that is, by the members of the Corporation.

3854. You are assuming now that the Corporation had a member as its representative on the Governing Body, but I am asking you something different. You are not able to give me any estimate of the number of people who would avail themselves of that College. Would you be able to say there would be a large number?—Yes, I venture to say there would be a large number, because it would be a great deal easier for a young man to come sixty miles from Limerick into Cork, than to go from Limerick into Dublin, which would be over a hundred and five miles.

3855. Are there not a number of people in and about Cork that do not receive any University education?—A great number of them could not afford to go out of the city. In the case of my son, he need not have left the city at all if he could have gone to the College. He might have continued his literary work on the *Examiner* and attended to his college work at the same time.

3856. And there is more talent, I believe, in the young men of Munster than in those of any other part of Ireland?—If they do not travel outside Munster that is their opinion.

3857. Dr. JACKSON.—In the last paragraph but two you say, that as far as the University of Dublin is concerned it has never touched the Catholics of Munster, who are ninety per cent. of the population, in any way. Is that meant to be a statement about recent times, or does it go back to the period when Catholics generally frequented Trinity College Dublin?—I think it is with regard to present conditions.

3858. Then in fact when you say never, you mean never of recent years?—Yes.

3859. You are not thinking of a period some years ago when Catholics resorted to Trinity College, Dublin?—When they had nowhere else to go to.

3860. In fact it is really, I suppose, because the Hierarchy rather forbid attendance at Trinity College, Dublin?—I do not. I think that word is rather strong. They are discouraged; I would not say they are forbidden.

3861. I beg your pardon: because the Hierarchy discourage attendance at Trinity College?—I may tell you that if they had forbidden, my son would not have gone to Trinity. That is where I want to save myself.

3862. If the Hierarchy were to cease to discourage attendance at the University of Dublin, do you not think there would be some change in your statistics?—I think the people of Munster will take very little heed now of what they say about that. They are in favour of this scheme, I know, or one or two of them I know are in favour of this mixed body governing a University or College in Cork, and knowing that, I know that it would attract an immense amount of students from the different parts of Munster to Cork. But if they will not come round at the present time and every time and tell everybody they ought to go to Trinity and be educated at Trinity or at the Royal University, the boy will not go. In the first place, he is not able to go, because his parents cannot afford the money to send him there. A poor young man might not be able to pay his fare up and yet he could become a very clever fellow if he had the University at his door. Unless he was able to walk to it and make his living on the road there is no means of his getting to Dublin.

3863. I should like you to explain your last paragraph but one. You say that if the choice were given them, and if it were certain that Cork could not, at present, have a University of its own, the people who understand the matter at all would rather have a College in the Royal University than one in the University of Dublin. Then you go on to give statistics relating to the present state of affairs. Why should they, in the future, have so decidedly a preference for a College in the Royal University over one in the University of Dublin?—I must give the same answer to that, that we have no more particular fancy for one than the other as far as Munster is concerned.

3864. But that the statistics of the past indicate what the line would be in the future?—It is very hard to say what would happen in the future, but as far as the University of Dublin is concerned, it has never touched the Catholics of Munster, who are ninety per cent. of the population, nor have they the slightest interest in it, nor desire to become connected with it.

3865. They know nothing about it?—They do not want to know anything about it.

3866. Could you tell me why it is that they do not want to know anything about it?—It is no use my going back and telling a man with 18s. a week that London is a very fine place and that he ought to go over and look at it. He will say, "Will you supply me with the funds to get there?"

3867. It is too far away?—And too expensive to get there. The parents in Munster are not able to keep their sons there, pay their fees and pay for their upkeep. But if there was one to which they could walk it would be another matter. Another thing is that the people around Limerick, Waterford, Mallow, and all those places, have more confidence in sending their boys into Cork than in sending them to Dublin.

3868. Then, in fact, the College in the Royal University which you are thinking of is the College at Cork in the Royal University, and not a College at Dublin in the Royal University?—If it is to be a College at all. We are quite opposed to the present state of things. As I said before, if the Government want to settle this question and not have any more agitation about it—because it will be agitated and kept agitated—they must do something for Cork; and I think Galway deserves something at their hands and Belfast deserves something at their hands. They are not to be driven all up to Dublin, making one big shop of it in Dublin, and neglecting other parts of Ireland. How can you expect them to be satisfied?

3869. I think I had misunderstood your last paragraph but one. I thought you were expressing a preference for a College in the Royal University as against a College in the University of Dublin at Dublin; whereas I now understand that you are simply affirming your sense of the importance of the College at Cork as against any College?—As against any College, that is so.

3870. Dr. DOUGLAS HYDE.—You said something that interested me very much. You seem to think that if you had a satisfactory College in Cork and some municipal representation upon it, that the ratepayers would be disposed to assist it out of the rates. Did I understand you correctly when you said that?—Yes.

3871. Do you really think that if the College of Cork was made such as the people of Munster would

like it to be, the citizens of Munster would assist it out of the rates, that you in Cork, your own municipal body, would assist it?—From the unanimity with which these two resolutions were passed I have not the slightest doubt but that the Corporation of Cork would be willing to put themselves under a rate. Before I left Cork I saw on an agenda paper of the County Council that they were to pass a resolution to that effect, so that the Chairman of the County Council, when he is here before you, will be able to answer that question as regards the county as well as the city. We regard it of such importance that both bodies would be willing.

3872. Would you be still willing to assist the College out of local funds supposing it was made satisfactory to you, but was still kept in the Royal University?—If it is kept in Cork we would be satisfied if it was kept to the satisfaction of the people of Munster. I can say that the two bodies would be willing. But if it is put anywhere else we should not—not a penny.

3873. Supposing that the College was still kept in Cork, but that instead of being in the Royal University as one of the four Colleges that are in it at present, it was in what we might call the Dublin University, including Trinity College, Belfast, Galway, a new College, and Cork, would you still be willing to support it out of rates? Keep it in Cork, but let it be one of the five others all embodied in one Dublin University, the College being still kept in Cork as at present?—You know very well that what would suit a Cork College would not suit a Dublin one unless a Cork College was free.

3874. I mean that the College would remain in Cork, and you could send your boys to it as before, but it would be one of five Colleges in Dublin University?—But they would give independent degrees.

3875. If your College was made autonomous would you then support it?—I could not say that unless you give us a free hand in Cork.

3876. I mean to give you a free hand, but it would be one of five Colleges in the Dublin University. You practically could do what you like?—We wish to have something we can call our own.

3877. Dr. COFFEY.—Do you know whether Queen's College, Cork, at present draws many students from the other counties of Munster outside Cork?—Unless it is the Medical School.

3878. Dr. Windle's Report shows a percentage of other Munster men, excluding Cork men, as 10 per cent.?—Dr. Windle would be a better authority on that than I would be.

3879. Supposing you had an independent University giving degrees in Cork might we take it for certain that the Cork students would like to have the degree of the University of Cork?—I daresay they would.

3880. As distinct from the Royal University of Ireland degree or the University of Dublin degree?—Yes.

3881. Do you think that will appeal to the Limerick men or the Tipperary men? Might not they prefer the University with the bigger title?—It is strange that the Limerick people passed a strong resolution in favour of Cork, and so did the people of Waterford and the people of Mallow.

3882. What is your own opinion of the average University-going student from Limerick—would he take a degree from the central body in Dublin or a provincial body in Cork?—I said before that the Cork degree might not be looked upon with too much favour for the next ten or fifteen years; but after that it would be getting more favourable. You must begin somewhere.

3883. Yes; but supposing you had to work on with an autonomous College in Cork, and not a University would Limerick men have the same objection to staying in Cork?—A man would be much more anxious to send his boy to Cork than to Dublin. Dublin is not considered a very nice city.

3884. But, as a matter of fact, at present the Limerick men go to Dublin?—That is so, but they would rather go to Cork.

3885. Why do they not go to Cork? You have 250 students in the College?—If he was going into the Law he would have to go back to Dublin again.

3886. The Law is a special case depending on the Bar, on the arrangements for calling to the Bar, but for getting a B.A. Degree or a Medical Degree or an Engineering Degree, why should not he go to Cork at

present?—There are a number of places round the City of Cork, about fifteen or sixteen, twenty miles round the city, from whence young men come in, and they would be very anxious, much more anxious to go to Cork than to go anywhere else.

3887. I quite appreciate that for Cork men?—They would be much more anxious, and their parents are very anxious, too. I know a young man in Cork who was getting an appointment in Dublin after passing an examination, but his mother would not allow him to go to Dublin. She said he would lose his soul there. I give that as a fact. She said it was such a big city.

3888. Mr. KELLEHER.—You suggested, I think, that the number of students from Cork who can afford to go to live in Dublin and pursue a University career is very small?—Yes.

3889. If a College for Catholics was founded in Dublin it is suggested there is a danger that pressure may be put on the people from Munster to induce them to go to that College in Dublin in order to secure the success of that College by means of your great Southern ability. Do you think the people of the South would resist such pressure?—Certainly.

3890. So that any calculation as to the number of students who are likely to attend a College in Dublin would be fallacious if it counted on a large number of Catholics from Munster?—That is my opinion.

3891. Do you think that Cork is a city in which a man from any part of Ireland might be glad to live?—I do not think he could get into a safer city in the world, and it is a very large world. He can be out at any time of night walking in the city.

3892. Do you think it is a most suitable place for a great democratic University?—For the people of Munster.

3893. And if the University question was settled in such a way that Trinity College was made acceptable to Roman Catholics as Roman Catholics, and was freely availed of by those who can afford its high fees, do you think that Cork would be the most appropriate place for a great University with a lower scale of fees?—It is very natural.

3894. The CHAIRMAN.—I do not think we have anything else to ask you?—Do you wish to ask me anything about the population of the city?

3895. The CHAIRMAN.—I do not think we need trouble you unless you have anything else to add?—I have here the names of the gentlemen who assented to the conclusions arrived at by the Committee in Cork, which I will put in.

The following document was put in and read by the Chairman:—

"The Committee which has been engaged in considering the question of University education in Munster has come to the following conclusions.—(1.) That it is essential that a place of University education for Munster should be provided in Cork. (2.) That such an institution should be placed on such a footing as to make it fully acceptable to all classes of persons resident in Munster. (3.) That for this purpose it is imperative, whatever the position the institution may occupy with regard to the University institutions of the country, that the Governing Body, which now is of a purely academic character, should be reconstructed in such a manner as to bring about the inclusion of persons representative of the province in that Governing Body, so as to bring the College into touch with the different localities. (4.) That the result just indicated as desirable would be brought about by a scheme of Government of the kind recommended by the Robertson Commission, or by a scheme of the same kind having for its object the placing of the government of the College in the hands of a composite Board, partly consisting of the President and some of the Professors, partly of other persons chosen to represent the public of the province—in other words, a body similar to those which now govern the newer English Universities and Colleges, and appointed in a similar manner. (5.) That in order that the College may develop along the lines desired by the people of Munster, it is essential that it should possess a large measure of freedom. (6.) That this freedom might best be secured by the creation of an independent University for Munster. (7.) That if this be found to be impossible, and should it be considered necessary to unite the College with other Colleges in a single University, it is of the utmost importance that these Colleges should have the largest amount of autonomy, and that each

LONDON.

Nov. 9, 1906.

The Right
Hon. Joseph
Barrett, J.P.

LONDON.

Nov. 9, 1906.

The Right
Hon. Joseph
Barrett, J.P.

should, subject to the control and revision of the University, manage its own affairs, draw up its own curriculum, conduct its own examinations, and confer locally its own degrees. Names of gentlemen who assented to the conclusions arrived at by the Committee *re* satisfactory facilities for University education in Munster :—Right Hon. Joseph Barrett, Lord Mayor of Cork (Catholic) ; William M'Donald, Esq., Chairman, Cork County Council (Catholic) ; Sir T. C. O'Brien, Bart. (Catholic) ; Sir Edward Fitzgerald, Bart. (Catholic) ; Montifort Longfield, Esq., High Sheriff, County of Cork (Protestant) ; R. Latchford, Esq., High Sheriff, County of Kerry (Protestant) ; Maurice Healy, Esq., Solicitor (Catholic) ; Alderman H. Dale, J.P. (Protestant) ; W. H. Gill, Esq. (Protestant) ; R. U. F. Townsend, Esq., J.P. (Protestant) ; George Crosbie, Esq., B.L., Editor *Cork Examiner* (Catholic) ; Councillor Lane (Catholic) ; Councillor Curtis (Catholic) ; Councillor Horgan (Catholic) ; Councillor A. Roche, M.P. (Catholic) ;

Alderman Kelleher (Catholic) ; Dr. P. J. Cremon (Catholic) ; Alderman J. C. Forde (Catholic) ; Stanley Harrington, Esq., J.P. (Catholic) ; J. C. M'Namara, Esq. (Catholic) ; Michael Murphy, Esq., Solicitor (Catholic) ; F. W. M'Carthy, Esq., Town Clerk (Catholic) ; Eugene Callanan, Esq., Secretary Cork County Council (Catholic) ; Dr. E. Magner, c.c. (Catholic) ; J. M. Bourke, B.L., M. and c.c. (Catholic) ; E. Fitzgerald, Esq., Solicitor, M. and c.c. (Catholic) ; J. O'Mahony, M. and c.c. (Catholic) ; T. Healy, M. and c.c. (Catholic) ; C. Callaghan, M. and c.c. (Catholic).

3896. They are all educated Catholics or Protestants ?—Yes. William M'Donald is Chairman of the County Council.

3897. That document represents the views, you think, of Munster ?—Yes.

The witness withdrew.

The Commission adjourned until the following morning.

ELEVENTH DAY.

SATURDAY, NOVEMBER 10TH, 1906,

AT 10.45 O'CLOCK, A.M.,

At the Royal Commissions House, 5, Old Palace Yard, Westminster, S.W.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman);
 The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland;
 Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H.
 BUTCHER, Esq., M.A., LL.D., D.LITT., M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J.
 COFFEY, Esq., M.A., M.B., F.B.U.I.; S. B. KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

The Rev. T. T. GRAY, M.A., S.F.T.C.D., Senior Dean and Catechist, called in and examined

3998. CHAIRMAN.—You have been good enough to come before us, being one of the Senior Fellows of Trinity, and I suppose having a very long experience of life in that College?—I entered in 1850, I got Scholarship in 1852, I got Fellowship in 1862, I was co-opted on the Board in 1898, and I have been a member of it since, so that I have been more than forty-four years now a Fellow.

3999. You have been good enough to furnish us with a paper* which is addressed to the subject generally of fees?—Yes.

3900. I think you have explained with regard to the probable operation of the diminution of the fees. Would you like to say anything on that in addition to what you have already written?—I would wish to say a word or two on the subject of the fees in the College and the establishment of exhibitions, in order to help students of limited means—and I need hardly add that in Ireland the great majority are men of limited means. I have often thought the matter over, and during July two years ago, during the vacation, I thought I should put my ideas on paper. I did so, and printed it, so that all the members of the Board and the Fellows of the College had this paper when the Michaelmas term opened upon the 10th October.

3901. That paper, I suppose, was on the lines of the paper you have been good enough to submit to us?—The paper that I have called a Memorandum is the identical paper.

3902. That contains the calculations of what you think would be the probable result?—The loss to the College by reducing the fees, and the great number of extra students that it would take to recoup both the *Cista-communis*, or common chest, and the tutors, the two parties who are interested in the fees.

3903. In your view would the reduction of fees increase the number of entries to such an extent as to increase the funds?—I do not think there would be any loss, and practically there would be a certainty of increase.

3904. It all depends upon the question whether there would be a sufficient supply to flow in if you lowered the fees?—Certainly. My first proposal was to establish Exhibitions, and I may remark that the Exhibitions are very small Exhibitions—£20 a year and £15 a year. This was for the purpose, instead of reducing the half-yearly fees throughout our course, merely to reduce the entrance fee; but in order that you should not indiscriminately reduce the fees, I wanted to establish a number of small Exhibitions, and this would pick out the deserving men who would come to Trinity College, and enable them practically to pass through at no expense. They are half-yearly fees—eight guineas each half-year, that is, sixteen guineas; and the highest Exhibition I proposed to establish was £20 a year and also a number at £15 a year, and by establishing a considerable number of them I thought I would be doing a good service to the

deserving men. I did not want to reduce the fees for charitable purposes—that is, to bring up men to Trinity College to whom it would be practically an injury, in regard to their future careers, to be lifted out of their present position, whereas perhaps they would succeed better in mercantile life, or other life, than going into professions or into the various lines of life men do go to after passing through a University. I did not succeed to my satisfaction in the matter of Exhibitions.

3905. That is to say, you did not convince your brother members of the Board?—With regard to the other members of the Board I anticipated that I would have got a good deal of support, but one or two men whom I most depended upon were most opposed to me. That sometimes happens in life, no doubt. I do not care to mention names, but perhaps you would be surprised if I did. However, not only did I point out the number of Exhibitions and the amount it would cost the College, but I also pointed out the sources from which the funds would come. I thought there was no use in making the proposition unless I could finance it, and I took advantage of the fact that we had recently come into possession, the long lease having run out, of a considerable portion of our city property.

3906. Westland Row?—The Westland Row property, and, a few years before, Brunswick street. I do not know whether, Sir Edward Fry, you are familiar enough with the geography of the city to be able to follow me. It goes round the College.

3907. We need not, I think, go into the details of the scheme, because that would not be within our competence, but one of the most serious questions seems to me to be whether, even if you have got the money, you have got the students?—Well, I think we would get the students, and I think in another paper I can show you how we shall get them. They are to be had in Ireland—a good many at any rate—at least as many as would fulfil my expectations.

3908. We have had Professor Mahaffy before us, who, as you know, is the Senior Lecturer, and who has had a great experience of the College; and we find that he takes the view that the formation of these Exhibitions would not be likely to increase the number of students, and therefore that the result would be a sheer loss. I daresay you have discussed it with him?—Yes. He was my opponent at the Board. The moment you mentioned his name I concluded that you were aware, perhaps, of that fact.

3909. I was not, but I was aware that he was interested in the matter, and I put the question to him, and he presented us with a paper in which he dealt with the question. What he pointed out was that the experiment had been made with regard to certain Exhibitions which had been offered by Sir John Nutting, and which he said had not attracted any considerable number of persons of any other class than those who

LONDON.
 Nov. 10, 1906
 The Rev. T.
 T. Gray, M.A.
 S.F.T.C.D.

* See page 345.

LONDON.

Nov. 10, 1906.

The Rev. T.
T. Gray, M.A.,
S.F.T.C.D.

would have come without the Exhibitions?—I can give reasons for that, too. I may say that though I succeeded only to a small degree, it was my action that induced Sir John Nutting to give his Exhibitions.

3910. So far you were very successful?—My scheme, in the form which it passed the Board, was published on the 14th December, and on the 19th December we got Sir John Nutting's offer; he stated that, seeing that the Board were anxious to help men of limited means, he would not hold back, and would give us £5,000. Therefore indirectly I may claim the credit, if any credit is due, of getting Sir John Nutting's Exhibitions.

3911. I congratulate you on your success?—Well, it is partly successful, to be sure. I made my calculations in 1904, in which year, as the figures show, the entrances went up to the 11th of June, 1904, and at that time the averages were not so very large; but since that we have recovered a good deal, and I gave you the numbers of the entrances; but the entrances ending June, 1905, were 266, and for June 13th, 1906, they were 249, so that so far it was bearing out my anticipation. Of course, in regard to entrances in Trinity College we oscillate up and down, and there is nothing hits us so hard as a war. Whenever there is a war (I suppose you know enough of Irishmen to know that they like to get into a fight) it is impossible to keep students in Trinity College.

3912. LORD CHIEF BARON.—Especially when the fight is for their country?—Well, wherever the fight is. You know very well that among others, and the most melancholy case, was the son of your old colleague, who was killed. I suppose I need hardly go any further into the matter of the Exhibitions.

3913. CHAIRMAN.—I think we have gathered from your paper what your scheme is?—Then my other proposal was to reduce the entrance fee. I knew that I was treading on delicate ground when I meddled with finance—that is, when my meddling interfered either with the receipts of the common chest or with the receipts of the tutors, and therefore I tentatively put forward my scheme. I proposed first to reduce our entrance fee. I gave the figures there of the total cost to a student from the day he entered until he got his Testimonium, and the total cost was £83 4s. 0d. It is stated there, and also the proportion of that £83 4s. 0d. that went to the *Cista-communis* and the proportion of it that went to the tutors. Each student accordingly pays the tutors £39 18s. 0d. during his four years' course, and at the same time he pays the College £43 6s. 0d. I then traced the effects of reducing the entrance fee from £15 to £10, and asked the tutors merely to contribute one guinea of it, and proposed that the *Cista-communis* should bear the rest of it. I then made a calculation as to the number of extra students that would recoup both the *Cista-communis* and the tutors. A very small number would have recouped the tutors. I then calculated (you have it here) to reduce the entrance fee to £7 10s. 0d., and finally on the supposition that the entrance fee was reduced to five guineas.

3914. You have given us three calculations?—Yes—three proposals. I may say that the one I should have gone in for myself was the last—to reduce it to five guineas, but I failed. I could not carry it, and I was satisfied if I could get them to reduce it to £10. I may say that when I first mooted the question there was no Fellow, Senior or Junior, who did not at once express his approval of it; and yet, when the Board sent it to the tutors to consider the question they would not support it.

3915. I am afraid second thoughts were acted upon?—And the Board would not support it either. However, I still entertain the hope that what I propose will be carried. I went into some other matters then in connection with the general view of the question, and in what way the point could be reached to which I, at least, looked forward—that is to say, getting an increase of students, and I also dealt with what I thought was our duty—whether we failed or whether we succeeded. I felt there was a duty that we owed to the people of Ireland as the University of Trinity College, and that it was our duty to fulfil our own part. I have marked here a passage to which I want to refer the Commission; it is the third page,* where I allude to the opportunity that fell to us. I say this—“The late Commission on the Royal University has

left all other educational institutions in Ireland in a state of confusion and uncertainty, and hence a unique opportunity is offered to Trinity College, Dublin, to step forward and take the lead, an opportunity which it should lose no time in seizing and turning to the best advantage.” I then touch upon what will be the core of the matter to a great degree—“The ban of the Roman Catholic Hierarchy, too, is losing its force.” I was considered rather premature in making that statement, but it is the result of my own observation through the country. There is no man in the College who knows the country as well as I do. I belong to one of the central counties, County Westmeath, which at one time had a very bad character, and was looked upon as one of the most wicked counties in the West of Ireland, and I have had dealings with all sorts of people, from the highest gentry down to farmers and so on, and all these men, who I thought would never care to read a letter of mine or a letter of any man connected with College matters, had read a letter of mine published in the papers at the beginning of 1904, in which I stood out stoutly in opposition to the scheme that Mr. Wyndham brought forward. Men whom I never thought of as having turned their attention in the smallest degree to the matter have come up to me, and said—“Mr. Gray, I read a letter of yours in the paper.” “What in the world have you to do with Trinity College?” I would say. “Well,” the answer would be, “I saw your name to it, and I read it, and I quite agree with every word of it.” The Chief Baron perhaps read that letter, and he will know that it was looked upon as a very wicked letter, a very violent letter. I stated my opinions in a way in which there was no misunderstanding them. My letter was an answer to a letter which appeared over the name of “Dunraven.” I went on thus. I said—“The youth of the country are determined to have the best, and only the best, University education that Ireland can give, and this is to be got in Trinity College alone.” I then went into other matters, and in the next paragraph I said—“There is much more in all this than the mere patching up of the Irish University question. The necessity of uniting and combining all creeds and sects of Irishmen was never more pressing than it is at present. Be the destiny of Ireland what it may, the factors shaping the course of future events are, and will be, mainly within the control of Irishmen themselves. A reduced franchise, a Local Government Act which has placed the entire control of local affairs in popularly-elected bodies, a Land Act which has pledged the British Exchequer for the advance of the purchase money of the land of Ireland, thereby putting the tenant-farmer class into the absolute possession of their holdings—all these things have contributed to make Ireland to a very great degree practically independent of British statesmanship and control. Such a position places Irishmen under serious obligations to their country, obligations which, if loyal men, they are bound to discharge for the benefit of the Empire as well as for the benefit of Ireland. The first, the most indispensable and most pressing condition of their success—namely, the uniting of Protestants and Roman Catholics in their youth and in their education, is the special province of the University of Dublin. In these circumstances our course is plain. We cannot, even if we would, shirk our obvious duty. Our College is a fixture in this country. We cannot stir. We cannot migrate to a more congenial, a more peaceful, clime, carrying with us our teaching staff and our buildings. Our place is in Ireland. It is in Ireland that we must flourish or fail. Let us then cheerfully face the task before us, do our part to the best of our ability, and not put it in the power of our successors to say that we of this generation either ignored or evaded our responsibilities.” That is the point of view from which I looked at the whole University question. I then went on, and pointed out more particularly, and put my finger upon various sources of income which were available to carry out my scheme. If I was asked—“Have you any confirmation of this anticipation of yours that the ban is losing its hold?” I would call your attention to this. Perhaps it has already been read to you, but I should like to read a paragraph or two from a letter which appeared in the *Freeman* by Mr. Davitt. I do not, however, particularly care to go into the matter at all.

3916. I think we had better not go into this correspondence?—Very well.

* See page 346.

3917. You are a person of great knowledge in Ireland, and your view is that what you have called the "ban" is losing its force?—It is losing its force.

3918. And therefore you are hopeful that more Roman Catholic scholars will enter the College in future?—More than hopeful.

3919. There is a very important question, you know, with regard to the Governing Body of the College. You are quite familiar with all the schemes put before us, and we should like to hear your general opinion upon that question?—If you would not object I would briefly make a short statement which I have written here, in order still further to show the point of view from which I make my appearance here. I believe I occupy a position somewhat different from that of any other witness you have had before you.

3920. If you please?—And whether I am right or whether I am wrong I think it my duty to give my opinion, for whatever you may think it worth, to the Commission. Here I have a sketch of the point of view from which I would start in the whole matter. In the first place I state: "Trinity College, Dublin, is a Corporation with all the rights and privileges of a Corporation, but the University of Dublin is not a Corporation. The Universities of Oxford and Cambridge are Corporations, and the various Colleges at Oxford and Cambridge are separate Corporations. In Cambridge, for instance, there are eighteen distinct Corporations, the seventeen Colleges and the University, each with its own seal and Corporate property. But in the case of Dublin, on the contrary, Trinity College is the only Corporation, and is itself the University. Hence, a bequest to 'the Corporation of the University of Dublin' vests in Trinity College."

3921. I may say that I think we have more or less studied the question of the relations of the University and the College; perhaps it is hardly necessary to go into the distinction between the two?—If you would so far accede to my peculiarity in the matter I would not keep you more than a minute or so.

3922. Go on as you please?—Thanks, Mr. Chairman. That is, a bequest, as I say, to the Corporation of Dublin vested in Trinity College, and I point to the judgment of the Master of the Rolls. You will find it in the second volume of the Statutes, page 507—you are familiar with it of course, Chief Baron. It thus appears that every University in the United Kingdom, from the earliest foundations down to Birmingham (1900) and Sheffield (1905), with the single exception of the University of Dublin, is a Corporation. A Degree Testimonium with us is signed, not by the Chancellor or Vice-Chancellor, but by the Provost and Senior-Fellows of Trinity College. The Senate or Congregation of the University of Dublin, consisting of the Chancellor or Vice-Chancellor, Doctors and Masters, is a Corporation. It was incorporated in 1857, but this Act was "not the incorporation of the University of Dublin, but of its Senate merely." One consequence arising from the identity of Trinity College, Dublin, with the University of Dublin is instructive, and has, perhaps a special interest for those whose University experience is derived mainly, if not altogether, from Oxford or Cambridge. The burning questions which in these Universities give rise to so much discussion and controversy have no existence in Dublin. I refer to questions affecting (1) the relations of the Colleges to the University, both in finance and in teaching; (2) to the relations of the Colleges to each other in the matter of lecturing and teaching; and (3) to the waste of resources brought about by each College keeping up a separate set of Officers, Bursars, Stewards, etc., for the management of its estates and all other non-educational purposes, such as the maintenance of establishment and buildings, libraries, chapels, etc. Thus the Chapels of the seventeen Colleges at Cambridge are said to cost something like £8,000 a year, and that for about 3,000 undergraduates, of whom a considerable number are Non-conformists. In Dublin, on the contrary, the Government of the College and the University is one and the same; one set of officers manage all. There is one common chest; there is no taxation of Colleges; there is no University capitation tax payable by undergraduates; there is no overlapping of lectures; there is no necessity for inter-Collegiate concessions and private arrangements in the matter of lectures or libraries; there is but one establishment to keep

up, one staff, etc. Whatever may be thought of our system of government, and there is no lack of critics, this is the state of development which Trinity College, Dublin, has arrived at by steady growth and constant progressive reforms, a state which I believe many Cambridge men have long wished to see established in their own University. But the consequence of this unique position of Trinity College, Dublin, which is so important for us here, is this—that any proposal to extend the usefulness of Trinity College or the University of Dublin in the country which in any way interferes with the Charter of Trinity College must begin by proposing to destroy the ancient Corporation of "the Provost, Fellows and Scholars of the Holy and Undivided Trinity, near Dublin." If the promoters of such a scheme succeed in this preliminary undertaking, of course the ground will be clear, and they can proceed to work out their own sweet will as to higher education in Ireland. I may therefore lay it down that one condition at any rate which the solution of the problem which is now before the Commissioners must satisfy, is that it shall either not interfere with the Charter of Trinity College, or else count upon the voluntary or enforced surrender of that Charter. I think I may safely say that the permanent members of the Corporation, that is the Provost and Fellows, will not surrender their Charter, and so an Act of Parliament will be necessary. For no King's Letter can deprive us of our Charter. All the schemes which have been hitherto proposed for "modifying" or "widening" or "reforming" the constitution of Trinity College and the University of Dublin fail to satisfy this condition, with one exception, and that is my own proposal. Again, it is assumed or asserted, and on very high authority—I may mention the authority is Mr. Butcher in the House of Commons—that there is another condition which must also be satisfied by the solution which may be adopted, viz: that the Roman Catholic Archbishops and Bishops of Ireland shall be satisfied with it, or at least accept it. If this condition must be satisfied as well as the former, I submit that the Commission has before it an insoluble problem. In a word, if the Roman Catholic Bishops are masters of the position, and admitted to be masters of the position, Trinity College is out of the case altogether, and there is nothing for it but to go boldly to Parliament and ask for a Catholic University. But in this twentieth century the Roman Catholic Bishops, I submit, are not masters of the position, but the Roman Catholic laity are masters of the position. And hence again it comes about that my solution alone will solve the problem. Let it be tried, and you will find that I am correct. Withdraw the ban from Trinity and the Queen's Colleges and you may await the result with confidence.

3923. Withdraw the ban?—The ban which at present hangs over Queen's Colleges and Trinity College. The ban is the ban of the Roman Catholic Hierarchy.

3924. You say withdraw. To whom are you addressing that: is it addressed to Parliament or to us or to whom?—I have stated here more exactly that if it is insisted upon by the Commission as a *sine qua non* condition of any action in this University question, the condition is that the Roman Catholic Hierarchy shall withdraw the ban which at present exists, prohibiting their co-religionists going to either Trinity College, Dublin, or the Queen's Colleges.

3925. I follow your plan, I think?—As you find in the printed statement which I sent in, I say that there is no principle violated by their doing so. Roman Catholics are allowed to go to Oxford and Cambridge.

3926. We cannot withdraw the ban?—No doubt you cannot withdraw it; but the weight of this Commission bringing in a decision that the Roman Catholics in Ireland shall be treated in the same way as they are treated in England and other countries of the world—

3927. If I follow you rightly, your suggestion is this: that whatever we recommend by way of assisting the Roman Catholic body may be made conditional on their withdrawing their ban from Trinity?—And from Queen's Colleges. I will not desert the Queen's Colleges, because they are a useful body.

3928. The only way we can effect that is by making it a condition which we may recommend?—That is as far as you can go.

3929. I only wanted to follow?—I still further go on with my sketch. In the next part I proceed to

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another branch of my subject—the Board, the Council, and the Fellowship system. The Board, as you know, consisting of the Provost and the seven Senior Fellows, has the sole control of the finances of the College, and it and the Council conjointly control the educational arrangements of the College—that is, the appointment of the Professors and the regulation of the courses. Then, as regard the third head, the Fellows are elected by the Provost and Senior Fellows, as the result of a competitive examination. It is sufficient merely to name the three. Now every scheme and every statement, from Statement No. III. down to the evidence of our amiable and respected Vice-Chancellor, has but one word for the Board, the Council, and the Fellowship system—abolish the Board, abolish the Council, abolish the Fellowship system. I think I am right in stating that, Mr. Chairman.

3930. You are not far wrong, I think?—Now, the Commission have had before them samples of the Board; they have had the Provost, Dr. Tarleton, and Dr. Mahaffy. They have had samples of the Fellows before them—Dr. O'Sullivan, Mr. Culverwell, Mr. Edward Gwynn, Mr. Thrift, and—if he will allow me to name him—Mr. Kelleher. They have had samples of the Professors—Dr. Joly, Dr. Andrew Francis Dixon, Professor of Anatomy; Mr. H. H. Dixon, Professor of Botany, and Dr. Bernard. And they have had samples of Professors who are also Fellows. I now put a fair, straight question to the Commissioners—

3931. I am afraid it is for us to ask you questions, not for you to question us?—This is a way of introducing the question.

3932. LORD CHIEF BARON.—An ancient form of oratory?—It may be only an Irish way of doing it. In Ireland we often answer a question by asking another. The Chief Baron is familiar with that practice. This is a fair, straight question. If you, from what you have seen of them, consider all these men to be men of such a manifestly inferior type that you are forced to adopt the conclusion that the system which has found out and placed these men in their present positions must be an essentially rotten system, all that remains for you to do is to carry out the sentence pronounced by the reformers, from our Vice-Chancellor downwards, namely, abolish, abolish, abolish. If this is so—if you think it is so—I need not say anything more, but if, on the contrary, you are not yet prepared to confirm this sentence, I would ask to be allowed to say a few words in defence of the Board, the Council, and the Fellowship system, to criticise some of the proposals made, and to point out that many, if not nearly all the faults alleged, either do not exist, or are trifling in themselves, not important enough to be brought before a Commission like this, or, at any rate, exaggerated, or owe their existence to want of funds, or to the fact that the very men who complain do not utilise the powers and privileges which they already possess, the remedies being in most cases in their own hands. I have to add, too, that these so-called defects of our present system are invariably expressed in such vague and general language, and with such an absence of particular concrete cases, that it is exceedingly difficult, if not impossible, to grapple with them. Hence, I am always glad when I drop upon a concrete example of a defect which has been urged in general terms *usque ad nauseam*; and I shall call attention to these few examples whenever they occur, assuming, as I have a right to assume, in the case of such serious documents, that these are the strongest examples that can be adduced in support of the writer's contention. In fact, to give my own views in a nutshell, after carefully considering the grievances alleged, and the remedies which have been suggested for their removal, I have come to the conclusion that the grievances are "doctrinaire grievances," and the remedies suggested are "doctrinaire remedies." If these would-be reformers wish to indulge themselves in the pleasure of constitution-making, let them seek some other subject to try their 'prentice hands upon, but let them leave Trinity College to pursue its career without needless interruption, and continue to be in the future, what it has been in the past, the centre of light, liberty, and learning in Ireland. That is, I think, all I have to say upon the view with which I look at all the documents put in, with the request, of course, that my view may be accepted by the present Commission. Perhaps the Commission would like to ask me some questions on what I have already said—or shall I go on still?

3933. (Chairman).—Go on, please, if you wish?—Now, with regard to the Council. I take the Council first. You know it is composed of sixteen members, with the Provost as Chairman, pretty much upon the lines of the Council of the Senate at Cambridge, which also consists of sixteen members, and the Vice-Chancellor or Chancellor, and not unlike the Hebdomadal Council at Oxford. The seven Senior Fellows elect four members, the only limitation being that the members elected shall be members of the Senate. The Junior Fellows elect four members, with the same limitation. The Professors elect four with the same limitation. They are perfectly free to elect any man whose name is on the Senate, and the Senate themselves—that is, the members of the Senate other than the Professors—the Junior and Senior Fellows elect four. Our Vice-Chancellor told you that our late Provost, Dr. Salmon, said the Council was his child. He is right in that—Dr. Salmon often told me so—but the real origin of the Council is to be found in the proposal originally made by Mr. Fawcett in 1869 and 1870. I may just give you in a line or two here—it is put perhaps better than I could put it, and it is perfectly accurate—they are the words of the late Dr. Carson, than whom there was no more accurate man inside Trinity College, and very few outside it, he was a man who was thoroughly up to everything connected with Trinity College. I often wish he was alive now and he would give information that no one else is capable of giving. At the time we were debating in 1874 on the establishment of this Council, Dr. Carson said that—"In order to explain fully the origin of the plan of the proposed Academic Council, as well as to reply to some of the objections which had been made to the scheme which had been laid before the Senate, it would be necessary to refer briefly to Mr. Fawcett's original Bill, in which he proposed to deal with the question of Irish University education. At first, in the years 1869 and 1870, Mr. Fawcett confined himself to a resolution for the simple abolition of tests." Of course, those members of the Commission who are intimately acquainted with Oxford and Cambridge will know that it was in 1871 that the Bill was passed which abolished tests in those two Universities, and in the case of Dublin, we would have been included in that Bill but for another reason. When Mr. Gladstone opposed this on the ground that Mr. Fawcett's "measure was incomplete and that a question of this great importance ought to be left in the hands of the Government." I need hardly remind you that we were one of the branches of the upas tree that Mr. Gladstone wished to cut down. It is a good sign we are still alive. Mr. Fawcett was to "bring in a Bill which would deal with both questions—the removal of tests, and the reconstitution of the Academic Body. The measure was introduced in the House of Commons on the 7th of February, 1872. Now," Dr. Carson asks, "what was the constitution which Mr. Fawcett proposed in that Bill to give to the new Council? It was as follows:—'The said Council shall consist of the Provost, the seven Senior Fellows of Trinity College, four Junior Fellows of Trinity College, to be elected by the Junior Fellows of the said College; four Professors of the said University, or of the schools therein, not being Fellows of the said College, to be elected by the Professors of the said University or of the schools therein, and four Doctors or Masters of the said University, not being Fellows of the said College or Professors of the said University, or of the schools therein, to be elected by the Senate of the said University.'" Therefore, by the Bill as proposed there were to be the Provost and seven Senior Fellows, making eight; four Junior Fellows, making twelve, and four Professors and four Masters—so that twenty was the total number. It was on those lines that our Council was constituted.

3934. There is an important distinction, is there not, between an election in the case of the Professors. I think the present scheme only enables a Professor to be elected on to the Council who is a member of the Senate?—He must be a member of the Senate.

3935. That is to say, he cannot be an outsider?—He cannot be an outsider.

3936. Many of the eminent Professors of Trinity College are not members of the College at all?—Certainly.

3937. So that there is a considerable difference in the scheme as regards Professors?—There would be that difference, no doubt, but, on the other hand, that system was considered, of course, when this Bill was before Dr. Salmon and others at the time, and they

limited it to members of the Senate, and, I think, properly so. For my part, I would not put upon the Council a man—not that I should have any objection personally to him—but I should object strongly to outsiders being put upon the Council, because it would mean that you could put anybody on it. If he was not necessarily a member of the Senate and not a graduate of our University at all, then it would be open to the whole world, and some line should be drawn.

3938. Open to the whole world provided they were Professors?—Not necessarily, because a Professor, even though not a member of the Senate, has a vote for the representatives of the Professors upon the Council. There are some of the Professors at the present moment—looking at a list of the four classes—who vote. Their names are printed in italics. Mr. Kelleher here, for instance, was not of standing to be a member of the Senate; he was not a Master, but he was a Fellow, and voted as a Junior Fellow, but he was not a member of the Senate. I will come afterwards to cases of Professors who are not graduates of ours at all, or graduates of any University, but yet are Professors. Well, that was the origin of the Council. Mr. Fawcett then went on that—"The seven Senior Fellows should elect four Senior Fellows as members of the Council." Our present rule is that the seven Senior Fellows may elect any four men to represent them on the Council, provided only they are members of the Senate, and for that reason, taking the seven Senior Fellows, and keeping one's eye upon this question of religion, they have always from the very start elected a Roman Catholic on the Council—always. We have had eminent men. Lately we have had two, that is, Master Pigot, whom you are well acquainted with—a more suitable man could not have been—and also, before Master Pigot resigned, Dr. Starkie, an ex-Fellow, was put upon the Council by the seven Senior Fellows. At the present time, since Master Pigot's death, the only Roman Catholic representative is Dr. Starkie, and he is there by the vote of the seven Senior Fellows, and I may point out, as we have a number of statements here signed by Junior Fellows and by Professors, that it was in the power of the Junior Fellows to put Roman Catholics or members of any other religious denomination on the Council, and they did not do so. They are crying out now to make Roman Catholics, simply because they are Roman Catholics, members of the Governing Body, but they never themselves put them on the Council when it was in their power to do so. The Professors never put a Roman Catholic on the Council—never—and yet they cry out in the same way and sign the same statements, and, stranger still, the whole body of the Senate, outside the seven Senior Fellows, the Fellows and Professors have never put a Roman Catholic on the Council. I have often heard the question asked, "Is the Chief Baron a member of the Council?" The Chief Baron would have been a member of our Council ages ago if he had been a member of our Senate, and to the regret of everyone the answer had to be—"No, he is not a member of the Senate."

3939. LORD CHIEF BARON.—But I am a Doctor of Laws?—An Honorary Degree.

3940. No, not an Honorary Degree. I never took an Honorary Degree in my life?—You never put your name on the Senate.

3941. That is so?—Another eminent judge we were often anxious for also, who took the greatest interest in everything connected with Trinity College, was Judge Murphy.

3942. CHAIRMAN.—Are we not going into the personal question rather a little too much?—We do not, of course want to review the history of the College?—I only wish to point out that those men whose names are put to documents here calling for Roman Catholics to be made members of the Governing Body—they do not mention any other religious denomination—all had it in their power to make Roman Catholics members of the Council and they never did so. That is my point, Mr. Chairman. Now, as regards the powers of the Council, I have mentioned already that the only department which the Provost and Senior Fellows hold solely in their own control are the finances of the place. There are certain Professorships, which I will mention in a moment, which are in their control. But of the twenty-nine Professors, or more—because I may add nine more—that is thirty-eight Professors—there are not more than six or seven of them whom the Board appoint. All the others are nominated by the Council. In this way they have a right of nomination, and

the onus is then thrown upon the Board to accept or reject their nomination. That is, the Council have the right of nomination, and if I mistake not the Body that has a right of nomination is practically the Body that elects the Professor. If the Board refuses to approve of the nomination of the Council they are obliged to state their reasons in writing. No vague notions will do. They must be put in writing and submitted to the Vice-Chancellor. The Vice-Chancellor will decide the question whether those reasons are valid or not, and accordingly will determine whether the nomination is to be rejected or not. I may say, as a matter of practice, which is known to everybody connected with Trinity College, there never has been any collision between the Board and the Council. We all live there in a society by ourselves; every single question is discussed and talked about; if a Professorship becomes vacant, or is likely to become vacant, every man gives his opinion, and the thing is threshed out, and whether it is the Board or whether it is the Council I do not care one straw—the result is practically the voice of the whole Body. Take the case here—of course in the case of the Council I need hardly argue the question—but in the case of Professorships that are elected to by the Board only—that is if the Professorship is settled under Act of Parliament or under private donation, and limited to the Board, the Board alone elects. But if I go back and look at these cases—I take the Professor of Anatomy. We elected, only a couple of years ago (mind, all these Professors I have now alluded to were late appointments) Dr. Andrew Francis Dixon as Professor of Anatomy. I do not think there is a man in College whose opinion is worth anything, or who has ever thought of the thing, who will say that a better appointment could have been made, or that if it was made by the Council they would never have hesitated about appointing Dr. Dixon. I may say there was an exceedingly eminent Cambridge man, who was a candidate—but perhaps I am going away from the point again.

3943. You are going a little too much into detail I think?—I submit at once of course.

3944. It has not been suggested that there is any impropriety in the mode of election. Nobody has ever brought before us a case in which an election has been wrongly made?—That is insinuated all through.

3945. It is suggested that improvements might be made in the Governing Body?—Improvements might be made; and that is one of the points I make here. When men suggest improvements I ask them straight, "Will you give me facts to justify that opinion you have expressed? If you say here the Governing Body should be changed—revolutionized—in order to bring about certain results, let us have the facts put before us; put your finger upon the wrong appointments made by the Governing Body, and then I will consider the question." Not one of the men who have appeared before you, or have written documents to the Commission have dared to put their finger upon an appointment, because they could not. Of course they do what is the common refuge of men under such circumstances—they say it is a matter of common knowledge, and so on; there should be less difficulty in putting a finger upon the mistake. I will follow up, if you will allow me, the case of the Professorship of Anatomy. We lost our Professor of Anatomy, Professor Cunningham. He was with us sixteen or seventeen years. Edinburgh was able to offer him a higher salary. He is a Scotsman himself, and he went to Edinburgh. Before Dr. Cunningham we had Professor M'Allister, and Cambridge paid us the compliment of robbing us of him. It was a friendly robbery I admit—not robbery under arms—but robbery all the same. Those are examples of Professors appointed by the Board. If I am to take another case I will take the Professorship of Astronomy, Dr. Whittaker. The other day, Dr. Whittaker has hardly got into his house—the Board elected Dr. Whittaker, and I believe that every man capable of forming a judgment, at least every man I hear of—says that we made an admirable appointment, and I think every man in Cambridge says that we made an admirable appointment. Lord Rosse, who is a competent man in Astronomy, and who recommended him to us, did not at first mention his name. I wrote back to him to know, and we got a strong recommendation from Cambridge, from Sir Robert Ball, and I wrote again to Lord Rosse and found that it was the same man; Lord Rosse said "this man requires no commendation from anyone," and he was elected by the Board. The previous

LONDON.
Nov. 10, 1906.
The Rev. T.
T. Gray, M.A.,
S. P. T. C. D.

LONDON.

Nov. 10, 1906.

The Rev. T.
T. Gray, M.A.,
S.P.T.C.D.

Professor was an eminent man, and a man whom nobody could find fault with, Charles Joly, a man who it is the regret of everybody was cut off so early. Prior to him Mr. Rambaut was our Professor and Cambridge paid us the compliment of robbing us of him. Prior to him we had Sir Robert Ball and Cambridge again robbed us of him. To follow up these examples, we do not object to being robbed, and the strange thing perhaps may be that, whenever we lose a Professor we get as good a man—I will not go so far as to say a better, because it would be invidious to say so—we can fill the places in such a way that no man can gainsay the appointment, and we may be prepared any day to see Dr. Whittaker taken from us, or Dr. Francis Dixon or any of the other Professors taken from us. I therefore submit that as far as the Education Department of the College is concerned the appointment of Professors, the arrangement of the curriculum, and everything connected with the courses, books, and everything of that sort—every iota of that is common to the Council and the Board. Any person whatever position he occupies, it is not necessary for him to be a member of the Council, all he has to do is to ask a member of the Council to bring forward any proposition he has. If it is a fad of his let it be brought before the Council; if it is worth anything the Council will adopt it and send it to the Board. But to say that every member of the place is prevented from bringing his grievance before the Board or the Council is—I hardly like to use strong language—but it is a statement that will not bear investigation. There are various matters connected with the arrangement and regulation of the Courses which are commenced by the Council. They are sent up to the Board. The Board go over them and revise them and suggest a few improvements, at any rate what appear to them to be improvements, and send the matter back again to the Council, and the Council nearly always adopt the suggestions of the Board, and the whole thing is better done by passing the two Houses than it would be by passing only one. And *vice versa* when the Board tabulate a change on their part, they send it down to the Council, and the Council send it back to the Board, altered as they think fit, and the Board say, "That is an improvement; we will adopt it," and there is never any suggestion at all made for an improvement that is not adopted. We are not a number of Bodies having nothing in common, and that are always at loggerheads; everything goes on with perfect smoothness. Dr. Salmon, whom I have alluded to, was one of the biggest men in the Kingdom. He was one of the biggest we have had for a considerable time, and he always said, "The Council for a few years will be well attended till every man who has a project for University reform has brought it before the Council, and has either got it adopted or has abandoned it, because he has found the other members too stupid to adopt it." That was his way of looking at it.

3946. You would not agree to that I am sure?—Dr. Salmon was perfectly right. We have had any number of strange propositions made, and when they are trotted out they do not bear daylight. I have wandered a long way now in discussing the case of the Council in particular, and the relation of it to the Board, and I do not think there is any ground whatever for the grievances that are pointed out—a few of them I have mentioned—at least I called attention to them because they are mentioned here in the book—but on the other hand I come to what is the Board's peculiar province—the management of the finances of the College. I challenge anyone who objects to the management of the Board in the matter of finance to put his finger upon any case in which the Board have mismanaged the finances of the College, that is, to spend money upon this particular project that it ought to have spent on something else, or that they have ever lost the money of the College. Of course each man, each Professor in each Department, thinks that more money should be spent upon his particular Department. You may begin with the different Schools. The Engineering School says, "Oh, you are pampering the Divinity School, the Medical School, and the Law School, but you are starving the Engineering School." The Medical School says, "You are pampering all the other Schools; we do more work than all the others put together, and you are starving us." Then go to the different Departments of the Medical School—the Professor of Physiology, the Professor of Pathology, and so on. The Professor of Pathology says, "I want this and I want that; I cannot go on without it; you are wasting money on all the

other departments and starving mine." The Professor of Physiology comes to us in the same way. Any man who has been Bursar knows that. I was Bursar for four years and I know what happens. Of course the real difficulty in the matter is want of money. If the youngest man in the place could show me a method by which I could get 25s. out of a pound I would give him my place on the Board to-morrow. But that is the case all over the world. The Chancellor of the Exchequer and the Treasury looks very sharply at a man who asks for this, that, and the other. The Treasury knows what money they have to spend, fortunately for them, although, perhaps, unfortunately for the rest of the people they can put on taxes. We, in Trinity College, cannot. Our money is limited. We have a certain amount; that is all we have to spend, and we must make the best of it. As regards the management of our estates, I leave that question—the answer to it—to the Report of the Estates Commission, and if you read the Report of the Estates Commission—I did not hear it myself, but it has been repeated to me several times—the members of that Commission have invariably expressed themselves surprised at the good way in which the estates of Trinity College were managed by the Board. You had Lord Justice Fitzgibbon before you. He was chairman of that Commission, and I do not know whether any member of the Commission asked him any question simply on account of his having been chairman of that Estates Commission. The other two members of the Commission were Mr. Trench, a very extensive agent in various parts of the country, particularly Kerry, and the other was Mr. Healy, so that we had representatives of every class on that Commission, and as far as I can read the Report, they were well satisfied with everything they found out. I maintain that seven Seniors are the most competent men to manage the finances of the place. I have been, as I say, Bursar and Auditor, and I am familiar with all the accounts of the College, and I must say that I know of no laxity of such a nature that men would be justified in saying that the finances of the place were mismanaged. There has been a good deal of uncertainty before the Commission here in regard to the Bursar's particular position in the College, and the Auditor's—the internal and the external Auditor—And Mr. Gwynn states distinctly that he is so ignorant of everything connected with the transactions of the Board; that everything is kept secret, and so on. I think, perhaps, if he did not know anything about these matters it would have been more prudent to have held his tongue, but I would challenge him to name any grounds for his statements. His statements are there; there are a few paragraphs of them, and I challenge him in the case of everyone of those statements to prove them or to give any fact to justify his statements there. This "is so patent that it is unnecessary" to go through it. If things are as you say, put your finger on the cases and we are ready to meet you. In the case of the Auditorship, for instance, there seemed to be some difficulty about it. Mr. Gwynn did not seem to know what in the world the Auditor was for. Well, there is a small volume of the Statutes, about the size of this book, handed to every student on the day he enters, and if he would only look at Chapter 19—"De Bursarii Officio"—it is all there, and he would have found everything about the Auditor. Common sense—common knowledge of the way in which business of any kind is done—would tell him what an Auditor meant, and I was amazed when he said he did not know what the duties of the Auditor were. I need hardly tell you that there is hardly a single account in any shape or form which the Bursar pays that has not been gone over, every item of it, by the internal Auditor—not a rental of our estates which has not been gone over by the internal Auditor. I was internal Auditor myself for a year, and went into the case of every single tenant and went through the calculations as to the proper amount to be allowed in the way of income tax and deductions, and so on, to see that we got our proper money. That is the duty of the internal Auditor, and the Bursar will not sign a cheque for any account of any sort—a tradesman or anything else, or for the internal officers of the College unless he has the name of the Auditor at the bottom. That is the duty of the internal Auditor. But what seemed to puzzle Mr. Gwynn was, what in the world was an external Auditor? He said that "he existed," and that was all he could say. He knows nothing more about it. If he had looked into the Calendar he would have found the name of the external Auditor given, and he would have found that he is the Deputy-Accountant-General of the Bank of

Ireland, Mr. Leet. He is our external auditor at present, and before him we had the chief cashier of the Bank of Ireland, and before him another chief cashier of the Bank of Ireland. Well, what are the duties of the external Auditor? The external Auditor comes in whenever he thinks fit, he goes over every single item in our books for the year, checks every entry, and makes the accountant produce the order of the Board for every item of expenditure. He goes through all the details of the capital account, all the investments, and so on; he must have them before him. That is the duty of the external Auditor, and we, of course, naturally consider that an independent outsider, whose profession is that of an accountant, is the man whom we ought to have, and whom we can depend upon to keep us straight, and with regard to whom we can be sure that if there is anything wrong he will point it out. That seems to me to be the common-sense of the matter.

3947. CHAIRMAN.—The accounts of the College were never published until they were published in answer to the inquiries of this Commission, were they?—There were five years' accounts published in or about the time of the University Bill of 1873, and then there were two more that were Parliamentary Papers.

3948. That is a long time ago?—They were published again for two or three years, about 1879.

3949. They are not published annually—only occasionally?—They are not published annually. The only College or University that publishes its accounts in full is the University of Cambridge—they give the most ample accounts. I have them for several years. For my part I often advocated it; it would do us a very great service in Trinity College if we published them. As to the men inside the College having access to the accounts, they can have it now. I can refer you to a particular page in the statutes here—I can put my finger upon it—in which you will see these two little paragraphs, page 188 of the second volume.* This answers another of the grievances brought forward by Mr. Gwynn—page 188, the two last little paragraphs.

3950. What is this?—It is a decree of the Board of Visitors of 1858. Of course there were a number of decrees at this time because the new Act came in—the College Act of the last Commission. There were a number of things proposed to be done and this was the carrying out of their recommendations, and you will find this is a decree involving all kinds of things. Above that is "Scholars' Tuition Fees and Power to alter Tuition Fees," and this is a decree touching upon all the various recommendations made by that Commission. "It is furthermore decreed that as soon as may be after the 20th of November of each year there shall be elected with the consent of the Visitors" (our present Visitors are Lord O'Brien and the Vice-Chancellor, of course), "over and above the usual College Auditor"—that is the internal Auditor—"a second Auditor, not a Fellow, whose business it shall be to re-audit the accounts of the year preceding, and to prepare a balance-sheet showing the income and expenditure before the 20th February next ensuing, and that his salary shall not exceed the sum of £60 per annum. And it is decreed that the annual balance-sheet of the income and expenditure of the College so prepared and audited shall be open at stated times to be fixed by the Provost for the inspection of all Fellows who may desire to examine the same."

3951. Has the Provost fixed stated times?—For a number of years there was a notice posted, but nobody ever availed himself of the privilege.

3952. Is it still posted?—All he has to do is to go—

3953. Has the Provost fixed any stated time?—I do not think the present Provost has. The matter has fallen very much into abeyance, and nobody has ever gone.

3954. The result is that nobody can ever see them?—May I put it in this way? There is not a single iota that passes at the Board or a single penny spent concerning which, if a Fellow inquires, he will not be told.

3955. That is another thing, but apparently that decree provided for fixing a certain time when any Fellow could see it. That apparently has fallen into desuetude, and no time is now fixed, and therefore nobody can now see it?—That is the Fellows' own fault.

3956. I am not saying whose fault it is; I am only trying to get at the fact?—I was for four years Bursar and no Fellow ever came to me to ask to see the

accounts. I would have shown him the whole. I had in my private room a rough copy of the accounts; the Junior Bursar lives next to me, and if he or a Fellow had come to me I would have said, "There are the accounts, and I will give you an explanation of the whole thing—every item in them."

3957. Do you not think it would be an advantage if the accounts of the College were published yearly in some stated form?—I do, and I think so much is due to the outside public. The inside men have no excuse whatever—all they have to do is to ask. Mr. Gwynn said—he laid great stress upon it—that every transaction of the Board is kept secret. The other night we were talking in this way and the present editor of the *Calendar* said nothing has been done in the last few years that I do not know. He is the editor of the *Calendar*, and it would be for him to know any matters requiring a little correction from one year to the other; he goes to the Registrar's Office and he sees there the Register of all the transactions of the Board, and there is no such thing as that secrecy. I only wish Mr. Gwynn was sitting beside me, or before me. I think it is a great misfortune we should not face one another in these matters. I would like to say that we people in College are not so thin-skinned; I do not care a straw—a man need not use vague expressions if he is talking about me; I would rather a man would say, "I do not agree with this," or, "I do not agree with that," because we could put each other straight.

3958. CHAIRMAN.—We cannot indulge you bringing him here now?—But I am replying to what I think is a very unfair statement of Mr. Gwynn—the statement that everything is kept secret, and that he cannot ascertain these matters. I say on the other side there is not a single thing which he cannot get hold of if he chooses. Of course members of the Board would not go to a man and say, "We did so and so to-day," but if a member of the Board meets a man and he is asked he will tell him all about it. There is no such thing as secrecy, and I should be delighted if every member of the public could get our accounts for a few pence, as at Cambridge. The Oxford accounts I do not know about, because I do not know whether they are published in that shape or form. I never saw any of the Oxford accounts, but I know the Cambridge accounts, because I have got them, and I would quite go with that and get rid of a great many things that are said, or of the grounds for saying them. As regards the Board managing the finances, there are other matters here, and I intended to have gone through this first Report and to have touched upon one or two things. I do not know whether I am trespassing too much upon the time of the Commission.

3959. Go on if you please, if there are other points to which you wish to call our attention?—I will make myself as short as I can. As regards the general character of the Board—

3960. I think we should like to hear what you have to say about the mode of electing Fellows?—I am coming to that. The first thing here to which I will refer is Statement No. 1. It is signed by six Senior Fellows, twelve Junior Fellows, and twenty-nine Professors. Well, I have put down twenty of the regular Professors. It is signed by forty-seven altogether and, if you add Lecturers, by sixty-three. That is Statement No. 1†, and Statement No. 2, which form practically one document, and that document is signed practically unanimously. There are, as I say, sixty-three signatures, taking the two together—because No. 2 is only, as it were, the first sentence of No. 1, and the principle is the same. That is to say, it is with regard to the proposition to put in another College along with Trinity College under the University of Dublin. I have already given, in my little sketch as regards the Corporation, what I consider are the difficulties that lie in the way of that, and I have said that it is not a matter than can be settled without going to Parliament. I believe that is so. I merely lay stress upon it because I know pretty well what the feelings of the men inside are, and there are men whose names appear here, and I have heard these very men saying that they will be very slow to surrender their Charter. And I think when a man is cornered, and asked, "Will you sign this document, and surrender your Charter?" he will say "No."

3961. I take it that your opinion is highly hostile to the introduction of another College inside the Dublin University?—Certainly. I remember very well

LONDON.
Nov. 10, 1906.
The Rev. T.
T. Gray, M.A.
S.P.T.O.D.

* Chartae et Statuta Collegii Sacrosanctae et Individuae Trinitatis Reginae Elizabethae juxta Dublin (G. Weldrick, Dublin, 1897), Vol. II., p. 188.

Appendix to First Report (Cd. 8176), 1906, page 22.

LONDON.
Nov. 10, 1906
The Rev. T.
T. Gray, M.A.,
A.P.T.C.D.

Mr. Wyndham, who was then Chief Secretary, writing to our Provost, Dr. Salmon, wishing to have an interview with him and the Governing Body on this question, and Dr. Salmon said, "The best way is for me to ask him to dine with us." I was present at the interview; and I sat next to Mr. Wyndham; it was a square table, and Dr. Salmon sat at one side of it, with Mr. Wyndham at his right, and I at the next corner; and Mr. Wyndham that night offered us £10,000 a year if we would adopt this scheme. He said that money was no object, and he offered us £10,000 a year if we would accept the scheme. He said, "We want to combine Trinity College, Dublin, Queen's College, Belfast, and a new Catholic College proposed to be established; we propose to put those three under the University of Dublin," and I asked him, "Would you be satisfied to have Trinity College and the Belfast Queen's College alone under the University of Dublin?" "No," he said, "that would not suit me." "Well," I said, "your object is, then, not the establishment of Queen's College, Belfast, as a College of the University of Dublin, but it is to found this new Catholic College; and if you will pardon my putting it roughly, and in rather strong language, am I right in concluding that you offer us £10,000 a year in order that we may give you our prestige to float the new concern?" "Well," he said, "you may put it that way if you like," and my answer was, "You have just alluded to the point; Trinity College will not sell its birthright for a mess of pottage; prestige is a thing that cannot be sold or bought; and if a man wants to get it he must go the usual way to secure it." You may take me, then, as regards No. 1 and No. 2 as being opposed in the strongest manner to both of them

3962. You are not opposed to those memorials, you agree with those memorials?—Nos. 1 and 2 are practically the same.

3963. You are not opposed to them?—I am opposed to the putting in of the second Colloge, and I advocate strongly Nos. 1 and 2.

3964. Yes. I was afraid it would go on the Minutes that you were opposed to 1 and 2?—Now I come to No. 3,* which is called here "Widening the constitution of Trinity College." It is signed by twelve junior Fellows and eight Professors. Those are the principal names. These names are here and there is no harm in discussing them. My name I daresay has been discussed freely, and they are perfectly welcome to do it. But I submit here that out of the twelve Fellows who have signed it, seven of them are practically the most junior; no senior Fellows signed it. Numbers 1 and 2 are practically unanimous, but of all the other schemes that have been put forward not one of them has a majority of Fellows—none of them had a majority of senior Fellows. They had not a majority of the Junior Fellows or a majority of the Professors; and of the Fellows here, the junior Fellows, the last seven of the twelve are junior men. I do not like to go behind the document here, but if the men were present I would ask them some questions which perhaps they would not like to answer, but which I would insist upon their answering. I would take X and say, "What induced you to sign this document. Will you sign it now?"

3965. But we have not got them here?—I require a great deal of checking I quite confess. Now I take up the Professors who have signed it. There are eight Professors who have signed it, and of those eight four of them are not graduates of ours at all. Dr. Whittaker is not a graduate of ours. I do not want to say a word against Dr. Whittaker, but he is not a graduate of ours and he knows nothing about us. He has only been with us practically a few days or a few weeks, and I wonder at his name being on the document. Then, again, Professor Sidney Young. There could not be a more admirable Professor of Chemistry than Dr. Sidney Young, but he is not a graduate of ours. Professor Werner is not a graduate of ours, or of any University. I believe Professor Young is a graduate of the London University. Professor Werner was only appointed the other day as a professor—he is Professor of Applied Chemistry, and the reason he is called professor is simply because he is an exceedingly good chemist, and we wanted to have in the School of Chemistry, along with Professor Young, another professor to divide

the subject somewhat, and to put in another man to work the Applied Chemistry, and Dr. Werner was put in. We did not know a better man than Dr. Werner, and it was first proposed to make him a lecturer, and then it was considered that if he were made a lecturer he would be looked upon as an underling to the Professor and under the control of the Professor, and it was in order to give him freedom, and to give him a position, that he was called Professor. That was only done the other day.

3966. He was called a Professor because he was a Professor?—He was called a Professor in order to give him a position. The other is Professor Alexander. I hope the Commission will not imagine that I am saying a single syllable against any one of these gentlemen. I do not think better men could be got anywhere, as far as my opinion goes. No better man could be got as the head of the Engineering School than Professor Alexander. He is a Scotchman, who was a considerable time in Japan before he came to us, and he is an admirable man in every way, but he is not a graduate of ours, and I confess—it may be a weakness of mine, but I confess—I do not think that men who are not graduates of ours should lend their assistance to revolutionise our institution.

3967. That is rather an impeachment of this Commission, is it not?—No. You are judges, and present company is always excepted. Now I take the other four Professors. They are merely professional men who have nothing to do with us. Their main business is their own profession. Take Dr. Hart, who is Regius Professor of English Law. I do not say anything against him, but his business is in the Land Court, and he has a high office there, and only lectures an hour in the day with us. I do not consider his name has any weight in backing up a revolution of this kind. Then take Sir Charles Ball. I need not say a word about him; everyone knows who he is. Sir Charles Ball is Regius Professor of Surgery, and is a man who has arrived at the top of his profession in Dublin, and his eminence is recognised, not only in Dublin, but in London and everywhere. But he has nothing to do with the teaching of the place, and never went through the place, and he does not know the ropes in the way that I do. Then there is Sir Arthur Macan, who is King's Professor of Midwifery. He was appointed by the College of Physicians. Trinity College did not appoint him; they do not pay him. He gets fees from the students, but he has nothing to do with the place. Then I will take Robert Galloway Louis Leonard. He is a young chap; only a couple of years ago I examined him for Scholarship.

3968. I daresay he will get over that?—Yes. I am old now, I admit that; Leonard is a barrister. I say that the names of these four professional men who get small salaries from us should not carry any weight in connection with this document to induce the Commission to adopt their suggestions. I submit that to the Commission, and I think that is a fair way of putting it. There is no other matter that I care to go into in connection with this particular document, except one, which is trotted out so commonly, and that is the question of duplicate Professors. Perhaps you do not wish to go into the subject of duplicate Professors, but I have a few notes upon the matter of duplicate Professors. The first question in the case of duplicate Professors is, who is to appoint them. I ask the men who are advocating this scheme, who is to appoint them.

3969. You are speaking of duplication in cases of difference of religion?—Yes; they say, "If the Advisory Committee so desire, second Professors shall be appointed in Mental and Moral Science and in History, subject to the Veto of the Advisory Committee." My general criticism on this document is contained in a statement which I sent in to the Commission, and perhaps there is no occasion for me to go very deeply into it now. But the question I ask is, who is to appoint the second Professor? That is the crux of the whole thing. Of course, if the Board are to appoint him, then the grant is nothing at all. "It is you people still—your Protestant Board—who are appointing the second Professor in a subject which has to do with religion, and in which religion comes in very strongly." On the other hand, if the hierarchy appoint him we bring in an outside body, which is quite contrary to our Statutes.

* Appendix to First Report (Cd., 3176), 1906 page 23.

I would also ask this question:—Have duplicate Chairs, involving, of course, duplicate subjects, been demanded at Oxford and Cambridge as a condition to allowing Roman Catholics to resort to those Universities? I do not think they have. I do not think they have ever been asked for at Oxford or Cambridge. Why should they ask for them in Dublin then? As far as I know, no change was ever made at Oxford or Cambridge for the purpose of making those Universities more acceptable to Roman Catholics, and yet they are allowed to go there. Now, of course, you may ask in what particular subjects are these duplicate Chairs to be established. We are always told history and ethics and metaphysics; but on the same principle, there is not a subject, or a branch of a subject, under the sun that is not liable to the very same objection. The same principle would require duplicate Chairs in Medicine, Astronomy, Physics, in fact in every branch of knowledge wherever scientific investigation may by any possibility lead to results which are at variance with the *a priori* conclusions accepted as true by the Roman Catholic Church. I am not speaking in any terms derogatory to the Roman Catholic Church. Perhaps there are few men who would go further to help Roman Catholics in every way than I would, but we are dealing here with substantial matters that must be gone into, and you must call things by their proper names. I say that the results that would be arrived at—say, in Anatomy—would run counter to the *a priori* conclusions accepted as true by the Roman Catholic Church. I have mentioned other subjects there, and if you wish to follow it up you will find that Professor Hogan, of Maynooth, in a pamphlet of his which he published quite recently, has enumerated every single subject, not only these I have just referred to, but law and every other single subject as liable to be perverted by the lecturer. For my own part, I do not think legislation of any kind should be initiated and carried on on the supposition that every man you are dealing with is a rogue. I am sure—and I am perfectly certain it would be the same with everyone else—that there is not a Professor who is established in Trinity College who would ever dream of interfering with anybody's religion, and if I were pushed to it I would say, "In what way is your religion affected? You have passed through Trinity College, Dublin. It won't do for you to say that your faith and morals are in danger. I want to ask: Were your religious principles affected or interfered with in any shape or form while you were passing through Trinity College, Dublin?" And if I wished to push the thing, I should go back to old times. I have it here that in the first half of last century there was not a stringent order with regard to men coming to Trinity College, and I could enumerate a number of eminent men who got Gold Medals and some of them the first Moderatorships in these very subjects that they now require duplicate Chairs in. No doubt the Chief Baron will have a number occur to his mind. In short, I say the establishment of duplicate Chairs, what they call widening the University, will and must tend to destroy the full liberty of teaching which we claim as our right, and which must exist in any University that is worthy of the name of a University. Nor can the case of duplicate Chairs and duplicate Courses be limited to the studies preliminary to taking a degree only—that is, the ordinary curriculum of the Course—they must be extended to all examinations, and then we get in Scholarships and Fellowships, and so by the innocent proposal of these men we should find Trinity College handed over altogether to the control of the Roman Catholic Hierarchy, and Higher Education, in the real sense of the word, completely destroyed in the country. I am not mincing matters. Now, the ground on which this demand for duplicate Chairs and duplicate Courses is based is that at present our Professional Chairs and Courses are essentially Protestant. This is not true in the sense in which it is designed to be accepted. The teaching in History, Ethics, and Metaphysics, the subjects principally alluded to, is unsectarian, and can only be called Protestant in the sense that it is not essentially Roman Catholic. But the duplicate Chairs and duplicate Courses demanded are to be essentially and in the fullest sense Roman Catholic, thus introducing in an intensified form that sectarian teaching, the alleged existence of which on the Protestant side is so strongly objected to. When this demand is extended, as it is sure to be extended, to

Medicine, Physics, Astronomy, and even Law, as Professor Hogan does, the absurdity of it becomes more apparent. The teaching in these subjects may with equal truth be called Protestant, but still only in the sense that it is not essentially Roman Catholic. The only concession that I think could be made in this matter consistently with commonsense is that only in the courses preliminary to obtaining a degree in Arts should History, Ethics, and Metaphysics be optional subjects, and that any teaching on purely Roman Catholic lines should be left to private enterprise and kept altogether apart from official recognition, its very existence being ignored by the College. This is merely to remove the course in Ethics and Metaphysics from the list of obligatory subjects in the Senior Sophister year and place it amongst the optional ones.

3970. They are obligatory now?—They are obligatory now; the Ethics and Metaphysics are obligatory in the Senior Sophister Class, but History is not obligatory. Astronomy is obligatory, but not the others. I may mention here that up to the present time Roman Catholic students have never, as far as I know, objected to our course in Ethics and Metaphysics. For a great many years I lectured in these subjects myself in the Senior Sophister class, and there was always a considerable number of Roman Catholics; and there were no more attentive students in the class. On the contrary, it has always been a favourite course with them, and the names of many of the most distinguished Roman Catholics appear in the lists of our Senior Moderators and Gold Medallists in this subject. I will take some names from the decade from 1840 to 1850. The first name I came across is in 1840—John Dillon, M.P. for Tipperary, and I think father of the present John Dillon. Then there is John O'Hagan in 1841.

3971. LORD CHIEF BARON.—Afterwards Mr. Justice O'Hagan?—Yes. I am taking them out of the Calendar. Perhaps I may ask you, Chief Baron, to give a more particular definition of them. Then there is Edward Tynan (1841), member for the County of Limerick. Then William Henry Cogan in 1842, who was the first Gold Medallist in Ethics, and who was for a long time member for Co. Kildare; and in 1873, when Mr. Gladstone's Bill was before the House, he, of course, as a member of his Party, voted against us. But all these men who were old graduates of Trinity College—men like Mr. Cogan—always spoke in the kindest and the most affectionate terms of Trinity College, Dublin.

3972. I think you are wrong. I think you will find that Mr. Cogan voted against the Bill on the second reading?—You are quite right. We fought that Bill, and we went over in utter despair. I was one of a deputation which was appointed to go to London. We were in utter despair, but we were determined to fight it, and the man who gave us the first bit of courage was a man who died the other day, Lord Cranbrook. We discussed the whole question with him, and he said: "Gentlemen, I am satisfied, but don't you waste time with me; go and make converts with the enemy." We fought an uphill fight with the enemy—the Chief Baron is right in putting me straight there—and we ultimately carried it; the Roman Catholic Bishops opposing it, but the Government were beaten by a majority of three, and that is what has kept Trinity College alive for, at any rate, these thirty-three years. Mr. Cogan, at any rate, always spoke kindly of us. William P. O'Brien, Vice-President of the Prisons Board, is the next name on my list—I knew him myself; he was a man well known in Ireland in the famine times; he made his mark, and then was made Vice-President of the Prisons Board. I now come in 1846 to Michael Morris, afterwards Lord Morris; he got first Gold Medal in Ethics and Logic, and I don't suppose there was ever a man left the walls of Trinity College who had such an affection for the place as Michael Morris. I never met him that he did not go over his old fight for the Gold Medal. Then I take another man, James Charles Mathew, who was a Gold Medallist in 1849. At the beginning of last century there was a very remarkable case—the case of Michael Slattery; he got his Bachelor Degree in 1804, and took his M.A. in 1832. He was then Professor of Carlow College, and then he was made President of Maynooth, and he finally died as Roman Catholic Archbishop of Cashel. He was a Roman Catholic graduate of the University of Dublin. So that as far as this particular concern of widening the place and

LONDON.

Nov. 10, 1906.

The Rev. T.
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bringing in these changes, it is only of late years—during the last fifty years—when the cords have been tightened in the way of prohibiting these students coming to us, that the Roman Catholic Hierarchy have carried their point. I do not care to go much further into that. I will now take the case, if you will allow me, of Statement No. 4,* submitted by members of the Professoriate. That is nine members out of the twenty-nine, and of those nine, six are Medical School Professors. The point that they make here is that they want to become members of the Corporation and of the Governing Body; they want to have life tenures of their posts and they want pensions. In regard to their becoming members of the Governing Body, which means becoming members of the Corporation, there is only one way by which a man can become a permanent member of the Corporation of Trinity College, Dublin, and that is by getting a Fellowship; you can get in in no other way. There may be a young member of the family who may get in by getting a Scholarship, but he can only remain a member of the Corporation for five years at the most. Of course, he has this privilege—he is a voter and he can vote for members of Parliament for the rest of his life, as an ex-scholar. But to become a permanent member of the Corporation, he must get a Fellowship. And the Professors ask here that they should be made members of the Corporation. You can understand a professor who is a graduate of Trinity College, Dublin, asking for it—you can understand his saying it—but I begin with the case of a man who is not a graduate. I will take the case of Professor Sidney Young. He is not a graduate of Oxford, or Cambridge, or Dublin. If he was made a member of the Corporation, by whose authority would he be made a member? He does not come in by the door that is open to others. He wishes to be put straight in without submitting to the Fellowship examination and to get in in that particular way. For my part I do not know whether it is the case at Oxford or Cambridge—where there are a large number of Fellowships—that a man who is appointed Professor can get a Fellowship in any College, even though he is not a graduate of any University. I am not in a position to say whether he can or not, but my first notion would be that he could not do so. Dr. Jackson will, perhaps, tell me this. Can a stranger who is not a member of Oxford, Cambridge or Dublin, become a Fellow of a College, at Cambridge University?

3973. Dr. JACKSON.—Certainly. I will give you an instance. A couple of years ago we asked a Professor in an American College to come over and take a post as a teacher of History, and we offered him a Fellowship. He came over and has been most successful?—And does the Fellowship make him a member of the Corporation of the College?

3974. Certainly?—And a member of the Corporation of the University?

3975. No, not of the University?—But of the College?

Dr. JACKSON.—It is a College appointment.

Sir THOMAS RALEIGH.—I take it that the University of Cambridge made him a graduate at the same time?

3976. Dr. JACKSON.—Inasmuch as he did not hold under the University but only under the College, he could not be made a full graduate. But the University immediately made him a titular graduate?—What we call in Dublin giving an honorary degree.

Dr. JACKSON.—On the other hand if the University were to import somebody—and I know nothing to prevent the University from doing so—the University, on making him an officer would be able to confer upon him a full degree, with full powers of voting in all respects.

3977. Sir THOMAS RALEIGH.—That is the rule in Oxford as well?—That is a thing that has never happened in Dublin. The honorary degree does not carry any privilege with it more than the honour of it.

3978. Dr. JACKSON.—Our honorary degree would carry no privilege. But it would not be an honorary degree if he were appointed to a University post. I will give you an instance. When Professor Bury came to us, he was at once admitted to the full degree of Master of Arts in the University. He was an officer in the University and therefore admissible to a full degree with all privileges; and if he had not been a member of any University, it

would have been, so far as I can tell, identically the same?—In Professor Bury's case, he is a graduate of ours, and he could take an *ad eundem* degree.

3979. He did not take an *ad eundem* degree; he was admitted because he was holding office with us. Professor Macalister's case is the same?—Dr. Macalister was a graduate of ours. They could have taken *ad eundem* degrees and therefore qualified. But a case such as that of the American Professor you mentioned is a very unusual one, either at Oxford or Cambridge, is it not?

3980. Well, I am not so sure. Within the last few weeks there was an application to us from Emmanuel College to grant a titular degree to an American whom they had imported from Germany to teach law. The titular degree was at once granted. I have tried to think of some clear instance of a University appointment, and I think I shall be able, but I must think about it?—At any rate as far as Dublin is concerned, this has never been so.

3981. CHAIRMAN.—The question is not whether it has been so, but whether it ought to be so?—The question whether it ought to be so depends on the means by which it is carried out, and therefore the point I again come to is that our Charter stops it. Of course if the Charter is gone, any Commission can do what they choose.

3982. As things stand he could not be made a member, but the question is whether some alteration ought not to be made?—I may say here that I am a strong conservative in this matter, but, of course, I have opposed many things, and I have been overborne by others, and I submit in the best of good humour. And here, if I am overborne by the strong hand, I must grin and bear it, but I will not—I speak with all respect—I will not surrender my Charter until I am forced to do it. It must be taken from me by the strong hand. That is my position in the matter, and I think I shall get practically the unanimous support of the Corporation.

3983. Dr. JACKSON.—A few years ago we had a Professor of Arabic, Professor Rieu, who, I feel quite sure, was admitted a Master of Arts as Professor. Of course I cannot give distinct evidence as to that, but I am convinced that it must have been so. Certainly I have no notion that we are in any way limited?—You have quite satisfied me, Dr. Jackson, because I spoke with diffidence; I did not understand it.

3984. CHAIRMAN.—At Oxford there is a very recent case—the case of the Regius Professor of Medicine, who has no English or European Degree at all. Is not that so, Mr. Butcher?

Mr. BUTCHER.—Yes; that is so.

Sir THOMAS RALEIGH.—We give the full Degree at Oxford—the Degree which carries a vote, to anyone engaged in University teaching, whether under the University or not.

Dr. JACKSON.—Whether under the University or not?

Sir THOMAS RALEIGH.—Yes.

Dr. JACKSON.—Anyone who teaches in any College gets a full Degree?

3985. Sir THOMAS RALEIGH.—Yes; a full Degree?—And does he have a Parliamentary vote?

3986. He has a vote in the University bodies which legislate for the University—he is a member of Convocation?—In the case here of the Professor you are alluding to would he be entitled to vote for a member of Parliament?

3987. Yes?—That is not so with us.

3988. Dr. JACKSON.—These are not honorary Degrees?—No, but still they are Degrees of a special kind. But I make this remark, that there is a very common fallacy underlying a great deal of this document, and all the other documents—that a Fellowship in Trinity College, Dublin, is not the same or in any sense to be compared with, or on the same lines, as a Fellowship in Oxford and Cambridge. We have 32 Fellowships, 25 Junior and 7 Senior, and the Provost—that makes the whole permanent members of the Corporation. But although our Fellowships are limited in number, they are Fellowships for life, and no man can take any work up of any sort outside the College unless he has the consent of the Governing Body. He cannot go to anything else. If he were a clergyman he could not take a curacy in the city of Dublin. At Oxford and Cambridge I suppose there are 300 or 400 Fellowships, and they last about six years on an average at a couple of hundred pounds a

* Appendix to First Report (Cd. 8176) 1906, page 25.

year. Our Fellowship is a man's life profession—his whole profession. He is nothing else. I never have done anything else in my life except work at my business at the College. I filled a number of posts, but my whole time is given up to College work as a profession. It is a life appointment, and in that way it differs altogether from the Fellowships at Oxford and Cambridge. You observe men are sometimes conscious of it, but when bringing in their point they slip in a Fellow-Professorship of Oxford and Cambridge, but the Fellow-Professorship there is a totally different Fellowship from the Fellowship in Dublin, and one has always to be watching oneself in order not to make a mistake.

3989. CHAIRMAN.—Professors at Oxford hold in connection with Chairs; they are Fellows of the College so long as they hold the Professorship, and no longer?—That is what these men here would be satisfied with.

3990. Is not that something of a precedent?—Keeping to our constitution as it at present exists, is another matter. I now go into another question here in regard to the tenure. Perhaps I take a different view to anyone else in the matter of Professors. I look upon a Professor as what he is. He is appointed because he is a specialist; he is an expert in a particular department, and you do not ask him whether he knows anything else. If you appoint a Professor of Chemistry you want a specialist in Chemistry. You do not want to know whether he knows anything of Latin, Greek, and so on. Nobody knows and nobody asks. You do not want to know whether he has dived into the differential calculus or any of those sort of subjects; you appoint him simply for the purpose of teaching Chemistry. I look upon him for that reason as a man engaged for a particular duty, and as long as he performs that particular duty, we will keep him. But the Central Body, the body that gives stability to the whole institution, are the permanent members of the Corporation, and they engage any man or any number of men for any department they choose, and pay them well as far as the funds admit. The Professors always commence on a salary far greater than any Junior Fellow commences, simply because we know that he is a man who has made his mark in a particular line. In the first instance, at any rate, he is only likely to have a short tenure of his office. I may be speaking roughly, but I want to convey my meaning in such a way that you will not misunderstand it. If I were head of a large firm, like the shipbuilding concern of Harland and Wolff, of Belfast, for instance, and I wanted a man for a special department in shipbuilding, I would say "I will give you a considerable salary, because you are remarkably expert in this particular line. I will not undertake to employ you for ever; I will employ you as long as it suits me, and as long as you are able to do your work. As soon as you flag in the least or get in the least degree unable to carry out your work, well, I will pension you off, as you have been here a good while; I will treat you fairly, at any rate, to show that there is some little milk of human kindness in me, but I won't keep you. I must keep the establishment going, and if I have not the best man in this particular post my establishment will fall off in that particular department. I must have a good man in it, and however painful it may be to me, from my regard for you, to part with you, you are not a man who is strong enough for me; we must part, and I must get another man in your place, because I must have a strong man at the post." I may be wrong, but that is the way in which I look at Professors as distinguished from other men; they are experts in a particular department, and I engage them to teach that particular department, and I will not tie myself to keep them any number of years, whether they give me satisfaction or not, and whether or not their health remains good, and so on. My first object is the welfare of the institution. I must have the institution well worked, and worked to the best of my knowledge in the way it ought to be worked. The moment that any department becomes badly manned, it falls in the estimation of the public (and the public is very quick to find out any case of that kind), the institution suffers, and it takes years and years before the thing can be rectified. In the case of Professors who have remained too long, and who should have left before, it is said, "That department is not so well manned as it was in my day."

3991. You think Professors may come and go, but the Fellows should go on for ever?—The Fellows

should go on. In other words, the staple part of the institution are the Fellows.

3992. You would not dismiss a Fellow when he ceases to be capable of doing his duties?—We pension them. We always have up to the present. In the case of Professors who remain a considerable time with us we always pension them. These men do not mention that. But if you take a case here, the Regius Professor of Divinity, of course, is provided for specially under Act of Parliament. But Dr. Dowden, who is a well-known man in the literary world, has been with us a number of years. He commenced at a small salary, and worked up, and his salary increased, increased until he has his present salary, which is given here. A great many years ago Professor Dowden's position was changed in this way: he was given a life tenure of his Professorship, and a pension when he became incapacitated, or unfit to go on with his work. He was to get a pension of something like two-thirds of his salary. Well, Professor Dowden is with us still, and I hope it will be many a long day before we have to give him his pension. Dr. Atkinson, in a similar way, commenced at a more moderate salary, and worked on. When he gave satisfaction, the Board of the day converted his Professorship into a life Professorship, with a pension attached to it. Mr. Alexander, whom I have spoken of, our Professor of Engineering, is another similar case. In the case of the man who preceded Professor Alexander his salary was £300 a year. When Professor Alexander came to us we gave him that, and I think his fixed salary is £500, but, altogether, it is about £700. Professor Alexander has a life Professorship, with a pension attached to it. It is always in the power of the Board to do that.

3993. It is one thing for the Board to have the power and another thing to give the Professor the right?—No doubt; but if the Professors have a right to a life tenure I say that is injurious to the teaching, and the College suffers. Their tenure will not be disturbed, and they will never be disturbed, as long as they are able to do their duties.

3994. If I may venture to say so, I quite agree with the suggestion that the condition that it should be till death or fault should be supplemented by "or incapacity"?—Certainly; but every man I may take it, not only in the case of Professors, but in the case of every man connected with the place, down to the servants of the place, when they become incapacitated they invariably get a pension, or if it suits them and their families better they may get a lump sum. When I first became Bursar there was some £1,200 or £1,500 a year being paid in pensions; the man who was Curator of the Botanic Gardens was receiving his £200 a year, and another man connected with a department of the Medical School had his £150 a year, and so on with all these men; and it has never been otherwise. Now with regard to their own ideas of pensions, they propound a scheme for pensions, and say £8 10s. per £100. I do not think that that holds water. I think it will cost anybody to get a pension of £350 a year a great deal more than £8 10s. per £100.

3995. That is an actuarial question?—Yes; but I know what the insurance companies will do it for. If I take the Royal Exchange Insurance Company, one and a half guineas per £10 comes to £15 15s. per £100, and here it is put down at £8 10s. £15 15s. is the charge, on the supposition that no money goes back. Of course you can get an old-age pension, or a pension to commence at sixty-five; suppose they put down their age at thirty-eight to get the pension at sixty-five, in that case the insurance company will give you terms, by which, if in the meantime you die, the money will be refunded, with compound interest at 2½ per cent. That is one table of the Royal Exchange Insurance Company. A pension of that kind, without any return of money, costs one and a half guineas per £10—that is £15 15s. per £100; so if they are right here with their £8 10s. I do not understand how it is. I would not ask any man to do what I would not do myself; if I get a post of £500 or £600 a year, and if £8 10s. will provide for me a pension at that time of life common prudence will tell me it is a good investment. They, of course, wish to have it fixed. They complain here that they have no means of redress should arbitrary dismissal occur. There was a question asked of Dr. Joly by Dr. Hyde whether from his experience he considered it necessary that some bar or barrier

LONDON.

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LONDON.

Nov. 10, 1906.

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S.F.T.C.D.

should be placed here such as they claim against arbitrary dismissal. I would ask Dr. Joly—"Will you name a case in which the Board have interfered and arbitrarily dismissed a man, in which he had no power of defence." I consider that that statement of Dr. Joly ought to be condemned in the strongest possible language. He had no right to make that statement unless he could prove that a particular man—Mr. X.—was dealt with in an arbitrary and tyrannical fashion by the then Board of Trinity College. If he can state that I will listen to him, but I do not think it is fair for a man to put down here, and repeat afterwards, in reply to Dr. Hyde, that he did think it was

necessary to have some security given against this arbitrary or tyrannical dismissal. I challenge him to name any case. That is not the way in which things are done with us, and I think it was an unfair statement, as Dr. Hyde knows, to put that in; I think these Professors ought to be ashamed to put their name to this statement, and I take this opportunity of having it publicly recorded that that is my opinion; and I may say, as to a great many of these things I have already expressed my opinion, because I am not in the habit of mincing my language, and I have told them what I thought.

After a short adjournment.

3996. CHAIRMAN.—Will you resume the broken thread of your discourse?—Well, perhaps I have said enough now about the Professors and their grievances. Then, of course, they talk here about being out of touch—they talk of the result of the exclusion of the Professors from participation in the government of the College, which "entails the extraordinary result that the Governing Body are necessarily out of personal touch with a large share of the great interests they control." I may say that as far as regards the Governing Body and the Professors in all the professional schools, the Board, in coming to any decision in regard to any matter concerning them, always consult the Professors in the school in question. There is a regularly-established Medical School Committee in which anything that comes to the Board has generally been through their hands. If a matter is sent direct to the Board the usual course is (that is, a matter which involves a technical opinion) to send it to the Medical School Committee, and to see what they say on a subject of that kind, and on the whole the machine works smoothly. When we want to bring about a considerable change, such, for instance, as that in the Law School, which was practically reconstituted lately, the Board appoint a small Committee, and you can always depend upon getting people, whether they are medical men, lawyers, engineers, or whatever they are, you can always get men enough to help in the particular case. With regard to the Law School, Serjeant Jellett, Lord Justice Fitzgibbon, and, of course, our own Vice-Chancellor, Mr. Justice Madden, were outside members of this Committee, and they sat and deliberated and discussed everything in and out of the place, and at last they brought in a scheme which was placed before the Governing Body, and was adopted. The objections of the Professors were listened to, and everything they had to say was discussed also by this Committee, and I have heard it often stated by those competent to judge (and I am sure that I may refer on this point to the Chief Baron at the present moment) that the Law School in Trinity College, Dublin, can hold its own for teaching Law with any school in the United Kingdom. I do not go into the question beyond that, not being myself a lawyer. That instance shows the way in which we work our institution; we work it on what I may call common-sense principles; if any man wants to get a good Law School let him get men connected with the profession of Law, and I do not care what judge it is, he will only be too delighted to receive an invitation from us, and when we ask him—"Will you give us a help?" (I am sure the Chief Baron will say it is so) they are only too glad to have an opportunity of helping us, and therefore with regard to any friction or difference of views between the Governing Body and the Professorial Body no such thing exists—the whole machinery works quite smoothly. The Professors here have spoken rather—I was going to say bitterly, but they have spoken rather hardly of us, and have exaggerated anything that may possibly have come in their way. But they have given no facts to support these allegations of arbitrary dismissal and so on, and when they themselves come to speak of the Governing Body they are obliged to admit this. They say—"We do not wish to appear to ignore the sympathy with which the members of the Board listen to our representations," and so on. That undoes every single word they have said. That is the fact; they

never meet anything but sympathy, and any man in the College—I do not care who he is or what his position is—if he has any grievance or any suggestion to bring forward for the good of the whole institution his suggestions are listened to and discussed, and if fit to be adopted they will be adopted. Now they want to make the Chairs part of the Corporation, and to get themselves a position on the Board—that is, on the Governing Body—by making the Board elective. I do not agree myself with having an elective Board; I think it is a very great mistake. If you take a Board elected, and consisting simply of experts (they put but a small number on the Board—ten, nine, or whatever the case may be); each of them is a specialist in his own line. Now, I think a number of specialists meeting together to make arrangements for a large institution like Trinity College, Dublin, are about the worst set of men you could get to do so, for this simple reason—they are a number of independent, isolated atoms. One man is put on because he is a Professor of Chemistry; another man is put on because he is good at Law; another man is put on because he is good at Pathology, and so on. Well, these men are experts and specialists in their own particular departments, but when you come to ask them to give general advice as to the management of an institution, and say what should be done under such and such circumstances, or under such and such other circumstances, I do not think their opinion is to be valued as much as that of a Board composed of men elected on the principle to which they object so much—seniority. You get a mixed Board, and you may possibly have some members of the seven or eight who are less capable than others. But the Provost, we may assume, is fit for his position; he is put there by the Crown; we have nothing to do with that; and if you take the seven Seniors, they are not, and never have been, a pack of fools—there are always some men of common-sense among them, and these men of common-sense represent different views; they are not specialists. That is one of the advantages of our Fellowship Examination, that a man who is a pure specialist in one subject cannot succeed for a Fellowship—he is obliged to take up two or three or more subjects, and whatever he takes up it will, at any rate, enlarge his mind, and lead him to the conclusion that there is something else in the world besides the particular subject of which he happens to be fond.

3996A. Do you think that mere seniority is the best mode of choosing Fellows?—I think it is, and I will tell you why. The moment you come to make a Board an elected Body, the men that will get upon that elected Board will be men who have looked for that, and made their arrangements in order to secure the votes of other men to put them on it. Those will be the pushing men—the very men who ought not to be on the Board—and the best men will be the quiet, retiring sort of men who do not care to put themselves forward, while the others will canvass, and intrigue, and so on, to get themselves elected.

3997. You think that Providence selects a better Board by seniority than man can do in any other way?—I think it comes to that. These men are totally independent of everything in the place, with salaries fixed by Statute, and no matter what happens, whatever they do with the money, they are never personally anything the better for it, so that they are perfectly independent in that way. I did not

expect that we should come upon this point so soon, but I have open before me a statement made by Dr. Salmon. I myself, as I have already told you, have such a respect for Dr. Salmon's opinion that I think a man is possessed of a good deal of courage who will venture to go in his teeth. He is a man who said little, but who always saw far ahead; I never knew a man who saw so far ahead as Dr. Salmon. I myself, before I came to know him, often wondered at the conclusions he would blurt out, but I always found ultimately that he was right, and I made it my business afterwards to question him; whenever he made a statement, and I did not see the step that led up to it, I invariably asked him—"Sir, will you tell me some of the steps by which you have come to this conclusion?" and then I was always satisfied. At every meeting of the Board where he was present he was the same. Now, with regard to the Board, in his day and in the present day, I have this statement by me, and it will not take a moment to read it. His first remark was about election in the case of the Board. He himself until he became Provost was not on the Board, although he was the superior man that I have described him to be. He took the Regius Professorship of Divinity in 1866, and then he had to resign his Fellowship; therefore he never had anything to do with that Board, and because he was an ex-Fellow, and not a member of the Corporation, and did not succeed by seniority to be a member of the Board, he was sore about it, and he applied to the Board to know if they could get him a Queen's Letter to enable him to keep his Fellowship along with his Regius Professorship. There was strong opposition amongst the Juniors, amongst whom I was myself, but I would not take any part in it. He was refused leave to get a Queen's Letter, and, as I say, he was sore about it, and, as he says himself—he was talking about the Board—"he had never had a voice in the management of a penny of the College money; and he might say, too—although it was ungrateful to say it—that he never had the smallest official voice in the direction of the courses of study." Of course, he had in the Divinity Course, but not in any other. "It was ungrateful to say so," he went on, "because his suggestions had been always received by the Governing Body with quite as much attention as they deserved. He acknowledged that he had felt somewhat sore about this, and had often used smart sayings on the subject; still he must acknowledge that the present had been an exceedingly good form of government. He spoke with as much knowledge as anyone, and was not an over-partial judge; and he did not think that any public institution had been managed with greater purity than theirs, with more honesty, or with abler men conducting its affairs, acting solely for the good of the institution, and without any jobbery whatever. They were not men behind the age. They had introduced the reforms that had been necessary for the institution. He could say that from the beginning of his College course to the present time the history of Trinity College had been one of constant progressive reforms." That, I say, is the opinion of Dr. Salmon, and he went on then to discuss—

3998. Is it not rather a striking illustration of not having an elective system that such a man as Dr. Salmon had never been on the Governing Body of Trinity College until he became Provost?—Theoretically that is quite true, but as a matter of practice, though he was not on the Governing Body, as he admits himself in that statement, he never made a suggestion which was not adopted.

3999. No doubt; but still there is a man of enormous weight kept out simply because he was not yet old enough to get on?—I beg your pardon; it was because he had resigned his Fellowship. It was open to him to accept the Regius Professorship or to reject it.

4000. But in point of fact he never did get on until he became Provost?—He never did get on until he became Provost, but that was owing to the fact of his accepting the Regius Professorship. The Regius Professorship, of course, is the best paid in the place; it is worth £1,200 a year. He accepted that.

4001. If there had been the power of electing him amongst the Junior Fellows do you not think he would have got on the Board very early?—Of course, it is not at all unlikely that the Junior Fellows might have elected him; but, on the other hand, they might not—they are a very queer body.

4002. LORD CHIEF BARON.—You were a Junior Fellow yourself at one time?—I was, and I know them well.

4003. Mr. KELLEHER.—That is a long time ago?—No, no; I was co-opted in 1898; it is only eight years since I was a Junior Fellow. But the common idea among the Junior Fellows is, that the moment a man is co-opted on the Board, *instantly* his mind becomes a blank, and all his previous history disappears—that his mind becomes a blank as regards knowledge of the place or sympathy with others in it. I do not think that is a fair way of putting things. I was thirty-five years a Junior Fellow, and I had as much of the rough-and-tumble work in my life as any man ever had. I had one of the most troublesome posts; I held it for a large number of years; but I am supposed, the moment I get on the Board (Dr. O'Sullivan states it) to forget everything; as he says, "Reforms advocated by them as Junior Fellows are forgotten and ignored"—in other words, when he gets on the Board it seems as if he had been sailing in a balloon hitherto, and had suddenly touched mother earth. There never was such a mistake.

4004. CHAIRMAN.—What would you think of handing over the government of the Empire to the seven oldest men in it?—It depends upon who they were. I could name a great many men older than myself in whose hands I would be exceedingly safe. However, I was speaking of Dr. Salmon on the conduct of the Board. Another subject on which he proceeded to touch was the election of the Professors—that contained, in his mind, the whole sting of Mr. Gladstone's Bill. He would not have cared whether Mr. Gladstone had abolished Trinity College, or what he had called it, if he had given them an institution in which prizes would have been won by merit alone; but if it had been one in which a young man was to gain his position by canvassing and puffing and jobbery and collecting votes, why there would have been an end of all progress of science and literature in the country. At the moment when the Committee were debating the subject at their first meeting a Professorship became vacant; and what was the machinery then at work to fill it up? (Dr. Salmon was not a member, of course.) A small body of most competent judges, whom they knew, were engaged in examining into the qualifications of the candidates. All of them who were behind the scenes knew that into that examination no personal, political, or private motive would enter, and that the electors had nothing in their minds but the choice of the very best candidate. Two or three personal friends of his own were candidates, and he should no more dream of canvassing any of the electors on their behalf than he should have thought of canvassing any of the judges of the land with respect to the decision of a question to come before him. He knew that there were foreigners, perfectly unknown to the electors, amongst the candidates, and he felt quite satisfied that, although other candidates possessed their esteem and regard, yet, if they convinced themselves that one of those foreigners was more qualified to advance the interests of the College, and fill the Chair creditably, they would do as they had done in the case of Professor Brünnow, and bring him in, without the smallest ceremony or regard to the claims of friendship or personal feeling. That system was a remarkably good system. They might change it. He did not think they could change it for the better; but he was exceedingly anxious that they should not change it for the worse. I do not want to be personal, but that was Dr. Salmon's opinion upon this particular matter, and I consider myself that in regard to a number of men connected with particular Chairs the Board will hold the balance evenly in deciding the way in which money to be spent—which is only a limited sum—can be spent to the best advantage. There is another matter here which is mentioned as to the effect of these disabilities: "Several brilliant men have within recent years resigned their Chairs, and accepted positions of more permanency and dignity elsewhere; and if these withdrawals have not been more numerous, it is to be ascribed—at least in one case—to the feeling towards an *Alma Mater* who has extended to us a home from our earliest undergraduate years." That refers, of course, to our Professors who went to Cambridge, Oxford, and Edinburgh; those were withdrawals for very good reasons, not on account of permanent posts with us; they, as any man of sense would know, as long as they were able to discharge their duties, would never be disturbed; these men left for other reasons—to take places of more dignity. The case Dr. Salmon was alluding to there was the

LONDON.

Nov. 10, 1906

The Rev. T. T. Gray, M.A.
S.F.T.C.D.

LONDON.

Nov. 10, 1906

The Rev. T.
T. Gray, M.A.,
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case of Sir Robert Ball, who, when he was made Royal Astronomer, went to Cambridge. He was very sorry to leave us, and he simply went because it was a place with better pay, a better position, and so on, than we were able to offer. It comes to that. It was not from any want of confidence in the Governing Body of Trinity College, or because his post with us was not permanent. He had a life Professorship—the Professor of Astronomy holds the Professorship for his life. “It is also a matter of knowledge that when vacancies occur many who hold permanent posts elsewhere, and live amidst a more practical recognition of their work and distinctions, refuse to compete.” I say to the writer of that, “Put your finger upon him; do not make a vague statement of that sort without giving the particular instance upon which you found it.” He says it is a matter of knowledge. Well, if it is a matter of knowledge, let him name the man. We do not know where we are; we have nothing but dark insinuations of this kind, that such-and-such a thing is the case—we do not know who the men are to whom he refers, and I defy him, and challenge him, to name them. “Others refuse to compete,” he says; and when pressed upon that point afterwards, he said he knew one case. Well, there is an old rule in logic, “Do not argue from the particular to the universal; exceptional cases prove nothing.” On the other hand, before I admit the exceptional case I should like to know what the case is. It is said, so-and-so is coming forward, but without knowing the reasons put forward—that it was only a five year or a seven year post—I would like to know who the man was, and whether that was his real reason or not. I do not think it fair for men to come before a Commission like this and make these statements without giving facts to justify their assertions. I have mentioned the withdrawals alluded to, such as that of Professor Macalister, Professor Cunningham, and others. Now I have looked into the question of the actuarial part, and I will hurry on. I spoke of the elective Board, and the difficulty in connection with the elective Board.

4005. Go on, if you please?—Now there is a point here in No. 6: “Special accommodation for research and endowment of research—instrumental outfit and plant.”* I would like to say a word about research. I have asked for a long time back, I have always been asking, what the meaning of this very fascinating word “research” is. Who are the persons in Trinity College who are to prosecute this research? My question comes to this: Are they men who have their degrees, graduates, men who are fit to go into their professions, but who would like to stay on in College pursuing some particular line of research that they have a tendency for, whether it is in chemistry or anything else, pathology, or whatever it happens to be, or do you mean research to be what I would call good teaching of undergraduates? Well, the only answer I can get is—and I see Dr. O’Sullivan practically admits it, that it is the assistants in the various laboratories, men who have received their degrees, and qualified to go to their professions—that these are the men who will be allowed to prosecute research.

4006. I do not think it is confined to scientific research?—No; it relates to every kind of research.

4007. To literary as well?—Literary as well.

4008. The idea is that there should be an opportunity given to men of learning to pursue any particular branch of learning towards which they are drawn?—Yes. In this particular case, as it is set out here, endowment of research means the outfit and plant, and that brought me more particularly to the laboratories. Of course it is easy to manage in the case of literary research, because expense does not come in there, and our Professors in all literary subjects—Greek literature or Latin literature, or any subject—can always get a postgraduate or a man with a degree to come to Trinity College and receive every help possible from the Professors. But when you really come to the word research, practically any College at present is confined principally to the laboratories. I maintain that if we had money at our disposal to promote post-graduate studies and post-graduate research—I would of course give them all the help I could—but my own idea is that the expense is so great that research of that kind ought to be done at the expense of the State; that our first business and our first duty is to look after our young men who come to us at eighteen and stay until they are twenty-two or twenty-three, and that the other men, the elder men, if there is room for them, we are glad to see, but we are not bound to do anything for them until

we have first satisfied, as it were, our own family. That is the way I look upon the question of research. And when I have tackled any of our men connected with any of these schools where there are expensive laboratories I argue in that way, and I have never yet been able to get an answer other than that it means post-graduate research and not undergraduate research. Undergraduate research, in my opinion, is nothing but good teaching, good training, teaching a young fellow, no matter what it is, a mere matter of geometry, to show him how to face a problem in geometry, and to solve it. It is new matter to him, completely new. It is research to him; just as much to him as it is to a man who is making the most recondite observations on liquid air, and things of that kind. It is just as new to him as the other is to the post-graduate.

4009. Do not you think it is one of the functions of a University not only to communicate existing knowledge but to extend the boundaries of knowledge?—Certainly; but when we come to deal with a matter in which our funds are limited, and which calls for expenditure, there is no department in the College that costs more money than the laboratories, and our money cannot supply the funds for it. The fact is that if the money that has been spent upon the laboratories and upon buildings had been spent upon a purpose which perhaps it was thought at one time was the proper purpose to spend it upon, namely, in retiring pensions, there would not have been perhaps as much complaint as there is at present. About £5,000 a year, principally the interest on the money we got for our advowsons, we were authorised by Queen’s Letter to spend on retiring pensions; and there has never been for all these years more than an average of about £800 a year spent in retiring pensions. At the present time there is £1,088—that is the case of Dr. Ingram—and for a number of years we never had anything like £1,088. One year we had something like £1,350, but in other years only £320, and in others none. The money that should have been spent on retiring pensions was really spent in the buildings, and in the equipment of the buildings, to enable these men to do what they are enabled to do at present. Take the Medical buildings there. There is a question which I may touch upon now, as it occurs to my mind—that is, that the medical students pay their way. But that principle I would never admit. I would never admit that in the administration of the funds of institutions like Trinity College we should take into account 120 or 150 Divinity students, who pay so much, and say that the Divinity School is entitled to £3,000 a year; that the Medical students pay so much in fees, and that their money must be spent on them. I would not admit that at all for a moment. The Governing Body have the control of the finances, and work the institution on what you may call mercantile principles. If a particular school is run after by the public and the numbers increase, they add to the number of professors and assistants, and things of that kind, quite properly. If, on the other hand, another school diminishes in numbers, we have the right to curtail the expenses of that school; but if the principle I have alluded to is adopted, there are a large number of students who do not go to any professional school, who can turn round and say, “You have admitted the principle of the Divinity students’ money being spent on them, and the medical students’ money being spent on them: here are a number of us—we pay a lot of money, too—why not, after expenses and scholarships are paid for, pay that to us, and we will take it?” I would not allow that principle at all. I consider the whole of the money paid by students is money pooled to be distributed to the best of their ability and judgment by the Governing Body. Then we come to “The Instrumental Outfit and Plant,” and that sort of thing. We know the enormous sums it costs. The very buildings of the Medical School, within my own time, has reached £100,000 or more, for which we never get a penny piece. The College does not benefit by it a penny piece; it all goes to supply laboratories, lecture rooms, dissecting rooms, and so on, for the use of the students, and, of course, the more complete they are, the more students join the school and the better paid are the professors, who are paid partly by pupils. I would hold that we are bound to go as far as our money allows us, but that our first point is to make perfectly sure that the under-graduates, the men up to the age of twenty-two, are looked after in the very best possible way. If there is anything over, put it to this post-graduate research, but post-

* Appendix to First Report (Cd. 3176), page 31.

graduate research, in the full sense of the word, is so expensive that I think it should be a matter for the State and not for any institution such as ours is. Now I must hurry over. I will just draw attention for one moment to Dr. Bernard's remarks on page 43.* I am always glad to drop upon any concrete cases. He says, "The system of tutorial lectures might be improved by making the office of tutor elective," and so on. If he wants the tutorial lectures improved, he knows the place to go to—go to the Council. He is a member of the Council, and he could bring forward a motion under that head, that the teaching is not good enough, or not accurate enough, and so on, and he will get plenty of redress. Dr. Bernard is a member of the Council, and if he were here I would ask him who used the words, "Abolish the Council." I would ask the Secretary, Dr. Dowden, to produce the Minute Books of the Council, and let us see the attendance, and let us see whether Dr. Bernard has been a regular attendant at the Council. If he has, I should like to see whether what he has propounded here, in the matter of tutorial lectures, has been refused by the Council, whether the Council will listen to him. I should say: "Either your proposal was so absurd, or else the other men were stupid and would not adopt it. If you have had the opportunity of ventilating it, and if the Council would not go into it, send it up to the Board, and they will look into it and send the result to the Council." This is an example of where the abuse arises from the men themselves not exercising the powers and privileges they possess. Then it says, "Assistant lecturers in the several faculties should be appointed on the recommendations of the respective syndicates"—this is a doctrinaire way of doing things—"and not as at present, by the Board independently." That is not true; it is not a fact. I want to keep the Commission straight. If Dr. O'Sullivan, or Dr. Dixon, or Dr. Thomson, want assistance, they send in and recommend the assistant to the Board. The Board would not presume to elect an assistant themselves for Dr. O'Sullivan in Pathology, for Dr. Thomson in Physiology, and so on in general: the Divinity Professors, in the same way, when they want an assistant, recommend the men. We know that there is no second opinion about it, that that is the right man to put into the position. There is no difficulty in the matter at all. This grievance put forward here has no existence, because they are not elected independently by the Board. The Board never elect assistants without a strong recommendation of the Professor who wants the assistant. It is the natural thing to do. I am a member of the Governing Board of Sir Patrick Dun's Hospital.

4010. We need not go into anything outside?—It is the same thing. The doctors of the hospital recommend the man that should be appointed.

4011. It is a common practice, but we will not go into the other cases, I think?—Then he goes to the Alexandra College. I will not go into that except to say that Dr. Bernard has made a fundamental mistake about the Alexandra College. He was present when I pointed out this before the ladies were admitted at all. He wanted to give the College special privileges simply because it is the oldest Ladies' College in Dublin. I say that you cannot legislate for a particular College, that whatever you do for that College must be done for every other Ladies' College. Therefore we cannot do it for the Alexandra College. From a financial point of view, I pointed out to him that the moment they proposed to come, they wanted the ladies admitted to Trinity College on precisely the same terms as the men. The obvious thing was to point out that the moment the ladies pay their fees here they get lectures with us and will not pay for lectures on the same subject in the Alexandra College. Therefore the Alexandra College will lose their fees, and that is what has happened. "The number of University examinations is too great," and so on, and he refers to the "post-mortem system." Those are things not fit to bring before a Commission like this. Let him bring them before the Council or the Board, and let us see if the number is too great. I do not accept it that it is. We have three examinations in the year. I hold that the correct way of following up the lectures is to have the examinations following at the beginning of the next term. The men have been lectured and taught in certain subjects, and they make themselves more familiar with them and are examined in them. Nothing tends to help young men in acquiring knowledge more than periodical examina-

tions. If there is nothing but reading, they carry away very little with them. I do not wish to push the post-mortem examinations; that is a matter left to the discretion of the Senior Lecturer.

4012. We have heard the Senior Lecturer upon that point?—In all the Divinity examinations the same thing is done. A man may have eight subjects in the Divinity examination and breaks down; he comes up at the end of the following term. If he breaks down in June, he comes up in December, and passes in the subjects he has broken down in. That is only a post-mortem examination, and there is nothing in it. Now we come to the Modern and Celtic languages. I look to my old acquaintance, Dr. Hyde, in this matter. As regards the language, or the literature, or the archaeology of Ireland, I say "All right"—I have no objection whatever; but I must say that, in establishing a Moderatorship, or spending extra money on this, a man has a right to consider the relative worth of the different kinds of knowledge. There are certain kinds of knowledge the worth of which is greater than the worth of another kind of knowledge. If we lived before the Flood we could learn anything, but unfortunately we do not. At any rate, the time of young men at the present day is too limited; they must look and see what is the best use they can make of the few years that are at their disposal, and I hold that the literature and the archaeology and the history, and so on, all interesting subjects in Ireland, as they are in the case of every country, are not of sufficient value to be entitled to be put into this position. I know Dr. Hyde does not agree with me, but that is the way I look upon any new subject proposed. I will not waste the time of young men, and have them afterwards turn round to me and say: "You forced me into this, and it is no use to me; I have wasted many years of my life, and I have no return whatever." But I must hurry on. I will leave my own statement alone, as you know probably enough about that. There is one point here, an argument commonly used in regard to this general question, what is called the University Question, the argument that is to be found on page 80† in the second paragraph of the Statement of the Catholic Archbishops and Bishops:—"As to the first point, the Bishops are of opinion that there is no room for doubt as to the fact that Trinity College, Dublin, and the University of Dublin, as organs of the higher education, are, to all intents and purposes, restricted to the service of the Episcopalian Protestants of Ireland"—I am not going to raise a point there—"why this is so is another question." That goes back to the ban. They do not give the reason here, but that is the reason, and if, as I say, the ban of the Roman Catholic Church was removed from Trinity and Queen's Colleges, all these things would solve themselves. If we were left in the same position as Oxford and Cambridge, that is all we ask for. We will soon fill our numbers.

4013. That is an appeal which should be addressed to the Hierarchy of the Roman Catholic Church, and not to us?—Of course, but, on the other hand, I should like to have the authority of a Commission like this to point out that this ban does not exist in England. It would do no harm to point that out. Now I come to another part, where it is stated that, "By the Census Returns the number of students on the books of Trinity College of religious denominations were as follows." Then it gives the corresponding figures of the population question. Now, Mr. George Fottrell, a man of whom everyone will speak with the greatest respect, a man who has spent a great deal of time on the University question—his father was a graduate of ours, and I think his son is, although he was not with us himself—but he wishes us well—I will not speak of him in any way but of respect and regard—he in a pamphlet brings out the number of entrances in Trinity College of Roman Catholics, as 24 per annum. The population is about 3½ millions of Catholics and about a million or eight hundred thousand of all others. Therefore, a simple rule of three will bring out that, instead of 24 Roman Catholic entrants, there should be 1,400 each year. That is a very plausible sort of argument. Of course, the way in which a man would answer that is, that, counting heads, the Roman Catholic population is 75 per cent. of the whole, and we others are 25 per cent. But I hold that if we take the University-going part of the population, and invert that—

LONDON
Nov. 19, 1906
The Rev. T.
T. Gray, M.A.
S.F.S.C.D.

* Appendix to First Report (Cd. 3176) 1906, page 43.

† *Ibidem* page 80.

LONDON.
 Nov. 10, 1906.
 The Rev. T.
 T. Gray, M.A.,
 S.F.T.C.D.

4014. That argument has been represented to us by two witnesses?—I do not know whether my particular way of looking at it was put to you. I think the fair way to test this population argument is to take the results of the Intermediate Examination. They have the Senior Grade, the Middle Grade, and the Junior Grade, and that is where every single boy in Ireland that can be put in to earn a prize, or to earn money for the school, is put in. An average of £58,000 a year is paid in result fees to the managers of schools, and a boy some years ago was worth £39 in the Senior Grade for his schoolmaster, and if the master had ten Senior Grade boys that passed he had £390. I know how this is worked. I was, myself, Inspector of the Erasmus Smith Schools, and went there generally in April at the Easter recess, and a second time before we resumed work in the Michaelmas term. I came, of course, in a short time to be thoroughly acquainted with the boys in the schools. I remember, on one occasion, two boys struck me as exceedingly brilliant, and I told the Headmaster that those boys would do well, and that he would get Exhibitions with them. They were two brothers, exceptionally brilliant. When I came back in September, I asked where they were, as I missed them, and I was told by the schoolmaster that they had received Exhibitions, and pressure was put upon their parents, and they had been sent to such and such a Roman Catholic College; they were taken from him. In other words, they were worth money. The Roman Catholic clergy had that influence or power, whatever you call it, to induce the parents to take them from the school they were at and send them to the Roman Catholic school. Therefore, the two boys next year were worth £30 each to the master. I am mentioning this to show that every possible pressure is put on these boys to send them to the Intermediate Examinations. Now, I will take a fair test of the number of the entrants that should be expected in Ireland, namely, the number of boys who have passed—I will not say got honours. I can give you that number if you wish. I take the boys who have passed the Senior Intermediate. I have here the list of boys who have passed, and got Exhibitions and Prizes from 1898 to 1904. This is the total number that passed of every religious denomination in the Senior Grade from 1898 to 1904:—215, 279, 226, 332, 277, 284, and 223. At one time Dr. Salmon and Archbishop Walsh were arranging a method of marking for the Intermediate, and they asked me to assist them, and that brought me to look closely into the Intermediate. Dr. Salmon asked me to start a scheme for them. I counted all the boys that passed, and at least one-third or more are not Roman Catholics, that is, judging from the schools. Is that fair? I think it is a fair way of putting it, that a third should be taken off these to get the number of Roman Catholic pupils that should enter Trinity College. If you take any of these figures and knock a third off you will see. I can only go to 1904, because I take them from the figures given in Thom's Directory. I could not get the figures of last year or this year, but I took the figures I could get for these seven years. Take 277, which is not a bad average, and knock off a third of that, 92, and where are the 1,400 when you knock 92 off 277? You have 185. I have the Exhibitions here, if you care to have them. I can give them to you for the seven years.

4015. We hardly need go into that, I think?—No.

4016. The LORD CHIEF BARON.—The Exhibitions are included?—Yes. These are only the passed men. If you want to know the Exhibitioners, the men who are the best in it, there they are. The numbers corresponding are 19, 24, 20, 30, 28, 36, and 31. Now, I should like to see what becomes of the population argument. I think this is a fair way to meet it. About £58,000 per annum is given to the masters of the boys who answer well at these Intermediate Examinations. I have the Middle Grade here with an average of 600.

4017. I think the Middle Grade is important, because we know, as a matter of fact, that a large number of students enter the Royal University from the Middle Grade?—I will give the numbers now, if you wish to have them.

4018. Just as you like?—Very well, here they are: 556, 560, 654, 614, 539, 599, and 737, or an average of a little over 600. We knock off a third, and we have an average of 400. When you put the two grades together, you will not get 1,400. I will not go fur-

ther, but there is one point here I should like to refer to, namely, the Divinity School. I object myself, in the first place, to the method in which the whole Divinity School question has been put here, as to the connection between the Divinity School and the College. I do not think it has been put fairly either by the Dean of St. Patrick's or by Lord Justice FitzGibbon. I think they have inverted the history and not quoted the most important documents. They began by saying "the connection between the Church of Ireland and the University of Dublin has always been most intimate, as one of the main purposes which the founders of the University had in view was that a learned ministry" should be trained. I defy them to prove that. If you will observe, you will see that Lord Justice FitzGibbon—and you will not get in Dublin, or in Ireland, many men to argue a case with him—shirked altogether that particular question; in other words, the first paragraph begs the whole question. I defy him to prove this connection that he assumes between the Divinity School of Trinity College and the ministry of the Church of Ireland. I cannot find anywhere in the Statutes there was any particular school called the Divinity School at all, and I would ask him the question where he meets the name Divinity School in any of the old Statutes. Religion was part of the business of the Fellows of that day. They had to teach religion to all the students, and they taught religion to the students, and I daresay, and am certain, far more carefully than we of more recent times have done. Everything was laid down in the Statutes, and they were followed out. Of course, it is the Protestant religion, because it was the State religion at the time. It is not a question of what the religion was, because it was the State religion, and the national religion then was not to be contrasted with what we call denominational religion. The religion of the monarch, the King or Queen, was the religion taught. Bishops of the Church of Ireland—and, mind, there were far fewer clergymen in the Irish Church then than there are now—availed themselves, naturally and properly, of the teaching of religion in the University, and they ordained them accordingly, but they had no connection, good or bad, with the College. The first connection was in 1790. If you go back to the early Records, you cannot find a word about them until 1790, and that is the first time that we get a connection or any sort of communication or approachment between the Bishops of the Church of Ireland and the Board of Trinity College. But how does Lord Justice FitzGibbon and the lawyers and Dr. Bernard put it. They assume that there was always this close connection, and, as an example of it, say, so close was it, that the Board listened to the recommendations of the Bishops, and the Bishops practically dictated what they were to do. That is not so. It is a total inversion of history.

4019. It would be before the Church Act that the Bishops dictated to them. Do you mean that it was urged by Lord Justice FitzGibbon and the Dean of St. Patrick's that before the Irish Church Act of 1869 the Bishops in any way dictated to Trinity College? I did not gather that?—No. The Statement I put is to be found on page 83*. "So important has it been regarded, both by Church and College, that the Divinity School should be carried on in co-operation," and so on. The first approach of the Bishops to the Board of Trinity College is represented as the climax of a long connection.

4020. That Act is really the first Church Act?—No. This is 1790. "So important has it been regarded both by Church and College that the Divinity School should be carried on in co-operation with the authorities of the Irish Church that so far back as 1790 the Board adopted as text-books works in Divinity recommended to them by the Irish Bishops, and for the last century it has been the general practice of the Bishops to require the production of the Divinity Testimonium from Irish candidates for Holy Orders." That is the first approach—not the last. It is the first approach of the Bishops to the Board of Trinity College, and what I wonder at here is that Lord Justice Fitzgibbon did not give you out of our Register the actual thing that occurred. I will read it to you if you will allow me. This is out of the College Register, April 9, 1790:—

"The following resolution was communicated to the Board:—Resolved—That we who have hereunto sub-

* Appendix to First Report (Cd. 8176) 1906, page 83.

scribed our names will not ordain any person who from his standing in Trinity College, Dublin, might have attended the Divinity Lectures read therein by the Assistant Divinity Lecturer, by the Divinity Lecturer, and by the Professor of Divinity respectively, who shall not produce a Testimonium under the College Seal certifying that he has attended at least one complete course of each of such lectures in Divinity as from his standing he might have attended." That is signed by only eleven out of twenty-two Bishops. That has not been mentioned by anybody. I have here another abstract dated May 24th, 1790. It is headed—"The following letter from his Grace the Archbishop of Cashel to the Provost," and the papers enclosed in it were read at the Board—

Stephen's Green,
21st May, 1790.

DEAR SIR,

Enclosed I have the honour to send to you a resolution of the Archbishops and Bishops, and by their desire I am to request you to be kind enough to use such means as you may think most effectual to have it made known to all persons of your University who shall in future be candidates for Holy Orders.

I am, dear sir,

Your faithful and humble servant,

C. CASHEL.

Right Hon. J. H. Hutchinson.

The following is a copy of the enclosed paper :—

May 1st, 1790.

At a meeting of the Archbishops and Bishops it was this day agreed that from Trinity Sunday, in the year 1791, they will examine all candidates for the respective Orders of Deacons and Priests in the following books :—

For Deacon's Orders.

Commentaries recommended.

For Priest's Orders. An addition to the above books "Ordered—That a copy of the above paper be forwarded to the Professor of Divinity, the Lecturer and his Assistants ; and that it be recommended to them to prepare the students in Divinity who attend their lectures in the books therein mentioned.

"Ordered—That the several Tutors be also furnished with copies of the said paper for the purpose of acquainting their pupils with its contents."

That is the first time that the Bishops ever communicated with Trinity College, Dublin, in regard to anything connected with Divinity teaching in it, and it simply meant here, as I would interpret it, your teaching of religion is so good that we will not ordain anybody that does not produce us a testimonial that he has attended at least one year's lectures. There is no dictation on the part of the Bishops. They did not send that in to the Board as men vested with authority over the Board and over the Divinity teaching.

4021. I did not understand that it was suggested that the Bishops had any autocratic powers over what you call the Divinity School. On the contrary, it was pointed out to us, I think, that the Professor of Divinity appears somewhat suddenly in the early stage of the College history, and from that time downward the appointment has been independent of the Bishops ?—Quite so.

4022. I did not gather there was any suggestion of the domination of the Bishops over the Divinity School ?—Of course, the point that this document is meant to show is, to justify the claim that the Bishops and Synod of the Church of Ireland now make on the funds at present spent on the Divinity School.

4023. The way I understood it was put was rather this, although I may be quite wrong—the Fawcett Act and the subsequent legislation introduced a new set of circumstances into the College. It is conceivable that hereafter the majority of the Fellows or of the Governing Body or of the Electing Board might be members of Churches or members of no Church or members of Churches other than the Irish Church, and it is desirable and reasonable that the Divinity School should be protected from falling into the hands of any other denomination by some arrangement, and that the Synod and Bishops of the Church of Ireland presented a body to whom you might have recourse for that purpose. That is the way I understand it ?—If they had started from Fawcett's Act in

1873 it would have saved any amount of trouble, but that is not what they do. They come to us and say—"We want a voice in the election of the Professors," and so on. We could meet them, and did offer to meet them, but they did not limit themselves to that. They said—"We are entitled to have £3,000 a year handed over to us, and this whole discussion culminated in Lord Belmore's Bill.

4024. That is quite true. Lord Belmore proposed it, and that view was not impressed upon us ?—That is where I do not think the matter has been placed before you.

4025. I do not think anybody has asked us to hand the Divinity School over to the Bishops of the Church of Ireland ?—No ; they have not now, but we should have been free from this troublesome preliminary investigation if they had started at 1873. I have been satisfied to start from that. They wanted to justify their claim to have this £3,000 a year set aside, segregated, as the late Lord Chancellor Ball said, from the funds of the College—that this particular sum should be put aside, and that it should in perpetuity be spent upon the Divinity School. That is what they claim now. But where I join issue with Lord Justice FitzGibbon is where he says they do not claim to have the Divinity School separated, which Lord Belmore's Bill did go for.

4026. I think we might leave Lord Belmore's Bill alone. For practical purposes what is now asked is that we should in some way or other protect the Divinity School and the funds which go to feed it from the contingency of falling into the hands of any other denomination ?—I am quite prepared to meet that.

4027. The Provost and Lord Justice FitzGibbon seemed to be agreed ?—That scheme of the Provost's is his own scheme ; I have nothing to do with it. He never consulted me about it.

4028. Do you object to that scheme ?—I would object to a considerable portion of it.

4029. LORD CHIEF BARON.—Do you wish the Divinity Faculty to be extinguished ?—No, certainly not.

4030. Or do you wish that Trinity College should in point of fact be a school of education for the Irish clergy ?—For the Irish clergy or any other person, whether he takes Orders or not—for any student of ours to be free to go to.

4031. CHAIRMAN.—That is the case now ?—That is the case now, but of course when I took up this particular point the thing was before you, and this was the basis on which they proceeded. They said—"It is no good saying 'Will you do this for us,' but 'We are entitled to it,' but I will pass over that.

4032. The practical question is, is it not, ought we to protect the Divinity School funds, so as to give the benefit of them to the Church that established them ?—Yes.

4033. LORD CHIEF BARON.—One of the witnesses was distinctly asked the question about their claims on these money funds, and the answer to it was—"We do not require that at all, provided that the Divinity School is retained ?"—Yes.

4034. CHAIRMAN.—That is the substance of the thing ?—Then this preliminary argument here on page 83 and so on is no use ? I quite agree with you.

4035. It is no use to test the premises if you agree to the conclusions ?—No. It is said the students pay the money that is spent upon them, but that is a principle I would not admit for a moment. I think it was said that a number of students practically pay the money spent on the Divinity School, but I would not consent to that principle at all, nor would any governing body of any institution submit to it. He says "The government of the School should be transferred," &c., "and that the annual sum at present expended on the Divinity School of Trinity College be secured for the permanent endowment of that School." I would not tie myself to any School. The present number in the School this term was ninety.

4036. But let us assume for a moment that the Roman Catholic body became dominant in the body, would they be electors of the Professors of the Protestant School ?—I do not agree with the Provost. I think I would propose a better Divinity Council than the Provost's.

4037. What is your proposal—that is really the practical question ?—My proposal is this—(1.) That the appointment of the Regius Professor, Archbishop King's Lecturer, the Professor of Biblical Greek, and the Professor of Ecclesiastical History be vested in a

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Nov. 10, 1908.

The Rev. T.
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Board of nine, consisting of the seven senior among the Fellows who are members of the Church of Ireland, together with two Bishops selected by the Bench of Bishops—the Provost, if a member of the Church of Ireland, to be one of the seven Fellows.

4038. Supposing there are not seven Fellows?—Of course, that is a contingency.

4039. Or suppose they are all Roman Catholics?—When it comes to that they will have no occasion for a Regius Professor of Divinity; we will be wiped out.

4040. Is that the whole of your scheme?—Oh, no.

4041. Will you just finish it then?—Certainly. (2.) That all the Lecturers be appointed by the Regius Professor and Archbishop King's Lecturer. (3.) That the regulation of the Courses and books remain, as at present at least practically, with the Regius Professor and Archbishop King's Lecturer. (4.) That any dispute in the matter of doctrine be left to the decision of the Archbishop of Dublin. (5.) That the annual sum to be expended on the Divinity School shall, as in the case of all the other Professorial Schools, be determined solely and altogether by the Provost and Senior Fellows, and that no portion of the funds of the College shall be segregated as "a permanent endowment" of this particular School. (6.) That inasmuch as the present salary of the Regius Professor (£1,200 a year) is fixed by Statute of 1814, it is desirable that the Provost and Senior Fellows be given power to vary this amount should circumstances so require it. (For instance, £1,000 a year might be considered sufficient, and £500 a year for Archbishop King's Lecturer.) That is a point I do not care about, but I think the Governing Body ought to have it in their power to do that, if the Divinity School dwindles down. The Regius Professor receives £1,212 a year under Statute, under Act of Parliament, and Archbishop King's Lecturer £700. The £700 a year that is payable to Archbishop King's Lecturer is simply by a decree of the Board in 1833. Archbishop King's Lecturer up to that time received about £46 or £50 a year—namely, the interest on £1,000 given by Archbishop King, but the Board increased that amount to £700; and I say the same power that granted that increase, if circumstances arose, might withdraw that grant of £650, and reduce it from £700 to £300 or £400 or whatever they thought right under the circumstances; but I think there should be freedom given to them to do that.

4042. LORD CHIEF BARON.—They have power to make a decree with the consent of the visitors?—It is a strange thing, but this decree has not the consent of the visitors. The consent of the visitors is not obtained for this decree; it is a decree by the Board simply.

4043. But assuming that there must be a decree, would it not be subject to alteration without prejudice to vested interests by a new decree made by the consent of the visitors?—I am sure it would.

4044. All you want is that that power should remain?—Yes, and that the salary at present fixed by Act of Parliament or the Statute of George III. should leave the Board free to deal with the £1,212.

4045. That is the Regius Professor?—Yes; the Regius Professor as distinguished from the other. One of the reasons why I have put No. (1) here is that I differ from Dr. Traill. I put the seven most Senior of the Fellows who are members of the Church of Ireland together with two Bishops. I do not put, as Dr. Traill does, the Regius Professor and Archbishop King's Lecturer on this Board, nor do I give the Lecturers the power of electing a member of it, and this is my reason. I say it is not desirable that Archbishop King's Lecturer should take part in the election of the Regius Professor, as he may himself naturally be a candidate for that post. This is an obvious thing that might happen. If the Regius Professorship was vacant, Archbishop King's Lecturer would naturally be looked upon as a candidate for the post. For instance, the present Regius Professorship will be vacant next June, because Dr. Gwynn has given us notice that he will retire next June, and the very case I contemplate would arise. It would be especially undesirable that Archbishop King's Lecturer should be one of the Electing Board simply because he will be a candidate, and I think the Electing Board should be perfectly independent of any candidate. With regard to the two Bishops that I have mentioned, I want to tell you what I know would be the feeling of the country, even though some people say

otherwise. I am satisfied after conversation I have had with clergymen and others that even though the seven members of the Divinity Board were laymen they would not object to them. The Bishops cannot object to them in fact. Bishop Crozier, whom you had before you, is a man I know very well, and I have often argued out this question with him. I was at the two Conferences that took place between the Bishops and the Board, and I said to Bishop Crozier—"Do you object to laymen?" He said—"Yes, I object to laymen," and I said to the Bishop in reply—"But who in the world elected you Bishop; you would not be Bishop if it were not for the laymen." The laymen are two to one in the election of Bishops. Even the Diocesan Board for incumbents consists of seven members, and four of them are laymen. Every clergyman in Ireland is appointed by a Board consisting of seven members, four of whom are laymen, and therefore the Bishops cannot object to laymen. We would constantly have a sprinkling of clergymen, too. The other point that was made, or which they suggested, was bringing up a Junior Fellow as member of the Board. That cannot be done under the Statute, and we said it was contrary to the Statute. When any election comes on you cannot say to a Senior Fellow—"Put your name in the Absence Book, and let so and so come up."

4046. I think we understand the proposal you make with regard to the Divinity School?—I would like to push this with regard to the electing of the Regius Professor. Take, for instance, the Regius Professor of Divinity at Cambridge. He is elected by the Council of the Senate.

4047. CHAIRMAN.—By the Council?—Yes; that is, a Council of sixteen and the Vice-Chancellor, and the members of the Council are not limited to men of any particular religion.

4048. I thought he was appointed by the Crown?

4049. DR. JACKSON.—No; I have been myself an elector?—On private foundations they may be elected by whomsoever the donor chooses to name, but speaking with all deference, I say that we are as safe a body as they are at Cambridge, and that we will do our duty.

4050. LORD CHIEF BARON.—I have no doubt you will so long as you are there?—I will.

4051. DR. JACKSON.—You must not assume that the Council of the Senate of Cambridge is admitted to be a good body for electing either the Regius Professor of Divinity or the Regius Professor of Greek?—If you had stopped at the Regius Professor of Divinity I had my answer ready for you, but you have puzzled me by including the Regius Professor of Greek. Limiting myself to the Regius Professor of Divinity, what I have heard from Cambridge men is that the other Boards who had the opportunity of electing Dr. Swete made a mistake in passing him over, and that the Council, who were composed of laymen and men of any religion, made the best selection.

4052. LORD CHIEF BARON.—I have no doubt the best selection was made in the election of the Professor of Greek?—That goes without saying; I would not question that. I was present at the two interviews.

4053. CHAIRMAN.—I think we need not go into this?—It is merely a question as regards the present position of the Board with regard to the election of the Divinity Professor. I asked the Bishops, "Do you object to any appointment of any Professor or any Lecturer, or any book or any course that has been appointed by the present Board?" and they all said "No." Then I asked them the next question, "Certain changes have been made in the course. Book A has been put out, and Book B has been put in its place. Exception has been taken to the putting out of Book A and the putting in of Book B; do you object to that change?" They said, "We do not." I said to them afterwards, at the second interview, "I object strongly to that change; I think it was a most improper change to make. I would leave in the old book and put in the new book, because there happen to be two Schools at present in existence—what was called the old Orthodox School of Divinity and the present Higher Criticism School—and I say our students ought to know both sides of the question; they should not be limited to the modern side and be left in perfect ignorance of the other side." The next point here, in regard to which Lord Justice FitzGibbon took a little shot at us, was that in one of these divisions, the four clergymen on the Board, voted

against the Bishops, and the four laymen voted for the Bishops, and he said that no doubt the clergymen thought they were far better theologians than the Bishops.

4054. Is it any use to argue against a joke?—It brings in a point that was at issue at that time, which was this—that we should consult with the Archbishop or with two or three Bishops; that the Bishops should have a small Committee; and that the Board, before proceeding to the election, should consult them. I would object to that altogether, and I put my views forward. I said, "If you compel us to consult this Committee of Bishops it practically drives us to elect the men they name, and I, as an elector, will not be tied by anybody; I will form my own judgment, and I will leave no stone unturned to arrive at a proper and a right conclusion. I will go to the Archbishop of Dublin, or any other Bishop. But if you say I am bound to consult him it is equivalent to saying I am bound to follow his decision. What I propose is that two Bishops should be elected, with the seven Fellows, and, therefore, they will vote on an equality with us. They would keep us straight if there was anything they objected to, and we would listen to them with the greatest possible respect." They would not have the power then of practically having the whole election in their hands. I consider that is a fairer solution than Dr. Traill's proposal of leaving the whole thing in the hands of the Bishops or the Divinity men. Lord Justice FitzGibbon, shrewd man as he is—he will not look a gift horse in the mouth—sees that he gets a great deal more than ever he expected to get in Dr. Traill's proposal, but I would not agree to that proposal at all.

4055. We quite follow your proposal?—I am afraid I have quite tired the whole Commission out.

4056. Not at all. Have you really said in substance all that you desire to say?—I think I have said most of it.

4057. Dr. JACKSON.—I should like to ask a few questions with regard to the fees. I think you said that £43 6s. go to the *cista communis*, and £39 18s. to the tutors. How is the money paid to the *cista communis*?—It goes into the general funds of the College.

4058. In fact that would correspond to our College dues, in all probability, as opposed to our payment to the Tuition Fund?—Yes, exactly. What goes to the tutors may be called the Tuition Fund, but the other is not; it goes to the General Fund, where the rents go to.

4059. Do many of your students reside for four years?—A great many do.

4060. And a fair number for three years only?—Yes, and several not so long. There was one question which I was very anxious to say a word about, hostels. Dr. Bernard brought it forward. He was very anxious that we should have in Dublin hostels for students. I will not go into the question of hostels for the ladies, but for the men students I should object altogether to hostels being started in Dublin, and I will tell you why. In Oxford and Cambridge, University towns, where the whole place is under their control, it is a different thing. Trinity College, Dublin, is in the middle of a big city, which is not under our control—we have no control except within our walls. If you were to put a number of students into a single large building, or two or three large buildings, somewhat removed from the College, you would do two things. In the first place, you would render it exceedingly difficult to maintain discipline. Everything connected with a row between the College and the people, between gown and town, arises from the students being crowded together. At the present time those sort of things will never arise inside the walls, where we have proper control; but if you put a hundred or two hundred students into hostels, where you practically have no control over them, that would not be so. Therefore, I object to that suggestion. Another point is this. He was very anxious to have a hostel for a certain class of students who are not very well off. I would object to that also. He brought before the Board a proposition that the Divinity students were men of limited means, and that it would be desirable we should have hostels, where they could live cheaply. That would be at once advertising a man's poverty, and I would disapprove altogether of putting a label of any kind upon a student. We are the most democratic people in the world, and so are our students, and I think it would be exceedingly unfair that men, because they

were Divinity students, should be put into a particular residence, and, therefore, advertised as poor men. With regard to the general body of students, owing to the various means of locomotion which now exist between the suburbs and the city, every student can graduate his lodgings according to his means. I should be very sorry to put any pressure on a student; I would not do anything that would in the slightest degree interfere with his freedom of choice.

4061. Your answer is very interesting, but it does not exactly touch upon anything which I was asking you. I understand that it is a parenthesis. Do those who go away in three years pay full tutorial fees in the fourth year?—They pay the same fees; there is no difference made.

4062. Do not you think that it would be a good way of saving money to the poor man, if he were to be excused payment during the fourth year?—That is equivalent to actually reducing our number of years from four to three. I would beg to make this remark as regards poor men. There is a good deal of help given to poor men in a way that the outside public do not know. Every tutor is entitled to remit the tutorial fees to four per cent. of his pupils, and in that way a great many students get through College on non-tuition fees—eight guineas per year instead of sixteen. A very large number get that privilege. It is quite independent of sizarships; it is a thing privately done by the tutors. About £400 is given in help to students annually; that is a thing which is not generally known.

4063. In the next place, I want to ask you a question about University and College. I note that you regard the College as a Corporation and the University as not a Corporation. I wish to suggest to you that the University ought to be a Corporation, although, as I think you clearly showed, it practically is not treated as such. Am I right in thinking that the College was to be the *Mater Universitatis*, and does not that mean that the College Corporation was to originate a University Corporation?—It is a very moot question to know what the meaning of that expression is. Many take that simply to mean that the College, in commencing the world, would commence by teaching students to qualify them for getting degrees. They would have passed through a certain curriculum, and the College itself was empowered to give them their degrees and to name the Vice-Chancellor. But, as you ask me whether I thought we ought to change, and that the University should be a Corporation, I am old-fashioned enough, or Tory enough, to say that I would make no change. I consider it is one of our little oddities that we are bound to keep, and I would not like to lose our touch or connection with antiquity by giving it up.

4064. In the next place, you said something about chapels, and you gave some statistics with regard to the cost of chapels at Cambridge, £8,000 a year?—Yes.

4065. You then went on to say for how many undergraduates these chapels were kept up. What was the number that you mentioned?—Three thousand.

4066. I thought you said three hundred?—No, three thousand.

4067. LORD CHIEF BARON.—He did say three hundred.

4068. Dr. JACKSON.—I thought that it was a slip of the tongue, and I was anxious to get it corrected?—I will tell you where I took that figure from. I did not take the trouble to calculate it out; I took it out of a number of articles signed "Sigma," that appeared in the *Westminster Gazette*.

4069. Sir THOMAS RALEIGH.—I think it would be only fair to bring it out that the Chapel of an ordinary College does not cost so much at Oxford and Cambridge, and that you get your large figure by including certain Chapels where they have large and expensive choirs?—That is so. We maintain a choir similarly here, and our Chapel costs a good deal of money for that reason that we are on a par with the two big Cathedrals in our choir.

4070. My College Chapel costs £120 a year?—Is that so?

4071. Dr. JACKSON.—Are you aware that attendance at our Chapels is sometimes optional?—At Cambridge?

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4072. Yes ?—I know the question of attending Chapels has been discussed with us for many years back—for instance, ever since Fawcett's Bill. We found it was a very thorny question at Cambridge to know what to do, and that we were going to the very same trouble that they were. I do not know whether we have solved it yet.

4073. I only asked you, Are you aware that at some Colleges attendance at Chapel is optional ?—I was in general aware of that.

4074. Are you aware that the maintenance of our Chapels is compulsory by Act of Parliament ?—No ; I was not aware of that.

4075. I think it is quite clear according to the Test Act of 1671 ?—Yes.

4076. Then you praised your existing Fellowship system on grounds with which I could partly sympathise, and about which I partly had doubts. We at Cambridge have long known the learning, and the width of attainment, and the force, of your great College, and you appeal, and rightly, to the excellence of the existing Society. I am not saying one word against it ; but as it not possible that you ought to have, within the limits of your Society, persons representing studies which at present cannot be represented in the Corporation ? I mean that you elect your Fellows by examination only, and that the subjects of the examination are limited. You cannot then possibly have in the College-family representatives of certain new studies which are not included in your list ?—I would meet that by extending the number of subjects. Let the best experts possible lay down the relative worth of these various subjects. We have ourselves made a rough approximation to it, and I would leave all those subjects there, and let the best men win.

4077. On the examination system ?—Yes ; on the examination system.

4078. You would not care to see your Corporation have the power of electing representatives of these subjects on performance as opposed to competitive examinations ?—As we are at present circumstanced I would not. Of course, if we had a large number of Fellowships, as you have at Cambridge, it would be another matter ; but the Fellowship with us is a life Fellowship, and makes the man a member of the Corporation, and we cannot have everything one would wish for. Those men would get Professorships, and I would be very glad to see a Professor after a number of years, such as a man like Dr. Dowden, made Honorary Fellows, but I would draw the line. I would stand strong on the present lines of the Corporation.

4079. You mentioned two distinguished Professors of yours of whom we at Cambridge have robbed you, and you mentioned one of your Professors of whom Edinburgh has robbed you ; do not you think that you might have kept those distinguished people, if you had had the power of electing them to the Corporation ? Perhaps I ought not to press that, because it becomes personal ; but I want to suggest that we at Cambridge were able to get two distinguished men of science from you, largely because we had the power of making them Fellows of Colleges as well as Professors in the University ?—Of course, when you run the thing home it becomes a matter of pounds, shillings, and pence. Dr. Cunningham went to Edinburgh at £1,700 or £1,800 a year, and we could not have given him anything like that. There is no man in our University gets a salary like that, except the Provost.

4080. One word about finance. You consider that there is a great advantage in putting finance into the hands of the Senior men. I should have thought that finance, like other things, wanted aptitude and experience ; I should have thought that in finance, above everything, you wanted a trained imagination, and that if you could get a good man to be Bursar, it would be worth your while to keep him, and that a man who has been spending his life until he is sixty or upwards in study would probably not be a good man to take up the financial control of the property of a great College ?—Wherever we come across a man such as you describe, a man whose whole delight was in finance, he will generally hold the office of Bursar for a considerable time. Dr. Carson was such a man.

4081. He would only become Bursar when he was quite old ?—He became Bursar in 1866. His age would be about 46 at that time.

4082. But at the present time attainment of the grade of Senior Fellow comes a great deal later than it did then ?—No doubt ; but taking Dr. Carson's case, I think he was Bursar for twelve years altogether. First of all he was Bursar for four years, and afterwards he was Bursar for eight years. Dr. Stubbs was Bursar for eleven years.

4083. You are quoting from an earlier time—when people became Senior Fellows much sooner than they do nowadays ?—Yes. Mr. Barlow became a Senior Fellow in 1892 or 1893, and he was five years Bursar. I became a Senior Fellow in 1898, and I was four years Bursar, and after my four years Dr. Traill, the present Provost, became Bursar. Mr. Barlow is a man who was trained in accounts originally, and he was quite at home in regard to them ; and the reason they chose me was because I had a knowledge of the country, and how to deal with lands and tenants, and things of that sort.

4084. I should like to get down one or two hard facts in regard to the audit and the duties of the Board. May I ask whether, within your knowledge of the College, there has ever been any declaration of secrecy about the doings of the Board ?—No.

4085. I ask that question because I believe that before the year 1858, at the Cambridge College the Seniors took an oath of secrecy ?—There never has been anything of that kind here. I know that a great number of years ago there was a sort of suggestion that what took place at the Board was not to be talked of in public, but not for the last forty or fifty years at any rate. There was never anything like an oath or anything of that kind.

4086. May I ask you whether the minutes of the Board are circulated to the Society as a whole ?—No.

4087. I asked that question because at the Cambridge College at the present time the minutes of the Council are typed, and sent round to any of the Fellows who care to have them, and most of the Fellows in residence do care to have them ?—The minutes of our Board are not typed ; they are simply entered in the Register, and then signed the following week when they are read over. They are not sent round to anybody, but if there is any Fellow who is concerned about anything, or is interested in some matter, he can see all that happens.

4088. Am I right in understanding that the accounts are not published, and that the Fellows are not told that they are entitled to see the accounts, but that if, as a matter of fact, any Fellow were, out of curiosity, to volunteer the question, the answer would be—"Oh, certainly" ?—Certainly ; he knows he is entitled to that.

4089. Does he know that ?—He does. It is in the Statute, page 183 of the Second Volume. He is entitled to know.

4090. Then you spoke about the duplication of posts on religious grounds. I perceive that when you are speaking about the Divinity School you recognise the importance of keeping it in connection with the existing Trinity College. Might not posts which represented the religious teaching of a particular denomination be associated with the other College ? If there were to be a second College of the University of Dublin, would not it be natural that the Roman Catholic authority should be represented, not in the University, but in connection with the other College, in the same way in which you are suggesting that the Divinity School of the Church of Ireland should remain connected with Trinity College ?—If you would excuse me saying it, I have not gone into the question of what would be done in the case of a second College.

4091. In regard to what you said about the Fellowships at Oxford and Cambridge, I quite recognise that the analogy must not be pressed too far, because with us the elections come early, and the election is, in the first instance, to a prize tenure which does not carry duties ; but may I suggest to you that, after the end of the six years' prize tenure, the analogy between the Fellowship at Oxford and Cambridge and the Fellowship here is quite real ? When once the Cambridge Fellowship ceases to be held as a prize, and is held really as part-payment for work done, together with a stipend, does it not resemble the Fellowship as it is with you ?—I would have to look closely into that question to see the bearing of it.

4092. I do not want to found any argument upon it—I only want to suggest that you are taking the prize tenure of our Fellowship, and setting it against

the professional tenure of yours. I suggest that there is a professional tenure of our Fellowship which comes afterwards, and that you are thinking only of our prize tenure. Perhaps the question is too complicated?—Yes. One should be very familiar with such a question before answering it.

4093. You see you have plunged into my province, and I thought that you might make some reply to such a question?—Yes, but I only touched the surface, though.

4094. Now, a word about the Professors. I think I understand that you regard them as harmless necessary officials who are not entitled to fixity of tenure, who are to be consulted on suffrance, but who are to have no rights in deliberation?—They have rights in deliberation in connection with any particular point that arises. For instance, if there is a case connected, say, with the Law School, the Committee of the Board would meet the Professors of Law and discuss the question with them; and the same in the Medical School. We have never had any difficulty or friction whatever.

4095. I do not want to suggest that. It seems to me that there could not be any friction between the Professors and the Board, because the Professors have no power?—I should hardly give that as the reason. The Professors—and I have been acquainted with them for a great many years—never take that view about it, that they would, as it were, resent, and withhold their opinion.

4096. Would it be possible for them to resent, if they wanted to?—There is nothing to prevent them. We are a perfectly free body.

4097. You think that the relations between the Board and the Professors have been harmonious and good in the past?—I do.

4098. For instance, I thought that MacCartney, the anatomist, had serious differences with the Board, but that is going back?—People who lived a century ago did not act as we do now.

4099. Mr. KELLEHER.—They were a young Board then?—Yes, and more inclined for fighting.

4100. Dr. JACKSON.—You think that the relations are thoroughly good at present?—Yes, even though they appear sore and express themselves strongly.

4101. They do speak strongly?—Yes.

4102. And it is quite plain from that statement that they feel that they have no status and no rights?—No doubt.

4103. You think, I understand, that that is the right position for the Professors?—Constituted as Trinity College is, there can be no other position.

4104. But what we are considering is whether the present constitution of Trinity College is exactly what it ought to be in view of the requirements of the modern time; and I want to suggest to you that, in consequence of the growth of knowledge and the diversity of studies, an arrangement which may have been perfectly good in the past may not be as good now-a-days. Trinity College appears to me to have represented admirably the old studies which, when I first knew Cambridge, were almost alone in being represented there; but with the growth of knowledge and the increasing diversity of study, is it not necessary that the Professors should hold a more prominent place in the College?—In that case, that is giving them some status and making them members of the Corporation. I would bring them in by extending the subjects for the Fellowship examination, and let them win their places.

4105. You think that the subjects should be represented in the examination way, and in the examination way only?—I think so.

4106. You would not care to see the Board enjoy the power of electing persons whom they desire to make Professors, or persons who were already Professors?—There is always a difficulty in electing on any other system, certainly with us, than competitive examination, such, for instance as what Dr. Salmon said,—that there is an amount of canvassing, vote collecting, and influence brought to bear, and so on. I would resist in every possible way the possibility of any undue influence being brought to bear. We may, perhaps, not gain everything by the competitive system, but we certainly, I think, gain the most important points.

4107. I should like to ask you just one more question. Commenting on the evidence of Dean Bernard, you suggested that his criticism of the tutorial lectures might have been brought by him before the Council?—Yes.

4108. And I think that in regard to his statement about the number of examinations, you thought, in like manner, that the Council would be the proper body for him to address himself to?—Either the Council or the Board.

4109. The Council is, then, in your opinion, an exceedingly valuable and important body in all matters educational?—It is.

4110. I am asking this question because it certainly seems to me that, in some respects, your Council might, with advantage, have more substantial powers, and that it might be in some respects independent of the Governing Body of the College, the Governing Body taking matters which were not educational. Has it ever occurred to you that there might be a division of labour in that way, and that it would thus be possible for the Professors to be represented on the Council and to get a better status, a better representation of their studies, than they can have now, when they have practically to apply through the Council to the Governing Body?—That is in regard to matters connected with the education of the different schools?

4111. I am thinking only of matters educational?—In anything connected with education the Professors have fully as much power on the Council as I, for instance, have on the Board.

4112. Dr. DOUGLAS HYDE.—You explained to us very succinctly the difference between the internal and the external auditor, but I do not understand how the external auditor, who is an officer of the Bank of Ireland, could do that enormous amount of auditing, £70,000 worth, for, I think £60 per year as a salary?—That is the salary, but you must remember he does it in after hours. These men are experts in the matter of accounts. I often thought myself it was a small salary because they take an immense amount of trouble, but the amount was fixed by decree.

4113. The Board is quite satisfied with the auditing, is it?—Yes, quite satisfied. Even down to small matters, such as for instance the script of money invested in any particular stock the auditor asks for it. He goes through every account.

4114. Do you agree with the Provost that the Synod of the Church body should pay over a sum of money to Trinity College provided they get certain representation in the appointment of the Divinity Professors?—No, I do not go in for that at all. The Provost was always anxious for what he called himself a pound for a pound principle—that “If we give you £1, you will give us £1.” I do not agree with that system.

4115. You would make no such claim?—I would make no such claim upon the Church body. I may mention this fact with regard to the Church body, that some twenty-five years ago when this discussion between the Synod and us was pretty warm they did put aside a sum of £50,000 to accumulate for the purpose of founding a Divinity School outside Trinity College. Neither Dr. Bernard nor Lord Justice FitzGibbon mentioned that sum of £50,000, which is at present in existence.

4116. CHAIRMAN.—I do not think we need go into that?—That is what the Provost was driving at in wanting to get £1 for a £1.

4117. Dr. DOUGLAS HYDE.—Do you agree with the Vice-Provost when he said in the evidence that was handed in that the most important function of the University of Dublin is the higher education of the upper and middle classes? That was his idea of the function of Trinity College or the University of Dublin. You, I see, would like to broaden it by lowering fees so as to take in a larger percentage of the population?—I would. We have established a school for agriculture now. That is coming, I suppose, to what you have in your mind. I would extend it so far as the money would allow us to go.

4118. You think Trinity College ought to fulfil a different function from that of merely educating the sons of the upper and middle classes?—The style of education in Trinity College must be kept up to what we call higher education, than what you appear to me to be driving at. You are talking, are you not, rather broadly about education—education in what we call a large industrial school, that is, where men are taught trades and things of that kind.

LONDON.

Nov. 10, 1906.

The Rev. T. T. Gray, M.A.,
S.P.T.C.D.

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4119. To a certain extent I think the Vice-Provost meant that Trinity College gave a good education in the Arts to the children of the upper and higher classes, but you would like to extend the functions of Trinity College so as to draw into the Art schools a number of people, probably from a class lower than it at present draws its students from?—Provided that class were capable of entering on our present entrance course. I do not care what the class is or who they are, provided they are able to answer and satisfy us that they are fit to enter and go on and get their degree according to our present curriculum.

4120. How do you account for the fact that the upper classes are not frequenting Trinity College at present?—There are a great many reasons for that. A great many people have begun to think that everything in England is very much superior to everything in Ireland. They like to say that they have been educated in England instead of in Ireland. But that was not so in my father's time, but of course the facilities for travel at the present moment are greater than they were then. You can get to England and London in a few hours, whereas I have heard my father say that he was a fortnight at sea in crossing from Ireland to England in a sailing vessel.

4121. Supposing that the ban were removed altogether, and that Roman Catholics entered into Trinity College as freely as Protestants, you would probably double the numbers of students, would you not, and in a year or two how would you accommodate such a number. Could you accommodate them?—As soon as they come we will make room for them.

4122. Can the College expand inside as a resident College?—We have plenty of ground still in our possession.

4123. You think you could expand?—I do, I am not in the least afraid of that. Let them come and try us, and never you fear we will welcome them.

4124. You do not think there is any ground for asking for an additional University in Ireland?—I do not think you want another University in Ireland except a University that will train farming classes in their own particular class of farming, but if you are only dealing with University teaching, I do not think there should be another University. If you have observed, my evidence comes to this, that Protestants and Catholics should be mixed together while they are young, and knock off the corners. We find, when they come to us, that they say, "This is not the sort of place I thought it was." They don't care whether a man is a Roman Catholic or not. What they ask is, "Will that fellow be in the fifteen at football, or will he be in the cricket eleven, or will he be in the boats?" That is what they think of. They never think once as to whether he goes to Church or Chapel on Sunday.

4125. But, supposing for some reason or other we cannot get the Roman Catholics to enter Trinity College, would you object to seeing them provided with a University?—I decline to answer any question that would go to upset what I believe is the right solution of the University question, and that tends not only to the good of education, but to the welfare, peace, and comfort of the country. What I suggest in that printed paper that you last got from me is as much meant to promote the prosperity of Ireland as anything else.

4126. Dr. Coffey.—You made a comment on Dean Bernard's paper in connection with the Moderatorship in Celtic Literature, but you said nothing in regard to the words which follow, that "the entire separation of the Professorship of Irish from the Divinity School are measures which ought to be taken in hand." Do you approve of that suggestion of Dean Bernard's?—I do not consider that the Professorship of Irish at the present moment is attached to the Divinity School.

4127. I wondered that you did not draw attention to it?—I was hurrying my evidence, but I am glad you called attention to it. I do not consider that the Professorship of Irish is attached to the Divinity School. There are certain Professorships that were founded specially; these are private endowments.

4128. CHAIRMAN.—We had the deed before us the other day?—That would show you it. I would widen it as far as possible.

4129. Dr. Coffey.—In reference to some of the figures you gave from the Intermediate returns, you pointed out that the numbers in the Senior Grade would average 277 in one year, and cal-

culating the proportion of Protestants in the schools as one-third, I think you drew the inference then that the remainder, 186, presumably Catholics, was a standard by which one could judge of the number of Catholics who were prepared to enter the University. Am I right in thinking that was your inference?—No. The reason I produced that was in order to answer the population argument which is put forward by Cardinal Logue and also by Mr. Fottrell, in which Mr. Fottrell said that instead of twenty-four Roman Catholics entering each year there ought to be 1,400. I say: where are the 1,400 to come from? That is all I used it for, to answer this sort of population argument, which most people swallow at once the moment it is mentioned.

4130. You utilised the number of Catholics who passed in the Senior Grade as a point in reference to the numbers who are available for University education?—He thought it was important to take the number of the Middle Grade, which I gave you also.

4131. If you take the number of Protestants in the Senior Grade, 90, and you compare that with the number who enter Trinity College for the same year, the average number of the latter would be 200?—How do you make it 200?

4132. You have given us the number of entries into Trinity College for one year as 249, and for the previous year as 266. Calculating the percentage of Episcopalians in the 249 or 266, it would be something like 200?—That is in the Senior Grade. I took 277, and I took a third of that.

4133. That would be something near 90?—Yes.

4134. If you base the argument from the Catholic point of view on the numbers who pass the Senior Grade and the Intermediate, should not it also apply as regards the Protestant?—Not necessarily.

4135. Why?—Because if you take the population, that is, 3,400,000, of Roman Catholics in the country, then those men are all in the country. Most of our Irishmen, those who have been at school in England, for instance, would probably not have been in for the Intermediate at all. Mine is an argument *ad hominem*.

4136. So that the Intermediate is a test with regard to the Catholics but is not a test with regard to the Protestants?—I do not care with regard to the Protestants, but I say it is a full test with regard to the Roman Catholics. Of course, there are Roman Catholics who go to Oxford and Cambridge who would come to us if the ban was not on us.

4137. You spoke of 1,400 students entering the University every year—where did you get that figure from?—That is in Mr. Fottrell's pamphlet. I took these figures from Mr. Fottrell. He said: Here is the population, non-Catholic and Catholic, and the numbers entering Trinity College, and it is a rule-of-three.

4138. But a safer guide would be, would it not, the actual numbers who are going through the Royal University?—No; I do not think the Royal University is the same standard as ours.

4139. But as to the number of Catholics seeking a degree at present, whatever their object?—Seeking a degree in the Royal, but not in Trinity.

4140. Taking those who come to the Royal University as a test of the number of Catholics who seek a degree, that would be a surer guide to work upon than the 1,400 suggested by Mr. Fottrell?—He only took it as a rule-of-three.

4141. In the statement of the Catholic Bishops, they point to the numbers going through Royal University in 1905 as 3,774 students; that means for the three or four years which have to be spent?—You have to take one thing into consideration—that the man in the Royal University gets his degree for £3.

4142. But even that number, extending over three or four years, includes 50 per cent. of Protestants?—I daresay there are a great many Protestants among them; but the distinction between the numbers of the Royal University compared with us is a distinction based not upon education, but upon the cheapness of the two institutions. A Trinity College degree costs £83 4s., and the degree of the Royal costs about £3 4s. There is £80 difference between them, and that is what makes the distinction.

4143. So far as we can rely upon numbers, which are known by Returns, the actual number of Catholics who seek any kind of University degree is nothing like 1,400 per year?—I am only taking Mr. Fottrell's figure.

4144. With reference to the question of fees, you concluded your paper with a very strong appeal to the sentiment that Trinity College must have regard

to Ireland. Has it occurred to you, in the case of the capital city of the country, that a standard which we might look to for University fees, and of what we might expect in the matter of University education, is to be found, say, in the case of the University of Edinburgh or the University of Glasgow, in towns very much bigger and with populations at least as wealthy as our populations?—I decline to make a comparison between Scotch Colleges and us. There is a number of conditions that have to be taken into account when you come to compare the Scotch Universities and the Scotch with Irish Universities and the Irish. You cannot isolate one particular place and make a comparison.

4145. But is there no reason for the existence of such Universities in the Scotch capitals?—The education there costs practically only a trifle.

4146. Do you think it objectionable then that, on the part of many Irish people, whether Catholics or not, they look for a less expensive education than is offered at Trinity College?—No doubt a great number of Protestants go to the Royal for that reason to qualify for posts. They take the Medical Schools, and so on, because they are accepted as qualifications;

and those Protestants who cannot afford the other will go there.

4147. Do you think that the small reduction in the entrance fee you have suggested, with the foundation of certain exhibitions for clever boys, would in any way compensate for the cheaper system of University education which is available in other large towns of the Empire?—Of course it would be but a small reduction, and it would not approach the cheapness of Glasgow or Edinburgh, or the Royal, but it would be a move in the right direction. Supposing we reduced the entrance fee from £15 to £10, and found it to succeed in such a way that you could have no doubt but that it was the reduction of the fee that brought the men to you, I would reduce the fee then to £5, or even lower still, if we got the men in. I do not say that that simple reduction would do everything, but you would get the pick of the men, men who were just able to enter, but to whom it was a great pinch to pay the entrance fee, and if you relieved them there a great many would come if you made that difference. If they were smart young fellows they might get an exhibition, which would pay all their fees.

The Witness withdrew.

LONDON.

Nov. 10, 1906.

The Rev. T. T. Gray, M.A., S.P.T.C.D.

Miss H. M. WHITE, LL.D., Lady Principal, Alexandra College, Dublin, called in and examined.

4148. CHAIRMAN.—You have been good enough to lay before us two papers,* both dealing practically with the same subject?—Yes.

4149. We should like to hear from you further anything you wish to address to us upon the points?—Might I just make a short statement?

4150. If you please. First, of course, we all know that you are the Principal of Alexandra College, Dublin?—Yes.

4151. You have been so for many years?—For about sixteen years.

4152. Before that I believe you were at Cambridge?—Yes, at Newnham. I should like to emphasise the claims of Alexandra College to recognition. It is in no sense a school, as is shown by the fact that under no circumstances can a girl be admitted to Alexandra College under fifteen, and that girls up to sixteen are educated at Alexandra School, which is under the same Governing Body, but whose buildings are entirely separate from those of the College. I should like to lay before the Commission the following statistics of the ages of students of Alexandra College. There are at present in the College only five students under sixteen years, between sixteen and eighteen, thirty-six per cent., and over eighteen years, sixty-four per cent.. Alexandra College has always carried on for women a work parallel to that done for men by Trinity College, and its age limits are, for practical purposes, similar to those which obtain in Trinity College. Students have been prepared at Alexandra College for the highest examinations (without instruction from any outside source), including the M.A. Degree, Royal University, Ireland, at which examination studentships have been gained several times by our students. Even in Mathematics, a field in which women do not usually excel, several students, prepared entirely at Alexandra College, have won high honours and exhibitions in the Royal University, Ireland, Degree Course. Five of our students have been at different times appointed examiners in the Royal University, Ireland (Mrs. Dixon, Mrs. Thompson, Miss Story, Miss Scott, Miss Hayden). A considerable amount of work done by Alexandra College is carried out on University extension lines, such as the Hermione lectures on Art, which are held each autumn in College. They are at present being given by Professor Hubert Von Herkomer, and among the Hermione lecturers I may mention Sir W. B. Richmond, Dr. Flinders Petrie, Mr. Roger Fry, Miss Jane Harrison, Mr. D. S. McCall and Mr. George Clausen, and many other distinguished artists and art critics. The Margaret Stokes Lectures are given on Irish Archaeology each Lent Term. The courses of additional lectures arranged for the current session are:—"Some Modern Views on the Nature of Mind," by Miss Oldham; "History of Civilisation," by Miss Oldham; "Geology," by Professor J. Joly; "Socialism," by Professor Bastable; "Hygiene," by Dr. K. Maguire. Our ordinary courses of lectures include these on German Literature by Professor Selss; Eng-

lish Literature, by Mr. Price; European History, by Professor Wardell; French Literature, by Miss Story, M.A., and Miss Shillington, B.A. Each autumn, courses of lectures on educational subjects have been held and have been attended by educationists from all parts of Ireland. I may mention among the lecturers, Professor M'Kinder, Head of the London School of Economics; Professor Adams, Principal of the London Day Training College; Mr. M. W. Keating, Reader in Education in Oxford; Mr. Von Glehn. A special Science Conference was held in 1902, in which Professor H. A. Armstrong, F.R.S.; Dr. Kimmins, Professor J. Emerson Reynolds, Professor C. B. Howes, F.R.S.; Professor Joly, Monsignor Molloy, and Mr. R. Blair took part. In connection with the College there is a Literary Society, whose object is to provide a further means of culture and study for past students. This Society organised a Shakespeare Class, established and presided over for many years by the late Lady Ferguson; a History of Art Class, Church History Class, Social Science Class, Modern English Poetry Class, Browning Class, and Irish Archaeology Class. I have brought a Report of the Literary Society in case the Commission may care to see it. Several courses of lectures by eminent men have been given under the auspices of the Society. The Guild—a body of past students, now numbering over 700 members—founded in 1897, has for its aim the formation of a bond between past and present students, and to encourage the undertaking of social and philanthropic work by them. The Guild now owns seven tenement houses, which are worked on Miss Octavia Hill's lines and in connection with which play rooms, libraries, and various clubs have been established for the bettering of the tenants' lives. The scheme of annuities for old ladies has also been inaugurated by the Guild, and fourteen annuities are now given. A Club for Factory Girls is also worked by the Guild. From the foundation of the College the aim of its founders has ever been that it should take University rank, see statement sent by the Rev. R. P. Graves, Vice-Warden of Alexandra College, to the Commissioners of Educational Endowments, 1886. Dr. Graves was the brother of the Bishop of Limerick and author of the *Life of Rowan Hamilton*. Dr. Graves wrote as follows:—"I must refer to the root-notion, the *idée mère*, of Alexandra College, what was in the minds of its originators, was, not to found a superior school for young ladies, but to give to the women of the upper and middle classes the means of prosecuting after the ordinary school years, studies in various departments, of science and literature, by which their talents might receive full development, and by which they might be fitted to impart to others instruction of a higher and better tested description than had been previously attainable. To raise the intellectual status of the sex in Ireland was the prime object of the Institution." See also pamphlet from Dr. R. P. Graves, entitled "Suggestions on the subject of University Degrees for Women," page 7, in which he strongly urges the affiliation of Alexandra College and deprecates the holding of mixed classes in Trinity

Miss H. M. White, LL.D.

* See page 403; also Appendix to First Report (Cd. 8176), 1906, page 134.

LONDON.
 Nov. 10, 1906.
 Miss H. M.
 White, LL.D.

College. Dr. Graves was from its earliest days Vice-Principal of Alexandra College, and had special opportunities for being acquainted with the character of the work done by the College, as he devoted a large part of his time and thought to its interests. These facts surely establish, beyond dispute, the view that all along its career Alexandra College has been not merely an educational establishment, but has also been a centre of culture and widespread influence. These points prove beyond contention the character and standing of Alexandra College, and the admirable work done in the past, and show how unjust it would be if a movement to advance the higher education of women should injure the position of the College which has done the pioneer work. Such injury could not fail to react on the whole cause of women's education in Ireland.

4153. I suppose the way in which the recent movement in Trinity College has affected you has been by drawing off a number of students from attending your lectures to attending lectures in Trinity College?—Precisely.

4154. I rather gather that the way you wish to counteract the injurious effect on Alexandra College is by asking for recognition of at least some of the lectures in your College?—Yes. We hold that it might perhaps be possible for us to be put in a position somewhat analogous to Bedford College in the University of London, or King's College. Those Colleges are recognised as schools of the University of London, and we hope some similar kind of recognition might be extended to us.

4155. Do you think there are many people in Dublin who would prefer to have the education of girls confined to women's Colleges?—I think there are a good number. I have appended to my Statement a letter from Mrs. G. F. Fitzgerald giving expression to this opinion, and I have also with me a letter from a mother whose daughter was one of the distinguished earlier students, in Trinity College. In this letter the lady says:—"Being the mother of one of the first girls who entered Trinity College, Dublin, I have had some opportunity of comparing the life of a girl there and in Alexandra College, Dublin, where my daughter had previously been, and in which she was so successfully prepared for the examinations in the Royal University, Ireland, and in Trinity College, Dublin. I have no hesitation in saying that in my opinion the life for girls at Alexandra College, Dublin, is infinitely to be preferred if one has their best interests at heart, and wishes them to be noble and attractive women, not poor copies of men. The tone of the two places is so different, and though Trinity has tried to improve matters since women were admitted, there is not sufficient accommodation available to give girls the advantages they can have at Alexandra College, Dublin. The late Provost Jellett tried for many years to get women admitted into Trinity, and I have frequently conversed with him on the subject. He never contemplated, however, its being done as at present, but on the lines of women's Colleges in England, such as Girton, etc., with the difference that women should receive degrees. I cannot speak too highly of Alexandra College, Dublin, and of the ennobling influence exercised on the girls there. If a girl does not leave it a better and higher being for the time she has spent there, it is her own fault. The teaching is of the highest order also, and my daughter's (like many others) very successful and distinguished College career is entirely due to the instruction she received at Alexandra College and as a child at Alexandra School. As regards a girl's life in Trinity College, Dublin, we found that for parents who were particular about their daughters, there were so many difficulties we had regretted we had sent ours. I entirely agree with Miss White's and Dean Bernard's evidence on this matter." When my Statement appeared I received letters from fathers who were about to send their daughters to Trinity College, men whom I do not know, saying that they felt the public would agree with me, and that they hoped some satisfactory arrangement might be made for the Pass lectures. One is from the Rev. Dr. Thomas Jordan, the Rector of Magherafelt, who says: "I trust you will allow me to congratulate you on your paper presented to Trinity College Commission. I was very glad to see it. The public, I think, will be generally with your views. It is very important to get suitable arrangements made for attendance at 'Pass' lectures." I have seen the paper

that has been sent round asking for signatures against the views expressed by Dean Bernard and myself, and although it has been signed by a considerable number of parents, I notice by no means all the parents have done so. Forty-five parents have signed it, but I miss from the list of signatures those of very important men in Dublin. The Recorder of Dublin has a daughter at Trinity College, and I miss his signature. I also miss the signature of Col. Renny Tailyour, whose daughter is at Trinity College. I have only seen the signatures to this paper since I came into the room, and therefore cannot give a complete list of the names that are not attached to it, but I can name a considerable number straight away whose signatures are not there. I was surprised to see the signatures of two parents whose daughters only matriculated in June, as the Trinity College lectures do not begin until November they can hardly have had the opportunity of attending more than one, even if they attended that.

4156. I suppose your position is this, that, however, some may be willing to send their girls to Trinity College others do not wish to do so, and, therefore, it is necessary to make some provision for them?—Yes.

4157. And that that provision might be made by recognising the lectures in Alexandra College?—Yes.

4158. I suppose you would go on to say in other similar Colleges if such exist?—Yes, I should certainly say so, any College that possesses similar qualifications.

4159. Do you suppose you could supply lecturers who would receive the approval of Trinity College?—Some of our lecturers are already lecturers in the same subjects at Trinity College.

4160. I am aware of that, but we had heard of a difficulty in supplying lecturers who were engaged in Trinity College to lecture also at Alexandra College?—It strikes me that it would be a good thing in connection with a movement like this for the advancement of the higher education of women for Trinity College to recognise some suitably qualified lady lecturers. It is done at Bedford College. In the prospectus of that College the names of several lady lecturers are given, who are recognised by the University of London. I do not know whether the question of religious denominations of the College would interest the Commission.

4161. I do not think it would, directly?—I have the statistics with me if you would care to hear them.

4162. I think the most important point is the relation between you and Trinity College?—Yes, it is.

4163. There is another point I should like to ask you about. It has been suggested that a Hostel should be established for students in connection with Trinity College, but I suppose that would hardly meet with your approval?—I think we should have something to do with the management, decidedly. It should be jointly worked with us. We have done the pioneer work for all these years in connection with the higher education of women, when Trinity College was doing nothing, or very little, and I think it would seem rather hard now after forty years that there should be no recognition at all of our work. I am not quite certain myself of how large the demand would be for the Hostel. As long as Trinity allows lady students to live with their brothers in rooms I fancy there would not be a very great demand for a Hostel, unless the Board make it obligatory that any girl students who do not live with their parents or guardians must live in the Hostel. That would be the only way to provide residents for the Hostel.

4164. How many of those who reside under your roof go to Trinity College?—At the present time, one, a medical student, but we have had three.

4165. Is that all?—Yes. Do you mean living with us? A great many of our girls go to Trinity College.

4166. I was rather thinking of how many students connected with the Alexandra College attend Trinity College?—A very large proportion of the girls who attend Trinity College have gone from us. Quite a large proportion, I think 66 per cent. of their women students have attended Alexandra College.

4167. They have left you and gone to Trinity?—They have left us to a certain extent. When they are able to afford to pay for it they frequently come back for the additional teaching. In my supplementary evidence I mentioned that they have come back as Junior Freshmen or Senior Freshmen each year. We

have a considerable number who come back. Of the eight girl students who matriculated with us last year six are now attending Junior Freshmen Classes, and working with us. Then the question of double fees comes in. It is hard to have to pay Trinity College and pay us, and it is only when the girls are fairly well off that they can manage it.

4168. Therefore if any scheme of recognition of teachers was worked out it must involve as one of its conditions the remission of part of the fees by Trinity College?—Certainly; otherwise it could not be contemplated. Then we should be doing the work, and Trinity College would be receiving the money.

4169. Supposing that Trinity College was not able to assist you by furnishing lecturers to Alexandra College, do you think you could supply yourselves with lecturers who would be entitled to receive the recognition of the College?—I am quite certain we could if Trinity College would recognise women with the same class of qualifications as men.

4170. Men teachers?—It would be difficult. Our men teachers we draw chiefly from Trinity College. We might try, but I am not sure of it.

4171. I do not know whether you have seen a joint statement submitted by certain Junior Fellows with regard to this question?—Yes; I am afraid the financial reasons entirely underlie that. The tutors receive a share of the fees of the students who enter under them, and I think if the tutorial system was abolished we should hear very little of these objections.

4172. Is there any other observation you would like to make on that paper?—I think not. I think that is what struck me chiefly when I read the paper.

4173. Mr. BUTCHER.—What about the time-table difficulty? The practical difficulty is generally put in that form, that you cannot construct a time-table which would admit of students attending partly at Trinity College and partly at Alexandra College?—I do not see any insuperable difficulty. The difficulty has been overcome elsewhere. If we submitted our time-table to Trinity College and Trinity College submitted their time-table to us I cannot see why it could not be done. I do not think there would be any real difficulty.

4174. CHAIRMAN.—I rather think you would require a separate set of lecturers?—Probably.

4175. LORD CHIEF BARON.—You, I understand, would be quite satisfied with Trinity College recognising a number of lecturers as distinct from recognising Alexandra College, that is, that the recognition would be the lectures of particular persons in Alexandra College and perhaps some other Colleges?—I do not know that I should like to say I should be quite satisfied. I should be very glad to have so much done.

4176. CHAIRMAN.—Something on account?—Yes; I should be pleased to get that recognition.

4177. LORD CHIEF BARON.—I say that because a similar suggestion was put to Mr. Justice Madden or to Dean Bernard, and it seemed to be a *via media* by which some arrangement could be made?—Yes.

4178. I should like to ask you a little more particularly about the number of your students for the purpose of seeing to what extent your students proceed to Trinity College. We will take the year immediately previous to your students matriculating in Trinity College. How many students had you in that year?—I have only the exact figures for this year since the 1st of January, 1906, to November.

4179. I should prefer the figures for the previous year, because I want to bring you on to the next year when they were in Trinity College. I want to see how many have been taken away from you by Trinity?—The total number of our students this year was 345.

4180. In the College?—Yes.

4181. As distinct from the School?—Yes. The School has a larger number of students than we have. There are a great number of students who come to us for outside lectures. They come for any subject they choose to take up—Greek, Mathematics, Political Economy, European History, Art. We have a great number of what are called bye-students at other places.

4182. Perhaps you will tell me in the first instance how many resident students you have that actually

live and sleep in the College?—Thirty, who live in the Residence Hall attached to the College.

4183. About how many students of that class some two years ago left you, and went to Trinity College?—A good many. Our loss is about fifteen a year, or something like that, which is serious to us, because that means a loss for four years of their fees. Twenty-nine students went from us to Trinity, who had entered the Royal University.

4184. I suppose you are not altogether enamoured of young ladies going to a men's College and attending the lectures in common with the men?—I am opposed to it, particularly in the junior classes. I think large mixed classes of young men and young women are very unsuitable, and of course, the tendency at Trinity College is to try and bring students as young as possible. Scholarships have been offered to girls of the Middle Grade which means that a girl must be under seventeen, and may be under sixteen. I cannot look favourably on girls of that age going into mixed classes with young men.

4185. CHAIRMAN.—Have you ever seen any mischief arising from it?—I cannot say that I have.

4186. LORD CHIEF BARON.—Of course you are naturally acquainted with the opinions of parents of the young ladies that frequent your College?—Yes.

4187. Am I right in saying that there is a large proportion of the parents that would prefer their children remaining in Alexandra College and being lectured there for Pass Lectures instead of going to Trinity College and attending those lectures in common with men students?—I think I should prefer to put it that there is a considerable proportion, but with a great many of the parents the question never arises of going to Trinity College at all.

4188. But a considerable number of those whose children go to Trinity College would prefer the children to continue to attend Alexandra College although they matriculate at Trinity College?—I think that many would be satisfied with and prefer Alexandra College. I notice, as I said, considerable omissions from the signatures to the papers sent round to elicit opinion on the subject from what was naturally a very small and biassed section of the community, the parents who had sent their daughters to Trinity College. I was discussing it with one of the students and I gathered it was felt it would be rather invidious for a Trinity girl not to get her parents to sign, because it would be disloyal to Trinity. I can quite understand the feeling. Therefore I do not think it can be taken as a fair test of opinion.

4189. CHAIRMAN.—It has to be borne in mind that the people who send their daughters to Trinity are those who approve of it, and, therefore, it is no wonder they sign the document?—This is, of course, so.

4190. LORD CHIEF BARON.—Now we will come to the students who attend the Honour classes. I suppose different considerations would apply to the young ladies attending the Honour classes?—I should think so, because, to begin with, they would be always a very much smaller number.

4191. And it would be almost impossible to duplicate?—That is so, and they would be certain to be serious students, which would make a very great difference.

4192. Dr. DOUGLAS HYDE.—I understand that several of the students from Alexandra College, who were attending lectures in Trinity College, were not satisfied with attending the lectures there, but came back and attended lectures in Alexandra as well?—There are a large number doing so. Of the eight students who matriculated at Trinity College in June, six are coming back and taking junior Freshmen classes with us now, and four senior Freshmen have come and asked us to organise lectures for them.

4193. Those students are doing double work?—To begin with, Trinity College does not open its lectures until the beginning of November. A girl taking a Pass Course in a language only gets fifteen lectures in the term, and does not find it sufficient. They came to me in September and said "Will you organise these lectures for us?" and we did so. Ever since Trinity has been open it has been like that. The trouble is the finance, which is a great consideration

LONDON.

Nov. 10, 1906.

Miss H. M.
White, LL.D.

LONDON.
 Nov. 10, 1906.
 Miss H. M.
 White, LL.D.

with many students, and they cannot come back and pay us when they have paid sixteen guineas to Trinity.

4194. What lectures delivered in Alexandra would you like to see recognised by the authorities in Trinity College, English literature?—I should like certainly to see English literature and Latin and Pass mathematics. In my supplementary evidence I ask that we might take even Honours lectures in such subjects as modern literature, because I think we could deal with that better than is done in Trinity College. I think for mathematics and classics in the Pass lectures the girls would be much better with us. They would be able to do their work under less distracting conditions.

4195. You are not asking for Honours lectures in Alexandra?—I am not, except in such subjects as modern literature.

4196. You would include that?—Yes, I ask for that in my supplementary Statement. I think that could be advantageously arranged with us. We have very brilliant and distinguished lecturers in Modern Literature and English.

4197. I heard it stated that Alexandra College was under the Government of a Board of Governors or Guardians who must be members of the Irish Church, and if that is the case and you are asking for Number 6 Earlsfort-terrace, to be made into a Hostel for girls attending Trinity College, would you see any difficulty in that?—I can see absolutely none, because in connection with our staff there is no religious test whatever, or with our students. That is one reason why I proposed to read the religious denominations of our students and our staff. My Secretary is a Methodist, my assistant is a Presbyterian, and on the staff there are four Roman Catholics, five Methodists, two Presbyterians, one Congregationalist, one denomination not known as the staff is now constituted. Any one who had anything to do with the College would feel that the place was worked entirely on non-sectarian lines.

4198. Then it is only the Governing Body which must belong to the Church of Ireland?—Yes.

The Witness withdrew.

Miss O'Farrelly, M.A., and Miss HANAN, B.A. (Representatives of the Irish Association of Women Graduates and Candidate Graduates) called in and examined.

Miss
 O'Farrelly,
 M.A., and Miss
 Hanan, B.A.

4199. CHAIRMAN.—You, Miss O'Farrelly, have set forth in your paper which you were good enough to lay before us a copy of the correspondence with the authorities of University College, Dublin. I may say at once that we cannot go into that very well as we have nothing to do with the University College directly. We are concerned with the University of Dublin and Trinity College, Dublin, and not with anything that has taken place between you and University College. I do not think we can go into that?—(Miss O'Farrelly).—You will not go into the question of the Royal University students at all?

4200. No, we have nothing to do with the Royal University students?—The position of our Association is this, that only a certain number of women can go to Trinity, and we want to lay before the Commission the fact that a very large class of women, representing the majority of the women of Ireland cannot go to Trinity.

4201. What is it you wish?—What we wanted to emphasise is this. That you in your Recommendation would urge that no Charter or Endowment should be given to any University or College which would not give to women students the same teaching, degrees, honours, and prizes as are open to men students.

4202. CHAIRMAN.—We have nothing to do with other Universities or Colleges except Trinity College and the University of Dublin.

4203. LORD CHIEF BARON.—If we were inclined to recommend the creation of a new College in the University of Dublin?—That is our point.

4204. Then there might be the clause in the constitution of the new College. That is the only way we can go into it?—I see.

4205. CHAIRMAN.—Perhaps you will state shortly what you wish to say to us on that point. Of course we have your paper before us?—We wish to point out in the first instance that about one-third of the Royal University Graduates are women, and our Association consists very largely of Royal University Graduates. Up to the present of course we have not had Trinity College Graduates, but we are now including them. You do not wish us to point out our position with regard to University College, but our point is that the Royal University by its Charter is supposed to be open equally to men and women.

4206. We are not going into the Royal University. We are not sitting upon that; we are sitting upon the University of Dublin?—But we thought in case you should recommend the foundation of another College within the University of Dublin, our views would be taken into consideration in connection therewith.

4207. We will hear what you wish to say to us?—We respectfully ask you to recommend that no Charter be given to such an institution nor to any other College or University established in Ireland if it does not open up all its advantages to women as well as to men.

4208. There is a statement in your paper I should like to call your attention to. You say:—"We desire to point out that these Irishwomen are the only class of

women in the United Kingdom thus shut out from University teaching in Arts, every College in England, Scotland, and Wales, having with the best results, thrown open its advantages to women." That strikes me as a statement that is not borne out by the facts?—It is perhaps a little bit sweeping, but it is in the main true.

4209. I was not aware that Colleges of Oxford and Cambridge had opened their doors to women?—They have opened the teaching to women, which is very much better than the degrees. Newnham and Girton students have more advantages than we have in the Royal University.

4210. You do not suggest that the Colleges of Cambridge have thrown open all their advantages to women?—No, not all. They have not thrown open the giving of a degree nor the prizes, but they give the University training and the culture.

4211. Not in the Colleges?—The women attend the lectures with the men.

4212. I am speaking of the Colleges. You say that "Every College in England, Scotland, and Wales" has thrown open its doors?—We should have said every University. The statement in its present form is a little too general, and should read this way: "The Irishwomen who cannot attend Trinity College are the only class of women in Great Britain or Ireland shut out from University teaching in Arts, every University in England, Scotland and Wales having, with the best results, thrown open their advantages to women."

4213. But even the Universities do not give degrees at Oxford and Cambridge to women?—All the Universities, with the exception of Oxford and Cambridge, which are conservative in all things, have opened their doors fully to women. And within Oxford and Cambridge the lectures in nearly all the Colleges are open to women. The women from Newnham and Girton Colleges attend the lectures with the men students of these various Colleges within Oxford and Cambridge University. Taking it on the whole they have a great many more advantages in England, Scotland, and Wales than we have in Ireland, except for the number of women who can enter Trinity College.

4214. Have you anything more to add to your remarks?—If you do not wish me to go into the question of University College, and will not allow me to draw it in directly, I do not think I can say very much more. Our point is this, that there are a number of Fellows—fifteen Fellows, attached to a certain College by a Charter of the Royal University, and these Fellows teach a number of undergraduates, excluding women. Women are allowed to attend a certain number of lectures such as are open to the general public. There are about 120 lectures a week which women are not allowed to attend, so that they cannot do a full course in Arts in the College to which the Fellows are attached.* If the women want to get the teaching of the Fellows they must pay extra for it outside College, and even so that is not guaranteed, and there are certain Fellows whose lectures they

* Note by Witness.—We understand that occasionally exceptions are made, and since this statement was made we learn that a woman student has just been admitted to the physics course.

† See page 406.

cannot have at all. Yet these women are allowed to go in for the same examinations and the degree is conferred upon them. They have not the same advantages as the men students, but they have to compete at the examinations with men students who have the full teaching of the Fellows and Examiners.

4215. Have you anything to say, Miss Hanan? I think the main point of your statement is the observation with regard to Trinity College. You say "In Trinity College this has been the system adopted since the admission of women, and after two years' experience we are authorised to state that the authorities, Fellows, and Professors at Trinity College and the women students themselves and their parents consider that this is quite satisfactory. No difficulties or evils have arisen. The women students have done admirable work as evidenced by the Honours. They have won, and are happy and satisfied with the present arrangement in the College. We have no desire for any alteration. . . . most concerned in the matter." I gather from that that you are extremely well satisfied with what has taken place in Trinity, and are not desirous of seeing anything done in the way of recognition of lectures in the Alexandra College. Is that so?—Certainly; that is the chief point.

4216. If you are satisfied with Trinity, why should you object to other lectures in Alexandra College?—Because I think they would not have the same standing as the University lectures nor give the same benefit. They would hardly be recognised as University teaching.

4217. Supposing there were a large class of parents who preferred that their girls should be educated in women's Colleges rather than in mixed Colleges, would you object to their having the benefit of the lectures?—I think the cleavage would be most unfortunate.

4218. Assume for one moment that the recognition is extended only to lecturers who satisfy the College that they were adequate, that their equipment was adequate, and that their standard was as high as was required: if such lecturers were found, what would be the evil of allowing such lectures to be given in the Alexandra College?—I think that there would be a decided cleavage between the students, and the social life which is so important a part of College life would be broken up. I think the assumption, that as high a standard in teaching as that of the Trinity College Fellows is obtainable elsewhere, is hardly justifiable; these Fellows would find themselves prevented by conditions of time and space from duplicating their lectures. No other lecturers of equal standard could be found to carry on such teaching in Alexandra College.

4219. But is not the social life in Alexandra College closer than it can be in the mixed College?—My point is that I do not think the tone of Alexandra College would ever be that of a University.

4220. LORD CHIEF BARON.—Is that on account of the age of the young ladies?—On account of having the Middle and Senior grade Intermediate girls, that this large majority are not University students at all.

4221. Do not you think an option might be given to parents? If it were found that the teaching in Alexandra and other such Colleges was inferior, would not the natural result be that students would not go there, but would attend the lectures with the men at Trinity College?—Probably the great majority, or in fact almost all, would go to Trinity College, and the few left at Alexandra College would be isolated from University life, they being educated on different lines could scarcely be regarded as Trinity students at all.

4222. That is, if they adopted that option they would not perhaps acquire as much benefit as those who went to Trinity College; but you want to deprive them of the option altogether?—I think the class of parents who object has scarcely arisen; so far there has not been evidence of them.

4223. CHAIRMAN.—I do not quite see how you ascertain that, because those who object, I suppose, do not send their children; how can you say there are not a large number who do object? The fact that a number of parents send their girls does not show there is not another class of parents who do not send their girls?—I should think that if such a class existed it would have made its voice heard on this occasion, which it has not done. If they refuse to send their girls, I suppose they object to University life altogether.

4224. Are you aware that in London three considerable Colleges are established and flourishing devoted exclusively to the education of girls?—I know that Bedford College has been established.

4225. And Queen's College and Westfield College. Do not you think if a class of parents in London support three Colleges, there must be a similar class of parents in Dublin who would support a College?—I have tried to ascertain some facts about Bedford College, but I was not able to do so, as the Lady Superintendent was away. I think that the University of London and Trinity College, Dublin, are hardly comparable, for London University recognises as sufficient certain schools not on a level with Trinity College, Dublin, and Trinity does not recognise such schools. The Women's Colleges recognised by London University are solely for adult students, those who seek a University education, and are not for school children studying for such school examinations as those of the Intermediate Board. A Women's College, for the benefit of University women alone, would be financially impossible in Ireland, even admitting that it would be advisable, which this Association is not prepared to admit. Moreover, the large number of women in London University (as compared to the few in Trinity College, Dublin), makes their separation into groups less hurtful than it would be in the case of Trinity students.

4226. LORD CHIEF BARON.—I wish to ask Miss O'Farrelly a question, so that I can see whether I quite understand what she wishes. At present the Royal University is only an examining body?—(Miss O'Farrelly)—Yes.

4227. It teaches only through the Colleges to which it appoints Fellows?—Yes.

4228. And in one of those Colleges they do not allow young ladies to attend all the lectures?—That is so.

4229. Then this Commission is to determine whether a change is to be made, and amongst other matters to determine whether a second College is to be constituted in the University of Dublin?—So we understand.

4230. Do I understand that your claim is that if we come to the conclusion that a second College should be constituted in the University of Dublin, then it should be made a provision in the Charter of that new institution that women students shall have the same teaching, degrees, honours, and prizes that are open to men students?—Yes, and we ask further that this be made a provision in the Charter of any new University or University College whatever which may be established in any form which the settlement of the Irish University question may take.

4231. That is the entire of your claim?—That is the entire of our claim. I might point out that four years ago we approached the President of University College on behalf of the women graduates to petition for the entrance of women at that time into University College to the lectures of the Fellows. We were told by the President then that if Trinity opened to women University College might open.

4232. In my view you are rather weakening your case, because University College was not bound to do that. You are asking that any new College that may be founded shall be founded under such conditions that it shall be bound to do it?—That is exactly our point. I wanted to point out our grievances up to the present.

4233. It is not the grievances with University College that we have to deal with, we have to see what we shall recommend for the future?—It is a grievance of the majority of the women of Ireland with regard to University education, that when Trinity opens its advantages to women we are told, as you can see in the reply to our memorial from University College, that as they have not the same endowments as Trinity they cannot provide accommodation. Of course we recognise that they are labouring under difficulties, but at the same time we have asked that the advantages which they receive, such as they are, should be open to us; and then we go on to ask you here to recommend that no Charter or Endowment should be given to any University or University College which does not provide specifically for the inclusion of women.

4234. Dr. DOUGLAS HYDE.—Miss White stated that most of the ladies who went into Trinity College went in with the view of teaching afterwards. You, Miss O'Farrelly, represent the Catholic lady graduates; do you think if there was a new College established to which women could go on the same lines as men, that most of those who went to that College would go with the view of qualifying themselves to become teachers later on?—Not necessarily. We deprecate the view that people go into a University not so much for mental culture as to equip themselves with the means of earning a livelihood. We think the advantages of University education

LONDON:

Nov. 10, 1902.

Miss
O'Farrelly,
M.A., and Miss
Hanan, P.A.

LONDON.

Nov. 10, 1906.

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O'Farrelly,
M.A., and Miss
Hanan, M.A.

should be placed within the reach of all who wish to avail themselves of the means of earning their livelihood, but we would give first thought to the development of the individual mind and the foundation of character. We believe it to be of the utmost importance to the nation that the women of Ireland should be highly trained and cultured, and that they should be given every opportunity to broaden their outlook on life.

4235. I think Miss Hanan has studied in Trinity College?—(Miss Hanan).—Yes.

4236. Could you suggest any alteration in the present system which would make it more agreeable to women?—I think the proposed Residential Hostel would be a good move, otherwise the present arrangement is perfectly satisfactory.

4237. I wanted to find out exactly what rooms you have in College. Can the girls meet each other and talk over things?—We have a Debating Club, a Games Club, and a Social Club. The Board has provided us with two rooms, and besides these we have the ordinary waiting-room, the reading room and a cloak-room.

4238. I think you are very well off, indeed. When I was a member of the College Historical Society, we had a splendid flourishing Society, but only two miserable rooms. I think you have those same two rooms for your cloak rooms?—For the waiting room and cloak room we have the old Historical rooms.

4239. Mr. KELLEHER.—It has been suggested you are a graduate of ours. Are you an Honours Graduate?—I am.

4240. You are a Senior Moderator?—I am.

4241. You have had experience of life in College. Do you think it deserves the reproaches that have been uttered against it?—I never saw anything to lead me to think there could be a reproach.

4242. You are aware of the arrangements made for lecturing women in the Freshman years; is it within your knowledge that the women of Junior Freshman standing have been lectured separately in Science?—Yes, so far it has been so arranged when the numbers have permitted it, and as the number of women students is increasing it will be possible to carry this arrangement still further.

4243. It is one of the things we do not hear of. Women of the Freshman class are lectured separately, at least in Science, and in Literature they mainly take French and Latin, and the lecturer has to take women in one class for one half the time and men in the other class. Practically in the Freshman years the principle of separation is carried out, and in the Senior Freshman as far as possible. What is your attitude towards the proposal as to Alexandra College? May I take it to be this, that what those who are in favour of University education for women ask us is that the same facilities should be given to women as to men?—Exactly so. If a group of men students of Trinity College, Dublin, were segregated, and sent to some school in Dublin such as St. Andrew's College, what assumption could be drawn but that these men were considered unfit to benefit by University teaching, therefore, why should women be so

segregated when they have shown themselves to be capable of admirable work.

4244. This is asking for something additional, that the University of Dublin should recognise lectures given by people not on the staff of Trinity College, Dublin?—That is so.

4245. Is it your belief that that would lower the dignity of University education in the University of Dublin?—I think it would, decidedly. It would be also a slur on those women who had entered, and look as if the admission of women to Trinity College, Dublin, had been a failure, whereas we are authorised to state it has been a complete success.

4246. You spoke about a cleavage that might arise. Do you wish to elaborate your words about the possibility of cleavage? What was the nature of the cleavage you intended to suggest?—I think the social importance of the College would be entirely destroyed by the numbers. I think also there would be always some friction between the two different bodies.

4247. Suggestions have been made that girls are allowed to live in town with their brothers. Do you think as a rule that is permitted?—I know it is not. Miss Gwynn, the Lady Registrar, settles all matters as regards lodging. I think in reality there was only one case of a girl who, at the request of her parents, lived with her brother who was delicate in order to look after him. As far as I can make out, that is the only case that has occurred. The boy is quite a young boy.

4248. So that it is not fair to say that the women are allowed to live with their brothers?—No, certainly not.

4249. With regard to the girl students who go in for Honours in Trinity College, are they more numerous than the girls who attend Pass Lectures?—Decidedly. I think at present all of the girls attend Honours lectures except two who are living in the country and cannot attend any lectures. In fact, I know every one of the others is attending the Honours lectures and aims at taking Honours Degrees. The minimum number of lectures mentioned to this Commission is thus in practice never taken.

(Miss O'Farrelly).—Might I mention that a great deal of capital has been made out of the fact that the University of Chicago have changed the regulations for mixed classes recently; but I have been talking within the last few days to a lady Graduate of Chicago University, and she tells me that was in accordance with the wishes of the founder. It is a private, and not a State endowed University, and up to the present they have not had funds enough to carry out the wishes of the founder. They had not sufficient buildings. But now they have sufficient funds they have provided for separate classes. I might also point out that the Royal University Commission was altogether favourable to the claims of the women students, and recommended that in any settlement of the University question they should be admitted to equal privileges with men.

The Witnesses withdrew.

The Commission adjourned until the following Monday.

TWELFTH DAY.

MONDAY, NOVEMBER, 12TH, 1906,

AT 10.45 O'CLOCK A.M.,

At Royal Commissions House, 5, Old Palace, Yard, Westminster, London, S.W.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman);
The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland;
Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.SC., LL.D.,
F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT.,
M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B.
KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

Rev. WILLIAM DELANY, S.J., LL.D., President of University College, Dublin, called in and examined.

4250. CHAIRMAN.—You are good enough to come before us, I think, in your character of President of the University College, Dublin?—Yes.

4251. You have been President, I believe, for a good many years?—I was appointed twenty-three years ago, but there was an interval of some nine years in which I was engaged in missionary work; then, I returned again to the College, and therefore I have been practically fourteen or fifteen years Governor of the College. It was handed over to me by the Bishops of Ireland in 1883.

4252. How many Professors are there in that College?—There are fifteen Fellows who are regular Professors, and seven or eight engaged, some permanently, and some temporarily, for tutorial work.

4253. About twenty-two altogether?—About twenty-two Professors permanently engaged in the College.

4254. Are they all Roman Catholics?—They never have been all Roman Catholics; from the beginning there have been non-Catholics among the Professors.

4255. A preponderance of Roman Catholics?—Yes, a preponderance.

4256. In order to make it satisfactory to the Roman Catholic Hierarchy?—Yes. It was with the knowledge of the Episcopacy that non-Catholics were employed. When we were starting, they asked me on what policy I should proceed, and I explained to them how I should proceed, both as to students and Professors.

4257. I suppose we may assume that it would only remain satisfactory as long as the predominance of adherents of the Roman Catholic faith continued?—Quite.

4258. You are, of course, perfectly aware of the positions taken up by the Episcopate now, and for a great many years, and the way they have expressed that to us in the documents they have furnished us with, and in which they conclude by saying that on no account would they accept any scheme which would involve your being included in Trinity College, Dublin. That is still their position, I assume?—That is still their position.

4259. No change has occurred in their position—I did not suppose that they had changed. In the paper* you have been good enough to furnish us with, you say you are “unable to conceive any such change in the constitution, mode of government, and system of education of Trinity College, which would make it acceptable to the Catholic body in Ireland as well as the Protestants of Ireland, for whose benefit it has existed hitherto?—Yes, I put the two bodies together.

4260. Therefore, I rather gather that you would not suggest any radical change in Trinity College?—No; I do not see why such a change should be introduced at all, seeing that it is doing the work fairly to the satisfaction of those for whom it was started.

4261. And if it was altered, you think it would put an end to one grievance by the creation of another?—Of two.

4262. Then, I was going to ask one or two questions with regard to what would satisfy the Episcopacy—

so far as you can speak to their views. Would they prefer to have a College or a University?—They would, I think, much prefer a University.

4263. But failing a University?—Failing a University, they would prefer a College in a University, properly mounted, and provided, as described, with Catholic government—that is to say, a government without tests, but so constituted that it would ensure the confidence of the Catholic body that the faith of the students would be protected.

4264. How would that be arrived at—what security is required?—Security, to begin with, that the body first appointed should be appointed, of course, in communication with the Catholic Bishops.

4265. That is to say, the body should be entirely Catholic, I suppose?—Not necessarily.

4266. But with dominance?—Yes, with dominance, but not necessarily all Catholic.

4267. And that dominance would be required to be continued and assured?—Assured for a certain length of time, and then, we trust, in the process of time, by having the government representative, that, inasmuch as the great bulk of the people of Ireland are Catholic—the graduates would be Catholic, the Professors Catholic—then, a representative body, properly constituted, would *ipso facto* be always predominantly Catholic.

4268. Such a scheme as that renders it conceivable—I do not say probable, but conceivable—that the body might become Protestant, does it not?—I do not think it could be; it is possible, of course, but it is such a mere possibility that, I think, it can be discounted.

4269. You think it is negligible?—Practically negligible.

4270. Therefore, all you ask is to be started with a Catholic atmosphere?—For a certain length of time.

4271. And that must be maintained, I suppose, by providing that the Governing Body should be constituted of a certain given number of persons who would be Roman Catholics?—Yes, certainly.

4272. Have you seen the letter† which Archbishop Walsh wrote to Sir Antony MacDonnell, with the intimation that it might be furnished to us?—No.

4273. In that letter he says:—“With reference to this we have to say that with some modifications in the Act in the sense of the English Acts of 1871 and the Oxford and Cambridge Act of 1877, we have no objection to the opening up the *Degrees, Honours, and emoluments of the University*” (that is the contemplated University) “to all comers.” I should like to ask you what you understand by that statement as to “degrees, honours, and emoluments”; would that include Professorships?—I do not think necessarily so.

4274. Would you require any test with regard to Professors?—No. I have no test myself at University College. I do not ask any man to sign anything, or to make any promise of any kind. But the Governing Body should exercise their judgment in the selection of a Protestant in such a manner as to give confidence that the Professor would not interfere with the faith

LONDON.

Nov. 12, 1906.

Rev. Wm. Delany, S.J., LL.D.

* Appendix to First Report (Cd. 3176) 1906, page 121.

† See page 421.

LONDON.
 Nov. 12, 1906.
 Rev. Wm.
 Delany, s.j.,
 I.L.D.

of his pupils; and, of course, also the atmosphere of the College would be such that it would be predominantly Catholic in its tone, and thereby give the security which otherwise would not be had.

4275. The security for that consists entirely in giving the Governing Body for a certain number of years a certain number of Catholics?—Of course, a great deal would depend on the mode of selection of Professors. I should be totally opposed to selecting Professors by mere examination on mere academical distinctions, and excluding all other grounds.

4276. I do not think any of us would be likely to think otherwise?—It is the system in Trinity College.

4277. You would require no tests from Professors?—No.

4278. You would leave that entirely to the Governing Body?—Entirely to the Governing Body. Not merely would I not require a test, but I should be very sorry to see it introduced, for it would often shut out the best men.

4279. As I understand, the suggestion in that passage I read to you is that Fawcett's Act should be applied to the new College, with certain modifications. Have you any idea what those modifications would be?—They were never explained to me—I do not know what they are.

4280. I did not know whether you might know. Now, with regard to the Governing Body, would you stipulate that a certain proportion should be Bishops of the Roman Catholic faith, or would you be prepared to admit laymen?—Oh, there would be a large predominance of laymen, I take it as a matter of course—a considerable predominance of laymen—and although before the Robertson Commission the Bishops asked that *ex officio* a certain number of Bishops should be appointed, I have been given to understand that they more or less formally withdrew that stipulation, and left it entirely to the judgment and in the discretion of the Government.

4281. I do not think we have any evidence of the withdrawal of that stipulation, but you think that would be withdrawn?—I think that has actually been done; I think a communication has been made—I do not know in what form, but some communication, I have been told, was made that they were quite prepared to take the chances they have, as eminent persons, of having representation. I may, perhaps, add, for the information of the Commission, that when I myself was asked by the Bishops of Ireland—by the Cardinal, and by some Bishops who were sitting in Committee, to draft for them the scheme of a representative Governing Body for University College, which I had been urgently recommending to their lordships on two or three occasions, I began by suggesting four Bishops. "Oh, no," said one of the Bishops, "two would be quite enough out of twenty-four."

4282. One-twelfth?—One-twelfth. I was not speaking of a future public College, but merely of the machinery to be instituted by themselves for the government of University College. I thought it would be conducive to public trust in the College that a representative body of Catholics should have supreme control of it; that there should be a representative body of Irishmen established, and even in such a body, going on as it is now, they were quite satisfied that two bishops would be enough.

4283. Going back to the point which you mentioned, you say that the Episcopate and, I suppose, the Roman Catholics generally, would prefer a separate University?—Oh, very much—I mean the great majority.

4284. Are there not considerable difficulties in the way of a denominational University?—There are difficulties which have to be faced, I think in any scheme.

4285. I quite agree with you there?—The difficulty in any scheme is to solve the problem:—Will you give anything to Catholics? And if you face that difficulty, I do not see why it would not be wise to face it in the best form, to face it as the Emperor of Austria faced a somewhat similar one in Prague—and I venture to say there is a valuable lesson given in Prague. In Prague there was a German University doing good work. The Czechs had not trust in that University; their national aspirations and feelings had no echo in its teaching and its Professors. Therefore they went reluctantly to it, and only in small numbers. The Emperor of Austria faced the situation, and established a Czech University in the city of Prague, beside the German University. It did not kill the German University; on the contrary, the German University

has continued to do very well. I propose to give just a few figures, which, I think, will be very instructive. It has only been established something like twenty years. In 1894—I take the figures from the "Encyclopædia Britannica"—we read:—"Education is in an advanced state, being promoted not merely by the industrial progress and prosperity of the town and province, but by the rivalry of the two races. The boast of the Germans that they represent not merely the capital, but also the culture of the city is being steadily deprived of its justification, not through German decline, but through Czech progress." I may mention that the population is about exactly the population of Dublin—that averages about 350,000, and that the difference of race was not accentuated by any difference of religion, for the bulk of the citizens are Catholics; it was a national rather than a religious difference.

4286. Still; a bitter difference?—In the German University in 1894 there were 1,287; in the Czech University there were already 2,410—that is to say over 3,600 University students in a town of the size of Dublin. In 1901 the German University had held its own—it had a few more—it had 1,314; but the Czech University had increased to 3,188. And I think the history of what we see wherever Universities are established would bear out that contention of mine. It appeals at once to the enthusiasm of the local people. It will not depend any longer merely upon State help; the people who have the means will willingly identify themselves with an institution of which they are proud, which echoes their traditions, is in harmony with their feelings, and reproduces those feelings in the people themselves, and nurtures them in those feelings; hence, I believe that a true, final and ultimate settlement would be a University, Catholic and Irish. I put Irish too—not merely Catholic—because the people, along with being strongly Catholic, are also strongly Irish. There is a strong, enthusiastic feeling growing day by day in the people that they want an education which will be in harmony with their traditions, and with their history as a nation, and I think the only institution that will appeal ultimately to the people will be a University possessing that characteristic.

4287. Do you think they will make a substantial contribution to such a University?—Not at first, but ultimately they would, as they did when appealed to on religious grounds forty or fifty years ago.

4288. One cannot help seeing that the tendency of University legislation of late years has been antagonistic to denominational Universities?—I fail to see that; every University that I know is denominational in this sense, that the Governing Bodies are representative of the locality in which they are placed; in Protestant places they are Protestant; in Presbyterian places they are Presbyterian, and so on. Of course the word "denominationalism" does not come in; they are not selected because of their religion, but because they are representative of the people of the locality—they are eminent people in their locality; and if a Governing Body of Irishmen is selected for the University of which I speak they would be selected, not because they are Catholic, but because they are representative Irishmen, and necessarily therefore the majority of them would be predominantly Catholic *ipso facto*. And therefore when it is said the Government do not establish denominational Universities, it is quite true that they do not put in a clause that such and such a person shall be of this, that, or the other religion, but they prudently and wisely select the prominent and foremost persons in the place where the University is to be established, and *ipso facto* those prominent and foremost persons are the people who have the confidence of their fellow-citizens, having the same religion, the same character, and being homogeneous in every respect; and if the Government made no question at all of the religious side of the Irish educational problem, they would treat it as a local question, and deal with it as such in Ireland, as they do everywhere else, in England and Scotland, in Canada, in India, and in Khartoum. And if in Ireland a body was elected on which every section was fairly represented, that body would be (seeing that the great bulk of Irishmen are Catholic), *ipso facto* predominantly Catholic. There is one thing which I feel very strongly. We are told about Ireland, "We cannot give you and your Catholic religion any such pri-

“privilege;” and yet at the present moment by Act of Parliament a particular form of Presbyterianism in Scotland has that privilege—it exists at this moment. At this very moment there is in Scotland a Test Act. At this very moment every Professor in the four Universities of Scotland is bound to make a solemn declaration:—“I, A. B., do solemnly and sincerely in the presence of God” (this is said before the *Senatus Academicus*, and I think it very important), “profess, testify, and declare that, as Professor of, and in discharge of the said office, I will never endeavour, directly or indirectly, to teach or inculcate any opinions opposed to the Divine authority of the Holy Scriptures”—and it goes further still—“or to the Westminster Confession of Faith, as ratified by law in the year 1690; and that I will not exercise the functions of the said office to the prejudice or subversion of the Church of Scotland as by Law established, or to the doctrines and privileges thereof.” And I say that is a stronger—much stronger test as applied to Scotland, than any condition which we ask for in Ireland.

4289. Is not the history of that declaration something to this effect—that originally all University Professors were bound to be members of the Established Church of Scotland?—Certainly.

4290. When that was abolished this negative clause was introduced to save their antagonism?—Certainly; we do not suggest anything going so far as that, but I say that it goes further, not merely in itself; but also for this reason, that all the four Universities in Scotland are tied by that test, whereas in Ireland, if this College were given the moderate guarantees we ask, there would still be other Colleges, such as the University of Dublin, not subject to them.

4291. Now, supposing it proved that the scheme for a Catholic University or University for Catholics in Ireland were not feasible, which of the two other schemes would you prefer—a College connected with the University of Dublin, or a College connected with the Royal University?—I should very much prefer a College connected with the Royal University.

4292. You would prefer it very much?—Very much, for many reasons.

4293. You have seen, no doubt, Dr. Molloy's letter which he wrote shortly before his death?—I am thoroughly in agreement with that letter.

4294. Would you like to state the reasons why you prefer the Royal University?—Perfectly ready. I may say that at a recent meeting of the Senate of the Royal University—I do not know whether it has come to the notice of the Commission that a certain resolution* of my own was passed unanimously.

4295. In this last month?—Yes. And in the discussion the Archbishop of Tuam, who seconded my motion, said that he might tell the Senate that he represented in those views the views of substantially the whole of the Episcopate of Ireland with just one possible doubtful exception.

4296. You take it that the Roman Catholic Church as a whole in Ireland would prefer affiliation to the Royal rather than to Dublin?—Speaking of the Catholic body generally—yes, very much.

4297. I should like to hear your reasons for that?—My reasons are partly religious, but still more educational. Partly religious, in that in connection with the University of Dublin we come into contact with a University, all of whose traditions and whose whole existence has been an act—well, I was going to say, of war, but certainly of hostility to the Catholic Church; it was founded to subvert the Catholic Church in Ireland expressly.

4298. Expressly?—Expressly. It was to teach the youth of Ireland the principles of the Protestant religion.

4299. But when you say “expressly” you do not find that in the Charter of Elizabeth, do you?—The word “expressly,” no, but it was founded to teach them the principles of the Protestant religion. I take the statement from the petition of Trinity College itself; it was so described in their petition.

4300. We do not doubt it is a Protestant institution; I was only surprised to hear you say it was expressly founded with that object?—Well, not the word “expressly”—no. If a landowner's son was left a minor, he was taken by the Government and sent to Trinity College.

4301. We do not doubt for a moment it is a Protestant institution by foundation?—I do not think it is desirable that we should be, as Catholics, connected with an institution to which the feelings of the people at large are hostile, where there are strong feelings amongst the people at large against the institution itself as being identified with things they dislike. On the contrary, with regard to the Royal University, they have no such feelings, because it is of recent origin, started for the express purpose of doing something for Catholics—to lead to something more. It was intended by the Government which established it, that the provision which they made for the Catholic College should be temporary, because they counted within seven years on giving a direct endowment to the Catholic College. From the beginning the College has worked harmoniously with the Queen's Colleges, with which it is associated. There has never been, I think, from the very beginning until now a single division, which could be called a division, on religious lines—I cannot remember one in the whole history of it.

4302. Of course you are a member of the Senate of that body?—I have been a member for twenty-one years. I am a member of the Standing Committee also, which has practically the government of it. That is the first point. The scheme of education, then, is more suited to the wants of the country. In Trinity College the education is mainly classical or mathematical; it began as a mathematical College, an offshoot from Cambridge, and mathematics have predominated always in its studies. It is chiefly by mathematics more than anything else that its eminent men have attained distinction; the men known through Europe were chiefly the mathematical men of Trinity College. We want in Ireland not merely the ancient learning. Mathematics and classics will, I hope, always hold an honoured place in the cultivation of the intellect—but we want also an education suited to the economic needs of the people. We want for our young men—the country is full of talent—education, for instance, in modern languages, which is very much neglected in Trinity College. We want education in the applied sciences—education in agriculture, education in commerce—not the technical education which is given in a technical school, but the higher training in technics and in applied science which would be given in teaching the principles in a University. We are freer in the Royal University to do that; we are not tied by traditions. The persons governing have not grown old in the ways of one institution; we are open to suggestions, hence we have made our course very elastic. At the end of the first Arts—that is the first examination of the first year—it is open to students to select amongst a great number of courses. A variety of courses is open to them, and according to their tastes, their needs, and their future they may elect. For that reason I prefer the Royal University as it stands now—but mainly because it would involve no radical change in our condition. The first question that would arise if we were connected with Trinity College would be: “On what lines are we going? Are you to come in and adopt our system?” I say, “No, we do not like your system.” “Are we the old institution, to come in and take your institutions of yesterday?” I say, “No; stay out. I would leave you free to enjoy it; I have no hostility to you at all as long as you stay in your own place, but I do object to your saying that my proper place is to come and sit at your feet.” I am only saying what I feel strongly on the matter from long experience.

But I very much prefer the scheme of the Royal University, for another reason, too—that I feel certain that the Robertson Commission scheme, drawn up as it was, would end, and end speedily, in what the Commission itself felt to be the proper solution—three Universities. Belfast has reason to grow dissatisfied with its position as things are now. In the beginning Belfast held the lead in the Royal University, and its citizens were proud of it, and the College was proud of its own position; but year by year as our schools have had better trained Professors in Stephen's Green—young Professors growing up under us, and clever boys year by year coming to us—we have won our way to the head, so that now Belfast is in a very secondary place. Belfast is a growing city, and the people are proud of Belfast, as shown by their giving £70,000 recently to the College. It

LONDON.
Nov. 12, 1906.
Rev. Wm.
Delany, S.J.,
LL.D.

* See page 447.

LONDON.
 Nov. 12, 1906.
 Rev. Wm.
 Delany, S.J.,
 M.D.

ought to have a University, and if a University were established to-morrow in Belfast, the Irish University question would be to a large extent *ipso facto* settled. Why? Because the men who now represent Belfast College on the Royal University would go home to represent their own University. There are a number of them properly on the Senate representing the interests of that institution. They would no longer have any *raison d'être*, because the Presbyterians of the North would go to their own University, of which they would be proud, and hence there would be a number of representative vacancies on the Senate of the Royal University, and if the Government filled a large proportion of those vacancies with Catholics there would be a predominance of Catholic government on the Royal University. You would therefore have no Act of Parliament except the one that removed a grievance—namely, the grievance of which Belfast and the North are constantly complaining—the abolition of the Queen's University—removed that grievance by recreating the Queen's University out of the present Queen's College. No one would object to it, and along with the University I should like to see them have a suitably increased endowment. I should very much like to see a great College and a great University in Belfast, because we want in Ireland a University of that type—namely, a mechanical, chemical, and industrial University. Create that University in Belfast by a stroke of the pen, with a College or two Colleges in the University, and immediately *ipso facto* you have solved a great part of the question. The representatives of the North on the Senate of the Royal University go away from Dublin to Belfast—they do not need to be interfered with constantly in their development by people like myself; they develop on their own lines; and then there would be three Universities—the Royal University modified on the academic lines suggested by the Robertson Commission, with proper provision of Collegiate buildings and endowment for Catholics, the Queen's University in Belfast, and Dublin University.

I make no suggestion to remove all the non-Catholic Senators. I should be very glad to have the co-operation of such men as Lord Rosse, Lord Justice Holmes, the Protestant Bishop of Cork, and others; but the Senate would be predominantly Catholic. It could draw up its own line of studies and education, not as now by a compromise, but then it could be Catholic and Irish; it could have the two characteristics that we desire. Without trespassing on other people's feelings, we could make it predominantly Catholic, predominantly Irish; it would have the confidence of the people of the country, and I believe from what I know that it would become a great University.*

4303. If I rightly summarise your view, it is this—that the affiliation or connection with the Royal University is better than that with the University of Dublin, even if that continues?—Certainly.

4304. But in all probability that would ultimately lead to a further division which you think would be healthy?—Certainly; much more easily than any connection with the University of Dublin.

4305. And you adopt very largely the suggestions of the Robertson Commission with regard to the Royal University. When you speak of the Royal you mean a reformed Royal?—A reformed Royal on academic lines.

4306. Substantially on these lines suggested by the Royal Commission?—Yes, and I may add that from the beginning I have always spoken with warm admiration of the work it has done in the country. The decrying which took place arose from that sort of spirit which people have who want more, and are rather disposed to say, "It really does not satisfy us; let us run it down."

4307. Sir THOMAS RALEIGH.—You would, I suppose, affiliate Cork and Galway to the Royal University?—They are at present. I would hope, however, that Cork would develop into something of its own. Galway, I think, cannot ever become in the full sense a University College. I think the means of having it are wanted. It might be made an Agricultural College, or a College for the teaching of some branch of technical instruction, but I do not think it can ever be strictly a University College in the high sense of the word.

4308. You have given us the resolution passed by the Senate of the Royal University. In the discussion which led up to that resolution, was not great

stress laid on the argument that a single University for Ireland must of necessity be one which would bring all the Colleges, however unlike in type and ideals, into one uniform system of teaching and examination?—That was my argument. I argued the question mainly on that line.

4309. Have you considered how it would be if you had a single University, but leaving the utmost possible autonomy to the Colleges, in respect of their teaching and examinations, the University being there simply for the purpose of seeing that a proper standard was maintained?—That would be the recommendation of the Robertson Commission, with the addition of Trinity College—with the three elements which existed under the Royal Commission. Then of course the introduction of a new College, not working on the same lines and having totally different traditions, would intensify the difficulties which might exist, even with autonomy. And for another reason too—if you have the Colleges autonomous there would necessarily be different standards. There cannot be the same standard in Cork or Galway that there would be in a great Metropolitan College in Dublin, and yet *ipso facto* the market value of the degree would be that of the lowest College, because it would be no longer the degree of the University of Dublin, which, I presume, would be the new degree; it would not be the University of Dublin, as hitherto a Graduate of the University of Dublin has rarely called himself that; he has called himself a B.A., T.C.D.

4310. But why need you have this difference of standard. I have seen Galway, and my impression about it is this—that the little it is allowed to do it does exceedingly well?—Certainly.

4311. Then why have a difference of standard between the small College and the large one?—There must be a difference of standard. In Galway, where you have a very small number of students, some of them are able to do very good work—as, being few, they can have a great deal of the attention of the Professors; but necessarily, where you have a great number of very clever men competing under good teaching, you are bound to get a different and a higher standard; for instance, in Cork there have hardly ever been, say, forty Arts students, although there are thirty-seven Arts Scholarships, and very often they have only thirty-seven Arts students for the thirty-seven Arts Scholarships. At the present moment you can see the standard in Cork is this—that although they have thirty-seven Arts Scholarships, and sometimes thirty Arts students, only three of those students passed the first Arts Examination of the Royal University. That shows what the standard at present is in Cork, although they have an excellent staff and a brilliant President.

4312. Sir ARTHUR RÜCKER.—I suppose your view would be that if these Colleges were made autonomous in the sense that they conducted College examinations leading to a degree, as a matter of fact, examiners could not be found who will apply that severity which would be requisite in order to keep up the standard of the College?—That is one of the reasons I have objected to Trinity College—that its standard of admission is absolutely null. One of the reasons that so many Catholics are on its books is simply that, having tried to pass the standard of the Royal University over and over again, and failed, they have gone in triumphantly to Trinity College.

4313. But, coming back to the question of a small College in the country and one in Dublin, you might have a different standard if the examiners knew who the students were, but if you go to the new College in Dublin and examine the students on certain subjects the students and not the Examiners set the standard?—That is not so in Cork.

4314. We have not in the least made up our minds—you will understand that, of course—but I just want to try and follow out a little the possibility of your College working together with Trinity College. Do you think there would be grave objections from your point of view to the mingling of the students in the same laboratories and lecture rooms—to that part of the scheme?—I think there are. I think, on the question of science—many branches of science especially—there would be the very gravest objection, and hence I believe there will be the very gravest ob-

*NOTE BY WITNESS.—But beyond all things else I believe it to be essential for the success—whether of a new College or a new University for Catholics—that its Governing Body should be constituted on a thoroughly representative and popular basis; and I confess my own ideal would be that of a University so constituted, entirely independent of State aid or of State control, and maintained directly by Irish Catholics themselves, just as Louvain is by the Catholics of Belgium.

jection to the development, which is threatened, of the Royal College of Science on the same grounds. I am speaking of my personal knowledge of the effect on some students.

4315. Do you think any system of University Professors, as distinguished from College tutorships or Professors teaching in the two Colleges, would be unworkable?—I think there would be very great difficulty in working it properly—first, the difficulty as to the appointment of Professors, and, secondly, the difficulty as to the control of the teaching of the Professors, direct or indirect.

4316. Would that affect only a few subjects, or would it affect many. May I take the case of Science—would it affect the Professor of Chemistry, for instance, to the same extent as it would affect the Professor of Biology?—Well, as to Chemistry, I have often heard very strange theories adopted with regard to Chemistry—probably not with Physics.

4317. But Chemistry and Biology, you think, it would affect?—Biology, most decidedly. I have known students who have taken up Haeckel's books, because Haeckel is supposed to be an authority in Biology, and not a few have given up all belief in Christian revelation. And forgive me for saying just one word on that—that I know no difficulty we Catholics make with regard to Biology which all believers in Christ are not bound to make. We have no special tenet of the Catholic Church which is contradicted by the teaching of Biology which is not common to all Christians.

4318. Then, leaving the point I was going to mention for the moment, one of the great difficulties with regard to the establishment of a new University, or a new College, would be that of expense. Do you think that if the two Colleges were in one University all that expense would have to be faced?—I think so. I think we require a College of our own, complete and equal to that which is practically existing at Trinity College now. You would want some development in Trinity College, too, but what we require is equality.

4319. Now, to go back to the other point I was going to mention, supposing an independent body were established in Dublin, an independent University, or College in the Royal University, and that it were possible, as far as the constitution were concerned, for it and Trinity College to co-operate at their own will?—Oh, decidedly; everything that could be done then in that way we should only be too delighted to do.

4320. If they were given common power of recognising each other's teachers, and so on, you would be prepared to welcome that?—Certainly, and I would encourage the greatest freedom in every respect—inter-College Debating Society, inter-College games, and every thing of that kind. I would have the fullest freedom when once we were placed, as we ought to be placed, as representing the majority of the people, on conditions of perfect equality.

4321. Do you think that would be a real working arrangement as apart from theory. Do you think the students would mingle?—Certainly. What makes the thing difficult now is the sense of gross injustice. Our men see every day the men whom they have beaten in the Intermediate examinations—and beaten badly sometimes—because they go through Trinity College and have certain advantages from the influence which Trinity College possesses—they see them advanced to public positions. Again and again the Chief Secretaries tell us "We would very much like to appoint Catholics, but we have no educated Catholics," and the result is that the highest Government appointments are filled by men who are not Catholics, although in the fair test of the Intermediate examination, and in the test, when we come higher, of the University examination, so far as they are common, the Catholics hold their own, as I shall prove.

4322. You do not think the ordinary objections to mixed education would, as a matter of fact, be brought to bear on the two Universities, and that there would not be a large amount of mingling together?—No, because both Universities would have their own cachet, both would have their own interior atmosphere, and they would meet just as we Senators do at the Royal University, and work most harmoniously together for a common end.

4323. Supposing for a moment you had got what you want in the new University, or new College in the Royal University; do you suppose that arrangements could

be made now for the beautiful physical laboratories which have been built to be used in common; do you think such arrangements would be made before long?—I do not know. If the accommodations and the arrangements were such that our Professor could go in at his own time—if all the new laboratories could be worked on a common plan, and if one institution took one laboratory on certain days in the week and the other on certain other days, and let each institution provide for its own teaching, I think there ought to be no difficulty about that.

4324. But you do not think any such voluntary common arrangements would extend to the two institutions having common Professors?—Not at the present time. I would like to think it out. It depends very largely upon individuals, but at the present moment I think the chances are that there would be disagreement and friction.

4325. And that really comes to saying that no system of common professorial teaching is at present possible?—I think it is not possible at present.

4326. Dr. JACKSON.—I should like to ask you one or two questions about the examinations. I am afraid I am not quite clear either about the method in use at the Royal University or about your own views. In the first place, in the Royal University at present, is it a joint examination for all the constituent Colleges?—Quite. Each examination paper is signed by a Professor of the University College and a Professor of Queen's College. There are twenty-eight Fellows, of whom I have fifteen, because there was an extra Fellow given in Irish. There are fifteen with me and thirteen in the Queen's Colleges. Every paper is prepared and signed by a Fellow or Examiner from University College, and a Fellow or Examiner from a Queen's College; and they sit together at the Oral examination and the papers are examined, sometimes by two Examiners, sometimes by four, but always jointly, and they are marked jointly. If they differ, they meet on a Board, and come to a final agreement.

4327. That is to say, in all cases there is a Protestant Examiner and a Roman Catholic Examiner? Not necessarily; they may both be Protestant, because, for instance, my Professor of Physics is one; he sits with a Queen's College man, and the Queen's College man might be a Catholic. But it is rather the Institutions that are jointly concerned—there is one of mine and one of theirs, whether Protestant or Catholic, judging the paper and drawing up the paper.

4328. So that there is identity of curriculum?—Absolute identity of curriculum, because the curriculum is imposed by the University. There is no such thing at the present moment at all as autonomy in the Colleges.

4329. Do I understand that you yourself think that unsatisfactory?—Certainly.

4330. And you desire that each College should have its own curriculum?—Certainly.

4331. And its own papers?—Certainly.

4332. Well, then, would there be any supervision on the part of the association?—Oh, yes, there would be; that is provided for in the Robertson scheme. That scheme provided that there should be a Board of Studies, comprised of the Examiners and the teachers and Professors, and the scheme of the Studies would be submitted to them, the scheme of each particular College, and they would report to the Senate as to its sufficiency—as to its standard—and though the Senate could not change it they could send it back to any College as insufficient in certain specified respects.

4333. Then, as regards the examination papers?—As regards the examination papers there would be a Professor appointed by the Senate, who would take part in the examination, and his vote would act as a veto, so that the Senate would have the controlling power to see that the standard was maintained.

4334. I think I gather that there would be, in practice, different standards at the different Colleges?—I think there would be.

4335. The Assessor, then, would be there to see that the standard did not fall too low?—To secure a minimum standard, yes.

4336. Thank you; I think that makes that clear to me. Just one other question. I understand that you very much prefer the scheme of Lord Robertson's Commission to the inclusion of a second college in the University of Dublin?—Yes.

4337. When you express that preference do you go on to express a real approval of the scheme of Lord Robertson's Commission?—I do express a real approval of that scheme.

LONDON.

Nov. 12, 1906.

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4338. Mr. BUTCHER.—First one or two questions about the religious difficulty and the conditions that you would consider necessary to guard faith and morals in any College or University for Catholics. You say, I think, that you do not wish to impose any test whatsoever at the time of appointment?—No.

4339. And you would trust, I imagine, for the religious safeguards rather to the power of the Visitor in connection with the dismissal of a teacher?—Well, I was not thinking so much of that. I was thinking chiefly of the Governing Body.

4340. The selection?—The selection by the Governing Body, and then the care the Governing Body would take in regard to the working of the College, so as to preserve the teaching of the College from being such as to offend the religious convictions of any of the students—not merely Catholics.

4341. I think we found out clearly before the last Commission that the ultimate safeguard would consist in the Board of Visitors and the position occupied on that Board by two Bishops of the Roman Catholic Church?—Speaking only for myself, I confess that I never saw the necessity of pressing that.

4342. Really?—I am speaking personally. My own conviction was that in order that there might be confidence in the Governing Body, the Governing Body should be a representative Governing Body, and as they have the right of appointment, they ought to have the right of dismissal.

4343. That is a most interesting answer to me, because I daresay you are aware, as I am, that that particular proposal on the part of our Commission was one of the things that was fastened upon as making it exceedingly difficult to get it accepted in England?—Yes, and I confess I felt that myself, and I privately represented my views as not running to that extent.

4344. If you had a Governing Body you could trust, you would not think it necessary to reserve that power?—Certainly; to those who have the power of appointment I would give also the power of dismissal.

4345. In connection with that there is another point. At present in the Queen's Colleges?—Understand, I am speaking here personally. I do not come here to speak authoritatively for anybody, but I know my feeling is widely shared, and, I think, by some of the Bishops, too.

4346. In the Queen's Colleges at present the Professor makes the declaration in these words:—"I will carefully abstain from teaching or advancing any doctrine, or making any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious convictions of any portion of my class or audience." So that what is there protected is not the doctrine of the Catholic Church, but the truth of revealed religion and the religious convictions of all students in the audience?—Yes, but that clause would, of course, contain all that was required for a Catholic audience, clearly.

4347. Would the word "revealed" religion sufficiently cover what you require?—Quite sufficiently. I take it that if a man was brought before a judge, if he questioned the right of the Governing Body, and it was clearly proved that, having made that declaration, or any analogous declaration, he had publicly taught what was contrary to the doctrine received in the Catholic Church, he would have violated his promise, and would be liable to dismissal.

4348. You would be inclined to agree with me, from the view of practical politics, that such a declaration, guarding the religious conscience of any individual, whatever his religion, would be more easily carried than one which simply seemed to guard Catholic students only?—Yes, and especially because it would appeal at the present moment to all who are aware of what exists in Scotland, which is on the same lines.

4349. There is this other question, which you have already alluded to—the representation of the Bishops *ex-officio* on the Governing Body. You told us what some of us have heard privately rumoured, at least—that the Bishops do not now insist upon *ex-officio* representation?—I do not know to what extent that may have been connected with a part of a scheme or in what circumstances it was offered, but I have reason to believe, as a matter of fact, either in conversation or otherwise, it was said, "Well, if you deal with the question and find a difficulty in that we shall not press it." I have been given to understand that that did take place.

4350. It would be of the utmost public importance if that declaration were made openly, for before the

last Commission it was strongly insisted on that this claim could not possibly be withdrawn. Now, we have not yet had it from the Bishops that the claim is withdrawn, and for those who wish to bring about a practical solution of the question, I venture to suggest that it is a matter that ought not to be allowed to be passed over or conveyed in private letters or conversations. Now as to the proposed solutions, there are two different solutions in connection with Trinity College itself. One suggestion has been merely the constitution of a new College, one new College inside the University of Dublin, the College for Catholics in Dublin itself; and the other solution is the reconstitution of the University of Dublin, so as to embrace three additional Colleges—the Colleges in Dublin, Belfast, and Cork—Galway to disappear. You disapprove of both those solutions?—Oh, much more strongly of the second than of the first—far and away. They do not run in pairs at all. I do not look upon them as in the slightest degree running in pairs. You increase and intensify all the difficulties.

4351. The more Colleges there are and the more distant they are and the more unequal they are?—If homogeneous Colleges, like those at Manchester, Liverpool, and Leeds, cannot work together, *a fortiori*, the four various and heterogeneous ones cannot.

4352. CHAIRMAN.—You think that is the worst solution possible?—The worst solution that I can imagine would be that one. The word "embrace" would be very odd. I should like to know how we could embrace. Dr. Traill and I are friends, but we certainly should not embrace over that.

4353. Mr. BUTCHER.—Just one other possibility which has always been mentioned in the documents of the Catholic Bishops—a single College by the side of Trinity. Have you considered this—that if the University of Dublin consisted of these two Colleges only, it would be almost impossible in the same city and with two Colleges side by side to demand for each College the kind of autonomy which would make a federal University on the larger scale possible?—Quite. I do not see how they could have that degree of autonomy which would be preserved in the other.

4354. That seems a serious difficulty in the way, does it not?—Quite.

* 4355. I notice in some of the papers which support that solution—for instance, Father Finlay's paper,* if I recollect rightly—it is assumed that the second college by the side of Trinity would enjoy precisely the kind of autonomy which was recommended by the Robertson Commission for the reconstituted Royal Colleges?—Oh, clearly no one could suggest that anything could possibly be approved, which would suggest a lower degree of autonomy than that given by the Robertson Commission; one of the chief points of attraction in the Robertson scheme was the minimising of the difficulty.

4356. Do you think you could get that degree of autonomy in the case of two Colleges alone?—I do not think we could at all. It would be two Universities. I mean there would be in reality two Universities.

4357. Then there is a further question which arises. It has been suggested in connection with the larger federal University that there should be powers (this is in a paper which has been sent in to us under Lord Dunraven's name) to affiliate with any College of the University the Arts faculties of St. Patrick's College, Maynooth, and the Magee College, Londonderry, and the College of Science in Dublin. Have you any clear views as to this question of affiliation of other Colleges?—I should very much like the Arts College of Maynooth to be introduced, and I should like it to be introduced even in the scheme of the University which I myself suggest—that is, an independent University. I regard nothing as of so much importance to Ireland as the thorough education of the clergy of Ireland, and the co-education, as far as feasible, of clergy and laity. I am strongly in favour of co-education as far as possible consistent with giving them at the same time the special training which belongs to their profession. And I may mention that the Bishops have ordered all their students to go through the Royal University, and that at the examination this year there were eighty-three students from Maynooth College at the first Arts examination. That is nearly twice as many as the whole three Queen's Colleges together passed in that one class, and henceforward they will require the men if they fail,

* Appendix to First Report (Cd 3176), 1906, page 123.

to re-present themselves for examination, and to follow the University Course until they obtain its Degrees.

4358. That would be very important?—And the result would be that the position of the Royal University would be changed in the eyes of the country largely by that one fact, that it is adopted by the clergy of the country. Then they go back and teach in the seminaries according to their own training. The seminaries will prepare their pupils to come up to this new University, so that University influence will be extending all over Ireland. The College of Maynooth is a two-fold College; it is an Arts College for the first three years of its course, and then a Theological College for four years, and the students are in separate buildings. They very rarely have much to do with each other. The training in one place is Arts training, and in the other Divinity, Scripture, and Canon Law. Hence I think it very important that Maynooth should be brought into the University, and I have no doubt that if there were—what I hope may come—a great teaching College in Dublin, or a University, which I should prefer, the Bishops of Ireland would see their way at once to establishing a Hostel or College in Dublin itself where a large number of their more distinguished men would come up and have the wider training which would be given there, because there they would be attending in the same classes as they are at Louvain, with the laity; they would go back trained teachers and preachers and enlighteners into the country, not only in religion, but also in promoting the material interests of their people. Especially I would hope to see Professorships of Agriculture in the new College or University where, as at Louvain, many of the priests would bring back to their seminaries and to their parishes the knowledge gained there, with similar improvement in agricultural methods and similar increase of prosperity to what we see in Belgium.

4359. You remember our hopes were rather dashed at the last Commission as to the theological students at Maynooth being allowed to attend the College in Dublin. Have you any reason to think those views are modified?—It is purely a question of money.

4360. I think the ground on which it was put before our Commission was different?—I think a great number of the leading Bishops would strongly like it, but some would probably adhere to the old ideas of Maynooth men, and say, "Oh, yes; what was good enough in the old times is good enough now."

4361. Rather special grounds were mentioned—that being brought into the society of laymen and in contact with city life they may lose their vocation. These were the kind of arguments that were advanced?—Yes, but at the same time the Catholic Bishops send some of their students to Germany, where the dangers are greater, and they send them to Louvain. A considerable number of distinguished students go to Louvain, so I do not think that would be pressed very much by the Bishops.

4362. I suppose you would be inclined to say, holding the views you do, that affiliation is important, but that it would make an additional difficulty to connect Maynooth with Universities so heterogeneous as one which embraced Trinity College, Dublin, Belfast, Cork, and the new College in Dublin?—Oh, very much. The fewer elements that are associated the smaller the difficulties.

4363. You may remember that the question of the affiliation of Maynooth caused some difference in the last Commission?—Yes.

4364. And there are and there would be, I think, people who feel it is rather a strong order to affiliate a seminary to a University, and to allow attendance at lectures in the seminary to count as attendance at the lectures at the University?—Well, a great deal would depend on the condition of the seminary. If the seminary is taught by University men, trained in the University, and the students are passed through the examinations, I hardly see a solid difficulty then. The meaning of affiliation would be that the lectures would be recognised as qualifying for University requirements (competency of course on the part of the teachers would be required), and sending a representative on the Governing Body. These are the only two elements.

4365. Quite, but that latter point I was just coming to—the question of representation on the Governing Body has hardly had due attention yet. In the case

of Maynooth, the Arts faculty of Maynooth would in numbers greatly outnumber any Arts faculty?—Oh, very largely—more than three Queen's Colleges.

4366. And probably the claim for representation on the Governing Body might be based to some extent upon the numbers in the faculty?—To some extent. For instance, at the last vacancy on the Senate, I made bold to submit respectfully to the Lord Lieutenant my view that the President was the proper person to appoint, and my main argument on that occasion was that Maynooth in sending such a large number of students to the University had far and away more than anybody else, a direct personal interest in the Governing Body, and the Lord Lieutenant put the President on the Commission.

4367. How far does the Arts course at Maynooth correspond generally with the Arts course pursued at other Universities?—At present it is made identical; the course of the Royal University has been adopted as the course of Maynooth.

4368. There are no special options or alternatives?—There are the special options which all other students have, namely, that the first Arts examination is identical for all students, but after the first Arts the second Arts, and the Degree, specialisation is possible. The Maynooth students will all take in the second Arts mathematical and classical subjects and logic, and a certain portion of metaphysics which comes in, and then probably many of them will go up in Philosophy. They will take their philosophical course, which, as you are aware, in the Royal University is two-fold. We have solved the question about Philosophy, because we adopt two schemes. The Catholics draw up a complete scheme according to the doctrines of St. Thomas; those who teach the Modern German, Scotch, or other Philosophies prepare their own scheme. The History part is common to both; the examiners meet and compare their papers so as to make the papers of equal difficulty and equal standard, and then the students compete on them, and then the examiners representing both parties sit together, and it has worked harmoniously.

4369. I am aware of that, and it is your experience that the system has worked?—Has worked for twenty-three years, so that the difficulty which Mr. Gladstone thought insoluble we solved—*solvitur ambulando*.

4370. Dr. DOUGLAS HYDE.—With regard to the affiliation with Maynooth, do you think there would be any objection to sending up a number of the Maynooth students to a hostel in Dublin, who would reside and mix, to a certain extent, with the lay students, whatever type the University happens to be—would mix with them, and go in for examinations with the other students?—Mix like the Louvain students, you mean? That of course they could not do, because they require a certain training which goes outside the lines of the Secular University teaching. They would meet in the class rooms, meet in the debating societies, meet in the common playgrounds, and all that—social intercourse would be going on, but at the same time they would live in a hostel of their own. I see no difficulty whatever about that, and I know that some of the Bishops would like to do it as soon as it becomes feasible financially.

4371. Do you think that would be a better scheme than affiliating with Maynooth direct and segregating that large class of students?—What I mean by affiliating Maynooth is this: Maynooth goes in for the examinations. We are not going to curtail that, and I think it would be a pity to say, "You must not get degrees." I think it is very important when a clergyman goes down to his district that he should have the *cachet* which will show the people "I am as good a man as you are. You are a B.A. or an M.A. of something. I have the same degree myself." Because there is a tendency amongst solicitors, doctors, and others, in the country, to look down on the priest because he is not a University man, meaning by University man the man who has passed a certain examination, and therefore anything which would shut them out from the privilege of passing examinations and getting a B.A. degree I should deplore very strongly. I should be quite prepared to advocate that there should be such a co-mingling of such a number of the Maynooth men with the laymen in education as to make them get acquainted with each other and put them on friendly terms, and hence I would hope that a certain number—especially those going to be Professors—would come up either during their course, or in a post-graduate course, which would be

LONDON.

Nov. 12, 1906.

Rev. Wm. Delany, S.J., LL.D.

LONDON

Nov. 12, 1906.

Rev. Wm.

Delany, S.J.,

LL.D.

easier, because they would have more freedom in research and have reached a further stage in development than is possible in the mere graduate course. That I should very much like to see.

4372. And with regard to the other students, would you like to have the Arts course of Maynooth count up to the second Arts?—Oh, the whole thing as far as the degree, because I do not see how otherwise they could come up to Dublin for honours.

4373. And these examinations would be carried out by Maynooth Professors in conjunction with external examiners?—They would be carried out by the Maynooth Professors along with Professors appointed by the University.

4374. Along with them?—Along with them, because I think no examination is good in which the teachers have no part. I believe the main function of the examination ought to be as a sanction to the teachers teaching, otherwise it is a discouragement to the teaching. One of my reasons for detesting the present competitive examination system is that I think it is actually destructive of true education. It helps mere instruction, this examination system. It stimulates students to work no doubt, and it helps the development of memory, but it destroys original power, because neither will the teacher teach nor the student listen to anything except that which pays for examination, and if the teacher begins, because he is an original man, to go outside the lines marked in the programme, the students become careless. They have come to me again and again, and said, "I do not like the lectures of so-and-so, because they do not tell for the examinations."

4375. I have seen an objection that may be urged against the affiliation of Maynooth, and it is this: Maynooth has there a large body of about 700 students—a compact body—and if a new College were established the Bishops, as you say, would probably make it compulsory upon every student to take out the Arts degree?—They do now.

4376. Then you would have a compact body of 700 students starting in the new College of Ecclesiastics, and do you not think that that, being so preponderant a body, would dominate this new College which would be established?—In the first place, if they remained at Maynooth they could not dominate it at all. Then you use the number 700. The 700 would consist of four classes, of which about 320 are theological students proper—nothing to do with the Arts course. The Arts course is the three preparatory years, they do not run in common.

4377. I know that, but would not the Bishops make them all take out a degree in Arts if facilities were given?—They will have taken them out first, and then continued in Maynooth their theological course; after taking out their Arts course they will go on with theology.

4378. What I mean is this—that you have a very large body of students to start a new University with?—Certainly.

4379. And so large a body are they that—I do not say I fear, but I have heard it stated as possible that with such a large body of ecclesiastical students, first of all, attending the College, influencing the Senate, and afterwards, when they get their degrees appointing to the Senate, you would impose an ecclesiastical character, more or less, upon this new College or University; and the courses of this new University would be run more or less in accordance with the necessities of the ecclesiastical training in Maynooth. I am only saying there is the possibility?—It is rather amusing, but I do not see any possibility of its being done at all. In the first place, the students in Maynooth could not possibly dominate the College in Dublin; secondly, the College in Dublin would be a very much bigger thing than anything of the kind. I anticipate that if we have anything like a proper settlement of the University question we shall have at least 700 or 800 very soon, and shortly afterwards 1,200 or 1,500. I do not see why we should not see the same result as in Prague, where the number of Czech students increased from 2,410 in 1894, to 3,188 in 1901, as I have already stated. The clerical students could not possibly dominate the University, because whatever the number passing through the University, the number of laymen would always be very considerably larger. What makes it seem to predominate now is, we have nothing else so large as Maynooth is at the present moment, but given a proper solution of the question, given a proper endowment to enable us to have scholarships and sizarships and helps for poor

students, and to co-ordinate the scheme with the primary and intermediate schools, and we shall have a number of students that Maynooth could not possibly dominate. Besides, it could be provided in the constitution of the University that no such pre-dominance should be given to any Institution. I do not see why that should not be provided.

4380. But I was rather thinking that after a time this new University would have probably an academic Senate, and the academic Senate would be very largely appointed by ecclesiastics, who had got their degrees, because they would start before anybody else?—I presume that every College would only have a fixed proportion, and they never could have the dominant College. The dominant College would always be the College in Dublin, which would be a lay College; and besides that, I really do not know any particular line of study I have ever known to be an ecclesiastical line more than any other line. I do not know at the present moment any single line of which I would say, "That is a line the priests take." It has never occurred before to me.

4381. I only thought it well to throw out these suggestions which have been made?—I believe it to be an absolute fancy. I believe the ordinary classical, mathematical, and other standards of Maynooth were very considerably higher than anything at Trinity College, or even than at the Royal, which is a good deal higher than Trinity College. They are not raising the standard, because their men are coming to us; their standards were higher before.

4382. Then there was another question about this new College of Science. You see the great difficulties of duplicating the two sets of apparatus. In Trinity College there is one expensive set of apparatus, and the new College wants the same. I think you told us that you saw an objection to students attending the laboratories in the new College of Science, which is to be established—mixing together in the new laboratories—but that would not apply to every part of the education that would be given in the College of Science?—I think if the expenditure which is contemplated on the College of Science was sub-divided it would provide amply for both the University of Dublin and the new University, and still easily leave a margin for other subjects, which might not possibly occur. I do not see at all the necessity of providing £800,000, which, I am told, is contemplated for that College. It would give both Trinity College and the new University ample means for doing a great deal of good work.

4383. Do you not think there is a crying want for a University or College which would bring Ireland into touch with the productive agencies?—Certainly; it is one of the greatest wants we have at this particular moment; and I may say that my Professors are very, very strong against anything like a recognition of the College of Science as on University level, for the simple reason that the College of Science is dealing with students of a totally different character, for totally different purposes. It is really a sort of higher technical school, and the training is the training of a higher technical school rather than for the teaching of principles and the development of faculties, which is the function of a University.

4384. But higher technical school training seems to me the very thing we want?—Quite; and I think they should have a higher technical establishment, and at the same time a well-provided University, with that higher training which they require. I think the teachers in the technical schools ought all to be University men, not rule-of-thumb men.

4385. You would not object to students mixing, for instance, in the School of Electrical Engineering or Mechanical Engineering—not to speak of Civil Engineering—but the Mechanical Engineering and the Electrical Engineering could be done at the College of Science, all the students meeting together?—Certainly.

4386. For instance, a school with fermentative apparatus, such as they have at Louvain—could not that be carried out in the College of Science?—Yes. At the same time certain questions come in about the cell, which is the foundation of brewing, and you really do not know what a man will say when he gets talking of the cell, and the powers of the cell.

4387. Agriculture, for instance?—Yes.

4388. And dyeing? Quite a number of branches There would be many departments in the School of Science which you would allow students to attend?

—Yes, but you come at once to a point we have to consider, and that is, that if all the appointments there were in the hands of a body in whom Irishmen as a whole had trust, it would be all right, but very often they are not in the hands of a body in whom Irishmen can trust, and very often the Irishman has no chance in these appointments, and men are brought in there who sneer at everything Irish and sneer at the Irishman, and make the students sometimes wroth with indignation at the way they are spoken of. That is one of the difficulties which comes back to what I said to Mr. Butcher—that is to say, that with a Governing Body in whom the people have confidence you can do anything you like anywhere you like. As soon as the Governing Body enjoys the people's confidence, you may be sure they will take care of anything of that kind.

4399. CHAIRMAN.—Do you not think it possible that some arrangement could be made by which the College of Science might be made available for a new College or new University?—Some of its lectures probably, but the University itself should have a complete apparatus for a University Course. I believe that is completely indispensable.

4390. That is the difficulty which we have been trying to deal with. I confess I am sorry to hear you say that. I should have thought that the triplication of very expensive equipment in one city like Dublin was unnecessary?—But the triplication does not arise from us; the triplication arises from those who choose to add to the two Universities something else; otherwise I see no difficulty about opening those classes to people who are not University students. I believe in brewing and other schools of that kind; there is no difficulty about adopting it and doing as Trinity College does at present—admitting students who are not going through the regular courses.

4391. You would require that the whole physical laboratories and the other laboratories should be under the control of the College or University?—That the University should be completely equipped for the whole University Course. That does not mean necessarily that only University students should go there—I mean in the ordinary sense of the word—and hence the triplication does not come from the University proposals at all. The triplication comes from a recently-established body in Ireland called the Agricultural Board, which to a large extent gets control of the education of Ireland.

4392. I am looking at it from this point of view—There is a laboratory already furnished at considerable expense in Trinity College, and another in the College of Science. If the new College were established would you ask for a third?—I would. Then people ask, why have the College of Science?

4393. I am only speaking of things as they are; not as they ought to be?—The money is not spent yet, and therefore the question ought to arise—Shall we satisfy this great crying want? shall we try first giving two Universities, and then let us fill any vacant ground that may be left by providing for it in the College of Science. Economise if it be necessary; but not in favour of what is after all only a Higher Technical School at the expense of the University, and to the detriment of its teaching.

4394. Dr. DOUGLAS HYDE.—In point of fact, I think that Catholic students do frequent the College of Science in considerable numbers now?—Well, not considerable numbers now; they do frequent it.

4395. Fifty per cent., I was informed?—The whole number is small compared with the outlay, but some do.

4396. I think there are eight Professors of the College of Science, who are all Protestants; seven of them are Scotchmen and Englishmen, and still no objection has ever been raised to the students of different denominations mingling there?—I can only tell you as a fact that one of my distinguished students came to me, and said—"I was living in the same lodgings with a fellow-student, and he says he was not going to Mass any more—that Christianity is all a fiction." That is an actual fact, occurring with me only last year.

4397. But supposing that the Dunraven scheme should be adopted, and we had in the University of Dublin five Colleges?—Four.

4398. Four Colleges. I did not quite follow your argument about the lower standard of examination in the outlying Colleges, if I may so call them. Do you

not think if Cork College, for instance, were made acceptable to the people of the South of Ireland, so far from their having a low standard, their standard would be quite as high as any standard in Arts?—Yes. They have manifested that. They develop on their own lines altogether, although they may not be satisfactory to Dublin. The Cork people are strongly wanting to have an individuality of their own, and to develop along their own lines.

4399. They would be allowed to develop along their own lines as far as possible—given almost complete autonomy, I understand—and I do not think their Arts Degree would be in the least degree interfered with?—Then why tie them up to these other people? If you are going to give them that, why not let them govern themselves altogether, having a State body, which would see that the proper standards were kept up as they might be if you even had separate Universities. I do not see why they should be tied up with a whole lot of other people.

4400. Will you secure that?—The government of the Senate would be able to secure that.

4401. If you had a University at Cork it could set its own standard?—Certainly.

4402. And that standard you are inclined to think would be a low standard?—It might be for a little at the beginning; but I think there would be no difficulty whatever after a certain length of time in reaching a satisfactory standard; they have such excellent secondary schools. Anything which would secure proper standards would have my hearty co-operation.

4403. Dr. COFFEY.—If a properly organised University College for Catholics were once founded in Dublin in which culture would be obtainable in sympathetic association with the Catholic outlook on life, and its own discipline, would its rules be very strict with regard to the attendance of the students of that College at the classes of other Institutions, in such questions as Biology and Chemistry, or those departments in which there might be, as you suggested, a danger *to faith?—Of course, rules, in the full sense of the word "rules," do not exist; the Catholic Church has made no prohibition at present. We are often spoken of as if we had issued a prohibition against our students going to Trinity College, but I have never known of any boys who wanted to go to Trinity College being prohibited from going. There is no such prohibition. There is a strong discouragement, for which we see reasons with our own eyes—reasons such as those which Liddon spoke of in Oxford, where they lost their faith, and reasons such as Mr. Lewis Campbell refers to as having existed in the old Universities of Oxford and Cambridge, where Nonconformist students went, and where they lost their faith as Christians. But there is no strict prohibition.

4404. Under such circumstances would there be greater freedom of access—I mean not in the sense of any College restriction—but would individual students, or, for that matter, the body of students, feel themselves freer under the knowledge that they had acquired in the Catholic system—would they find themselves freer to attend the lectures and the teaching of institutions which were wholly non-Catholic?—I do not know to what extent I should realise the theory. If they were satisfied with their own Professor, I daresay they would stay with him; if they were not satisfied they would do what some students do at the present moment—they would go to some institution where they could get better teaching. Quite recently some students of Trinity College came to my lectures because they think they are better, although they are on the books of the College, and holding Scholarships there, they come to us for teaching.

4405. On the question of the equipment of the scientific departments, is it not very much a question of degree? The claim made for equipment on the Catholic side—does it mean that in every department of that equipment there should be equality?—Substantially; that on the whole we should be fairly provided for. That is the meaning of it. Of course, it does not mean that in every line they must give us absolute equality, equal buildings, equal ground, equal lookout, and everything of that kind.

4406. Supposing you have already very full equipment in some of the existing institutions, might there not be compensation to this degree—that if the State was unwilling to provide equal endowment all round,

LONDON.

Nov. 12, 1906.

Rev. Wm.
Delany, s.j.,
LL.D.

LONDON.
Nov. 12, 1906.
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the endowment might be more full in another department of work in the Catholic College?—Certainly.

4407. And more limited in those in which full endowment was provided already?—Quite.

4408. Do you see no advantage, from the public or national point of view, in introducing Trinity College into a federal system, if a federal system is at all to exist in Ireland?—I do not see any advantage in bringing anybody against their will into any system. As a rule, if you bring men into a system against their will, you put their backs up to go the other way, and you alienate outside feeling in the country. It is not merely Trinity College that is concerned, as I see it is nearly always assumed in the papers now. It is not merely Trinity College who are concerned, but there are the vast body of Episcopalians who are greatly concerned in the institution which has trained their forefathers and themselves, and which is training their children. It is not the Professors of Trinity College who have the only interest in Trinity College, but it is that great body outside. We ought not to say—"Well, now, the Protestants in Trinity College take one view of Irish sentiments; let us take Trinity College, and transform it and make it Irish." I say—"Let them alone; let them grow up beside you; let them see you are not narrow, and that you can love all Irishmen, even though they may differ from you in many respects." I would not turn the most bigoted Orangeman out of the country, although some of them would like to turn me out; I would try and let the different parties grow up side by side, and then, after a time, their eyes might be opened, and they might learn to tolerate each other.

4409. Under the federal system might not that be promoted even if there was a great deal of dislike at the start?—I do not think it would. I believe all the people would be alienated, and that they would look upon it as an act of tyranny to force them together in that way. I do not see that it would lead to their liking one another afterwards; on the contrary, I am led to believe from recent information which I have received from several of my students in Germany, that there, far from having brought together Protestants and Catholics, there is a deeper antagonism between Protestant and Catholic students attending the same University than has ever been found in Ireland.

4410. But the experience of the Royal University Senate has been that the representatives of very different interests have worked together?—But we came willingly; it was not imposed upon us against our will. What you say is quite true—perfectly true.

4411. Mr. KELLEHER.—Have you any idea of the scale of fees in such a College or University as you contemplate?—The lower the better. I should like to have none at all, if it were possible, as in Freiburg. At present we charge £10 10s., and very often students say to us that that is too high; and we say—"Very well; we do not mind that." On the contrary, we try to help them.

4412. You believe in a University to which a very poor man might be free to go?—Certainly—a popular University.

4413. Would you discourage members of other religious bodies from coming to it?—On the contrary, I would welcome them. Some of our most distinguished students have been non-Catholics. The master of one of the leading schools in England was one of our distinguished pupils, and we had the son of the Deputy Grand Master of Freemasons, Sir James Meredith; he sent his son and his nephew; and we had also the son of the Chief Rabbi, and in fact members of all denominations have attended the College.

4414. Supposing a number of non-Catholics did go to the College, attracted there by the low fees, which are considerably lower than in Trinity College, and attracted by the prizes, would you if so requested by their authorities provide Chapels for the people of different religious denominations?—No, because they live in a city where they can have Chapels of their own.

4415. Would you provide Catechetical lectures and Deans of Residence?—No. I do not invite them to come; if they come they come for the teaching. We are living in a large city where all these means exist.

4416. Would you have separate courses in Philosophy if they did not desire to pursue the Thomistic system?—No, inasmuch as there is another University in the city to which they may go if they like.

4417. But in that other University the fees may be too high?—They have their own choice; they know just what they are getting with us as they do in Trinity College. Trinity College does not provide an alternative course in Philosophy. Trinity College provides the German or Kantian system.

4418. If a great number of non-Catholic students came to the University, and joined the University Debating Societies, would the Theological students from Maynooth be encouraged or discouraged from joining those Societies?—Maynooth is sixteen miles away, and they could not very well join.

4419. I refer to those living in the Halls of Residence?—Oh, I should certainly encourage them; I encourage the young Jesuits who are not yet ordained to take part in all the social work of the College.

4420. But would you have any objection to doing that if the College contained a number of non-Catholics?—None whatever. I should like them, on the contrary, to have the fullest intercourse with their fellow-students as a preparation for their after-life in the world.

4421. So that the mixing of the students in that way is not objected to?—Not in the least by me.

4422. As to the Professors of the University, I think you suggested that you would not impose upon them a test, so that Professorships would be open to all comers from the start?—Certainly, but not by examination.

4423. But in the examination the best man would be appointed without reference to his religion?—Yes.

4424. Is it not possible, owing to the great number of young men who are turned out yearly in Oxford and Cambridge, the number of men in Trinity College, the number of men in Queen's College, Belfast, and the number of men in the Scotch Universities, that the number of candidates for these Professorships at first—the number of candidates who were non-Catholics—would be very much larger than the number who were Catholics?—Possibly.

4425. And other things being equal, it might be that to begin with the staff would be non-Catholic?—No. I take it for granted that the Governing Body would elect suitable men in that respect. It is not always the best man in Academical attainments is the best man all round. I take it the Governing Body would elect a man who was competent, of course, but they would elect a man who was thought better to teach Catholics rather than another man who was a better man in other respects, and not a Catholic.

4426. Therefore really the absence of tests would scarcely be a reality—it would be taken into account what a man's religion was?—The absence of tests would be a reality in this sense—that if there was a man in certain subjects—especially an Irishman—I hope they would largely prefer Irishmen, unless, of course, the man was not competent—but if they are Irishmen, and thoroughly competent to teach in particular subjects in which religion and other questions which were debateable did not come in, they would prefer such a man. They could do that without a test, whereas if there was a test they could not do it.

4427. CHAIRMAN.—They should take knowledge, skill in teaching, nationality and religion, all in relation to each other?—Yes; fitness for an academic post in certain circumstances.

4428. You would consider both nationality and religion as well as knowledge?—Certainly; but neither nationality nor religion should ever be such qualifications as would enable an unfit man to be appointed.

4429. Mr. KELLEHER.—Then, it is clear that the Professorships would not be open to all, on equal terms, from the start?—Yes; in that sense.

4430. And therefore that you would not get the best men in the narrow sense—I do not mean the men who are best from the point of view of their religion and nationality, but the men who are best in their own narrow subjects?—Yes; that may be.

4431. So that your College, or University, would start with a certain stain on its academic character?—I do not know that it would be a stain at all, because I really think when you are dealing with students a great point to think of all along is that—in addition to the mere powers of teaching of a Professor—there is the importance of his personal relation to the students—to what extent he has their confidence, to what extent they would feel that he takes a personal interest in them, and to what extent they are likely to go to him and ask him for advice, and make

him a friend. I believe from my own experience that it is not at all necessarily the best teachers from a mere academic point of view who do most good to the students. Often and often it has happened in my experience that I would take a man with a most brilliant record, and with the same power of teaching as another who was less brilliant, and the first man I would find was not the best man, because he had not the influence which commended him to the confidence, friendship, and trust of the students. And it is the same with Trinity College, Dublin, I need not tell you.

4432. I do not know whether you would say that such a College or such a University would be in reality a denominational College or a denominational University?—It would be substantially a denominational College without tests. It is quite true that it would be a denominational College in the sense that it was controlled by a denomination, just as Trinity College, Dublin, has been for a very long time absolutely a denominational institution controlled by a denomination.

4433. The appointments at the beginning to the Chairs in this University would be appointments on denominational grounds?—Oh, certainly—that is to say, partly on denominational grounds; that is the very essence of the claim.

4434. I shall now pass away from that part of the subject, and go to another. From what part of Ireland do you think the students would be drawn to the College or the University?—If I may judge from the present experience, from every part of Ireland.

4435. Of course, you know that the people of Cork are very anxious that they should have a University of their own?—Certainly.

4436. I asked the Lord Mayor of Cork whether many students would come from Munster to a Catholic College if such were formed in Dublin; and his answer was to the effect that they would amount to very few owing to the expense of living in Dublin?—Well, I do not know that that is the fact, because we have a considerable number at the present moment—I mean in proportion to our own numbers—coming from the county and city of Cork.

4437. That is owing to the fact of the Queen's College in Cork at the present moment being under a certain ecclesiastical cloud?—Quite so.

4438. And Queen's College, Cork, might be brought into harmony with the wishes of the people?—Yes.

4439. And therefore those students who now come to you, because they are not permitted to go to Cork, would in that case remain at home?—Probably a considerable proportion would remain at home.

4440. And as to Catholics in Dublin and the neighbourhood, could you count on all the Catholics in Leinster who are desirous of University education—could you count on their going to your new College or University?—Oh, no; I think some of them would go, as their fathers did, to Trinity College.

4441. But they have gone to some extent against the wishes of the Roman Catholic Hierarchy?—There was no prohibition. They have not been encouraged to go—they have been discouraged from going as a whole, but there has been no active prohibition and no interference of any kind.

4442. But it is known that a certain kind of pressure is used on Catholics?—I know a number of fathers, and I do not know that any one has ever brought to bear the slightest pressure. I know the parents and I know the children; they were educated by my body, and I do not know of any pressure. If asked for advice, they say, "Try the Catholic institution in Dublin"; but if the students are living with their families at home, and their fathers have been to Trinity College themselves, they, living with their families, would be less liable to be under the disadvantages which might otherwise result from their surroundings, and therefore they have gone where their fathers had gone before them, and I believe they would continue to do so in the future.

4443. In the new circumstances, do you contemplate that the prohibition of Trinity College might be made more severe on account of the way in which Catholic demands might be satisfied elsewhere?—I do not know that there is any danger of that kind; I think what would be left would be the fair play of forces. I think after a time they will find they get as good a value, and now the new College would be more in harmony with the wishes of the country; and the country is learning to govern itself, and

therefore the line of advance no longer at all rests with Trinity College. But I do not anticipate in the slightest degree any ecclesiastical pronouncement.

4444. Do you think there is any hope that if a Catholic College were founded in Dublin the ecclesiastical position towards Trinity College would be modified?—I do not see any reason more than at the present moment.

4445. Do you think there is any possibility that Trinity College would be tolerated?—Well, they would always say, "You had better not go to Trinity College," and I will tell you the reason why. The feeling about Trinity College is worse now than it ever was, for this reason—because in former days, when people went into Trinity College, they went into a strong Protestant atmosphere, where there was a strong Protestant feeling, often openly expressed, and a Catholic would get his back up at once, and, as it were, be strengthened in his faith by the opposition he encountered—it was Protestant against Catholic. Now, the danger at Trinity College is not in the least in the direction of proselytising, but it is in the direction of the young men becoming sceptical and losing faith altogether in Christianity—which we Catholics regard as a much greater and more serious danger than the other. That is an increasing danger in Trinity College, and it exists also, as I need hardly say to this Commission, in the Universities of England and elsewhere.

4446. It is said that a certain number of Catholics go to Trinity College because they think they cannot get a suitable education in the Royal University, for example, and they are permitted, perhaps, by their ecclesiastical authorities to go to Trinity College on that account. If a College were founded in Dublin which claimed to give as good a University education as the education given in Trinity College, do you think Catholics such as those who now go to Trinity College would be prevented from going there?—I do not think the action of the Bishops would be intensified in the least; I think the Bishops, who are sensible men, would say, "Let the new College make its own reputation"; and people would open their eyes, and would say, "We can do as well in our own institution; why should we go to the other?"

4447. Might not the Bishops say that on account of this new grave danger which exists?—They know at this moment, and one of the main reasons why they discourage it is that, and that danger exists also at the English Universities. I have here a pamphlet written by a great advocate of sending Catholics to the English Universities, and he says, "Let this be my last word—it is the right sort" (those two words are in italics) "of boy, and no other, whom Catholic parents and guardians and schoolmasters must choose to go on from school to University. That choice has not always been wise in the past, and it has been followed before now by disaster and downfall." The writer is himself a University man, who is an advocate of sending Catholics to the English Universities, and who is living himself in one of the English Universities—I refer to Sir D. O. Hunter-Blair.

4448. But the policy as regards Oxford and Cambridge at present is that, although there is a danger, the student is permitted to go because his future standing in the country requires that he should get a University education?—Certainly.

4449. And it is upon that ground, perhaps, that Catholics at present are permitted to go to Trinity College?—Certainly.

4450. But if there is established a College or University which would be considered to be giving a genuine University education, can you not conceive it possible that Trinity College might be likely then to be permanently prohibited to Catholics?—I do not think so. The Bishops as a body are not in the least likely to take that view, for the simple reason that they would say, "Let things alone; we have now a properly managed University to which our men are coming, and by degrees the people will open their eyes and see that they are, with all the proper surroundings of University life, getting their education in a Catholic College." They would let it alone, and I myself would certainly deprecate any attempt to make any new prohibition.

4451. Do you think there is any probability that the condition which I have suggested would arise?—I do not think that there is.

LONDON.

Nov. 12, 1906.

Rev. Wm. Delany, A.J.,
LL.D.

LONDON.
 Nov. 12, 1906.
 Rev. Wm.
 Delany, S.J.,
 LL.D.

4452. I have now to pass on, and deal with the College of Science. You referred to the College of Science, and I think you stated that your Professors do not consider the College of Science as of University rank?—Ought not to be, as I understood them; and when they spoke to me they told me Trinity College men also shared that view.

4453. That is not the point of view at all, but you suggest it is not of University rank?—The teaching is not. I speak now purely on the verdict given by really brilliant men like McClelland and others who have not really got Irish training—men who have gone to English Universities and got degrees there.

4454. You suggested that either the buildings or the work might be taken over by the new University which is contemplated?—What I should suggest rather would be this—that there is a very large expenditure contemplated, and if there was a friendly communication made, such as this: “Now we are going to establish a College for Catholics in Dublin; Trinity College also should have something more; let us try to establish these two on a thoroughly good basis, not spending the money on mere buildings and ornamentation, but on things of really practical work, and then if there is anything over” (as I think there would be out of £800,000), “let us take over those departments which do not belong to University training so-called, and let us have the College of Science”—if that were done then we could have the University going on and students going out into the country with true educational equipment, technical education of a higher average. I do not believe that you would very much improve technical education by having the sort of technical education which is given in the College of Science.

4455. I was thinking of another point. You said that the kind of teaching given in the College of Science might be very valuable, though not University teaching?—The kind of subjects they teach are valuable, but of the actual teaching at the present moment I cannot say very much; therefore, I will say nothing about it at the present moment. They have comparatively very few students, and they are not turning out enough to encourage such an enormous expenditure as £800,000, which would go a long way towards settling the University question.

4456. But it gives high technical education, does it not, in trades and things of that sort?—I would be going out of my line if I ventured to give you anything like a bold answer to that question.

4457. I probably misunderstood your point, so I will pass away from that?—What I laid down was this—that my own Professors—and others agreed with them—are of opinion that the training given in the College of Science was not University training; a University deals with principles, and it is the proper function of a University to train the teacher, and of the College of Science to train technical men.

After a short adjournment,

4468. LORD CHIEF BARON.—On looking over the *précis* of your evidence, I see there are some matters to which your attention has not been directed—principally paragraphs 2 and 3. In paragraph 2 you refer to the relative proportion of the Catholic and non-Catholic students who won distinctions in the examinations of 1906?—Yes.

4469. Now I would be glad to have, if you could give it to me, the number of the Catholic students, for this purpose—I want to ascertain as accurately as I can the probable number of students who would be in the contemplated College?—Well, I have brought, in order to leave with the Commission, some tables, one of which shows in the first place the growth of the Royal University as a whole, then afterwards the growth of the Catholic element in the Royal University. The growth of the Royal University as a whole is shown between 1895 and 1900, and from 1905 to 1906. In 1895 the total who entered were 2,600; in 1906, the total who entered were 3,733. The number who passed in 1895 was 1,647; the number who passed some examination in the Royal University in 1906 was 2,393, showing a steady growth between 1895 and 1906; and that is very, very much more rapid in the last five years. In the year the Royal Commission sat the number of entries was 2,681, and that has now increased to 3,733 in this past year; while the number of students who passed in the same time has increased from 1,779 to 2,393—that is to say, considerably more than

4458. But the point I wish to bring out is with reference to the institution of a third set of apparatus?—Quite right. There are a number of most valuable things, such as brewing and things of that kind; certainly a number of those things would be most valuable, and I should very much like to see those well developed.

4459. May I suggest that you think that these are not properly the work of a University, but that at the same time they represent work which must be done somewhere?—Certainly, and the University will have to do these things if they are not done somewhere else.

4460. They may as well be done in the College of Science?—I agree.

4461. The new University could not possibly make use of the present College of Science—may I assume that?—I think so.*

4462. And so you would have the triple plant?—Not necessarily all covering the same ground.

4463. But you would have a triple plant?—I should say a double plant, except in these purely technical subjects; I would have a double plant, and then both Universities open to non-University students in the department which suited them.

4464. Very well; I pass away from that. You suggested that loss of faith had occurred in the College of Science?—Quite recently a student came and told me that; of course I do not say in any way that that is a general thing at all.

4465. But you use that as an argument against the College of Science. I have been at the College of Science, as you know, and I would ask you, does that kind of thing not occur everywhere, and under all circumstances?—Oh, certainly, to some extent.

4466. CHAIRMAN.—There is just one more question which I should like to ask you. Your attention has been called to the scheme, which we know as Lord Dunraven's scheme, a scheme for a federal University, involving four Colleges, and you expressed a strong opinion with regard to it. I should like to know whether you think the Catholic Episcopacy would agree with you in that opinion?—I think so. In condemnation of it, Dr. Healy said he spoke the view of the whole Episcopacy, with one doubtful exception; and, as I understand, Dr. Walsh, the Archbishop of Dublin, who advocated, and I think still advocates, the scheme of a College in the University of Dublin, I have never known him to advocate or support the four-College scheme.

4467. Do you think the opinion you expressed expresses also the judgment of the Catholic laity of Ireland?—The laity never had an opportunity of being consulted; but, as far as I know, the laity largely, taking the whole laity of Ireland, very much prefer having nothing whatever to do with Trinity College.

twice as many as are altogether on the list of Trinity College. The tables show the results of the examinations. There are three examinations in the year—an examination in May, which is chiefly a medical examination; an examination in July, which is principally in the lower classes; and an examination in October, in the higher classes.

4470. Is it possible to form any estimate as to the number of the students in the Royal University who are Catholic?—What I have done for the purpose of this Commission was to go over the returns. Here are the official returns for 1906—the official lists of all the Arts examinations, and of some of the others. I am concerned chiefly in these tables with the Arts examinations. What I have done is this: I have gone over the lists, marking off the students who come from known Catholic institutions on one side, and those who have come from elsewhere on the other side. That, of course, will not include all the Catholics. In the Catholic institutions there are hardly ever, except in my own College, any Protestants—I mean in the schools and seminaries throughout the country, whilst in the Colleges of Cork and Galway there are a larger number of Catholics to balance their growth. I took the July examinations—the examinations in Matriculation, First Arts, and Second Arts—and we see the growth in that respect. In the year 1890 there passed 966 students in the three examinations.

4471. From Catholic institutions?—No; altogether. There passed, in 1906, 1,448, showing a very large

* See further Statement of Rev. Dr. Delany received subsequently, printed at page 407.

increase, and the increase that has taken place is mainly within the last five years—that is to say, since 1900. In the year 1900 there were only 1,093, which was very little of an increase; but between 1900 and 1906 the number has gone up to 1,448. Now for the division of them, according to religion. Whereas in 1900, of 558, for instance, who passed in Matriculation, 191 came from non-Catholic Colleges; 293 from Catholic Colleges; in July, 1906, the numbers were as follows:—187 from non-Catholic, and 461 from Catholic institutions—that is, considerably more than twice as many. And taking the whole three classes together, of 1,448 who passed, 374 came from non-Catholic institutions, and 865 from Catholic institutions.

4472. What year was that?—This year; that is to say, considerably more than twice as many came from Catholic as from non-Catholic institutions, and that is understating, as I pointed out, the number of Catholics. And the same proportion, which holds as regards the numbers, is still more intensified if we regard the distinctions. The figures can be had.

4473. Dr. JACKSON.—Would you mind telling us what the examination is which you are speaking of?—I am taking the examinations for the Matriculation, First Arts, and Second Arts each year for a certain number of years. They are the first examinations the students pass when they come in, and what I think worth notice is the very large proportion who go on beyond the First Arts course. People say sometimes, "After all, Matriculation is not a University examination at all; it is merely an ending-school examination." How did they go on afterwards? I see, for instance, in the First Arts, in 1905, 507 candidates presented themselves for examination. The following year 421 presented themselves for Second Arts; that is to say, a considerably larger number than passed at the mere July examination in the First Arts came up for Second Arts, showing that although there are large rejections—the ordinary rejections amount to 30 per cent. of all examinations—the bulk of those who passed present themselves again. I have here also a table showing the distribution of the honours and prizes, and you can see how the balance gradually changed. In 1890, at Matriculation, the non-Catholics obtain 166 prizes, and the Catholics, 74. In the First Arts non-Catholics obtain 78, and Catholics 37. In the Second Arts, the non-Catholics obtain 60, and the Catholics 27. That is in 1890, and it is slightly changed, but not much, in 1895. In 1900 the balance is changed somewhat—69 non-Catholics, and 97 Catholics; 69 non-Catholics, and 58 Catholics; 49 non-Catholics, and 46 Catholics, respectively. But when we come to 1906, we find in the First Arts, non-Catholics 27, Catholics 102; in Second Arts, non-Catholics 31, Catholics, 93; that is to say, that the proportion of passes is more than preserved as regards the honours. And the reason of that is this: that a very large number of boys who would not formerly have gone into a University are helped now by the prizes of the Intermediate Board and by such scholarships as are to be obtained. Recently the Bishops of Ireland gave scholarships for boys who had distinguished themselves in the Intermediate Examinations, and a considerable number of boys have come to my College who could not possibly have hoped otherwise to get a University training. You will be pleased to know that I have taken the trouble to ascertain how many of these students have come from private study, because that is an important element; and I find that the percentage taught in institutions varies from 80 to 35 per cent.—leaving about an average of 15 per cent. who come up on private study or private education, and I need not say that in Trinity College there is a considerable average of students who receive no Collegiate education.

Then I have another table, which bears on one point of my argument, and that is on the Catholic claim. The Catholics claim, that for students who have shown themselves fit intellectually for higher education, that higher education ought to be provided; and the Intermediate results year by year show a very large proportion of Catholic students in Ireland who are thoroughly qualified for higher education, if it is placed within their means, both as regards the nature of the institutions and as regards also the question of cheapness. I have here an analysis of the results of six years' Intermediate prize lists up to 1906. The Intermediate scheme was modified in recent years—modified, I

think, justly, although I dislike many of its technical rules, which seem to be foolish, but modified in the sense of specialisation—that is to say, in giving of prizes, not alone on mathematical and classical lines, but opening up its very best prizes on literary and scientific lines, so that there are four groups—the Classical group, the Mathematical group, the Literary group, and the Scientific group. I prepared then here a table showing how the exhibitions and prizes have been awarded in all those groups as between Catholic schools and non-Catholic schools—that is, not taking individuals, but taking schools known to be Catholic and schools known to be non-Catholic. And they work out in this way—that in the three groups and in the three grades, Junior, Middle, and Senior—in the Classical group the Catholics win 30 exhibitions to 18, and 29 prizes to 7. In the Mathematical group, where they fall short, for reasons which I will explain afterwards in a moment, they only obtain 20 exhibitions to 23, and 19 prizes to 20. I shall come back afterwards to that in order to explain how that comes about, as compared to the others. In the Literary group, on the other hand, they win 87 exhibitions to 8, and of prizes 81 to 6. In the Scientific group they win 71 to 22 exhibitions, and 44 prizes to 27. So that on the total they win 208 exhibitions to 71, and 173 prizes to 60—or, grouping them together, they win 381, gross total, to 131; that is close on three to one. The Intermediate Board also give prizes in Composition, in Greek, Latin, English, French, Irish, German, and they work out in this way:—In the Senior Grade, Catholic schools, 20 to 7; in the Middle Grade, 25 to 3; in the Junior Grade, 46 to 12—or a gross total of 91 to 22; which is practically more or less the proportion of the population. I base on that the argument which I advanced—that they are entitled, therefore, having shown this preparatory qualification, to have higher education suitable to them, both as regards their economic and social conditions, and also as regards their religion.

4474. You said that you would make some explanation of the apparent deficiency in Mathematics?—Yes—thank you very much for that suggestion. I am afraid there are many things which I may have overlooked, as I had not time, unfortunately, to write them down. We are getting a little better in Mathematics, but the reason why we are behind—and we were hopelessly behind some few years ago—is this: in the Catholic Church there is no special reason why the Catholic priests, who are mainly the teachers in our seminaries and secondary schools, should devote themselves to any advanced study of Mathematics. Some of them hardly go in for Mathematics at all—it does not come within the scope of their professional education as clergymen. They are educated in Classics; many of them go abroad, and learn modern languages, and in Classics and modern languages they hold their own, and have done so from the beginning. In Mathematics, on the contrary, Protestant schools are well provided for. Trinity College offers Mathematical Scholarships and Fellowships to be competed for—the prizes are for a lifetime. A Fellowship is a prize for a lifetime—a man has a dignified position, and is well off, and therefore the clever men in Ireland see before them an opportunity of getting that position by winning a Mathematical Fellowship. There is a Fellowship given every year, and they go alternately, I think, on Mathematical subjects. For one man who wins it there are six or seven who hope to win it, and who therefore go into Trinity College, and win Sizarships or Scholarships in Mathematics, and finally compete for, and some win, that great distinction—a Fellowship in Mathematics. And those who are disappointed either remain in Trinity College as grinders or tutors, or go out to Protestant schools, where they teach, and the teaching of those distinguished men—candidates for scholarships, sizarships, and Fellowships—naturally very much outweighs the teaching in the other seminaries. Therefore one of the things we want higher education for is to have the means of getting men of great ability in the various branches to take up these branches, and then you will have not only the teacher in the University, but also a great number of men qualified to be teachers. In the sense that we have not got them now. At the very beginning of the Intermediate Examinations hardly a Catholic won a gold medal; now they are being provided with better teachers, partly from University College; year by year we are turning out some men, so that we are stealing up, but we are still behind.

4475. Would you be able to form an estimate of the

LONDON.
Nov. 12, 1906.
Rev. Wm. J. Delany, A.B., LL.D.

LONDON.
Nov. 12, 1906.
Rev. Wm.
D'Alany, S.J.,
LL.D.

probable number of students there would be in a new College, provided one were established to the satisfaction of the Catholic Hierarchy and clergy?—I think we would start with between 700 and 800. At the present moment we have between 200 and 250, and it is simply because I have not room that we have not more. I do not increase the number, because I cannot accommodate more; but out of my poverty I am going to try and build some temporary structure if I can. The Medical School has about 400, and we would have the two together, of course, because the Medical College would be the Medical Faculty of the Catholic College.

4476. What is the gross number there?—I should say about 400—perhaps Dr. Coffey could assist me there?

4477. DR. COFFEY.—Not quite so much—about 350, taking seventy as the average of entries each year?—350, yes.

4478. LORD CHIEF BARON.—How many in University College?—About 250. We start, therefore, with about 600, and then, if we were to offer the prizes which an endowment would enable us to offer, it would give us a very large increase. For instance, this year twenty very brilliant students came to me because of the temporary scholarships founded a year ago, and if we had a provision for scholarships on a larger basis—such as the Queen's Colleges have—we would have three times that number coming in each year.

4479. Is that number exclusive of the students coming from Maynooth?—Oh, yes; at present there are no students coming from Maynooth.

4480. I am asking you for an estimate of the probable number in the future College?—Oh, yes; that is quite exclusive of the Maynooth students.

4481. You would commence then, you think, with 600 from your own College?—Certainly. May I say a word also which that brings in, which I had forgotten—that is, that we are under a grave grievance, which we and our students feel very seriously—namely, that our students, no matter how distinguished they are, if they want to study for Law are obliged to go and take courses at Trinity College. That, we hold, is unworthy of any University; and we sent in a unanimous vote to the Government from the Senate that we did not consider it consonant with our dignity to be obliged to follow courses of Law in another University, and that we were ready to provide lectureships of our own out of our own funds. We sent a representation to that effect, and it was put into the waste-paper basket in the Castle.

4482. SIR THOMAS RALEIGH.—Why have two Law Schools in Dublin?—Let it be a Law School attached to no University, and we have no objection at all, if all the law teaching is done at King's Inns. We have no objection to that, but why we should go from one University, which is supposed to have all the privileges of any University, to another University is what we have a strong objection to. But we should have no objection if the benchers of King's Inns had the whole thing in their own hands.

4483. LORD CHIEF BARON.—I want to proceed with the calculation of the probable number of students. There would probably be some students from Maynooth—what number would you put them at to be added to your 600?—Do you mean how many students in Maynooth following the course provided would come up to Dublin?

4484. How many students would there be say this time ten years from Maynooth in the new College if it were established?—In Dublin?

4485. In Dublin?—That I could not state.

4486. How many entered the Royal University this year from Maynooth?—About seventy every year will graduate from Maynooth.

4487. That will represent an average of more than 200 in the College at the same time?—An average of close on 250.

4488. Now of course you are aware that there are a number of teachers of secondary and primary schools in Ireland who teach without having any University qualification and without their capacity to teach having been tested in any way?—Yes.

4489. I suppose you do not consider that desirable?—No, I consider that is one of the great wants we have.

4490. Do you think that any considerable number of those teachers would in time resort to the University, and seek a University degree?—Oh, yes; as a matter of fact it happens now; we have members of several religious bodies going through the course regularly at the present moment.

4491. Taking that into consideration, what figure would you be inclined to add to that which you have mentioned as the probable number of students in the new University?—I think if the new University were properly endowed, and with proper buildings, the numbers would amount, in ten years, to at least 1,000 students on the rolls of the University.

4492. That is all I have to ask you in reference to that; is there anything you wish to add to this second head of your *précis* before I come to number 3?—In my first statement I think I dealt with the nature of the grievance—the grievance of the Catholic students competing in public examinations, and seeing the competitors whom they have beaten promoted to nearly all the public offices.

4493. I see in number 3 you propose “to deal with some of the objections advanced against the establishment of a University College” (I have left out the words “or Universities”) controlled by Catholics in the same degree that Trinity College and Belfast Queen's College are controlled by Protestants: (a.) Episcopal domination and undue clerical control; (b.) increase of sectarian spirit; (c.) limitation of thought and narrowness of teaching.” I should be glad to have your views under these heads?—“Episcopal domination and undue clerical control.” I see in the papers that this objection is insisted upon as one of the greatest difficulties. I will first give you the fact that the buildings in which I am teaching belong to the Catholic Bishops. I am merely a tenant at will. In those twenty-three years they never once have made a suggestion, they have never once offered a criticism of our mode of teaching, or any criticism on our administration. They knew from the beginning that the College was open to students of all denominations; they knew from the beginning, expressly in my own words, that I would have Professors selected by myself, and would have no test for them, that I would take wherever I could the best teacher I could get, of course with due consideration to the religious feelings of my students, but from the beginning I have had non-Catholics. Then, in every way that the Bishops could do it, they have clearly expressed, over and over and over again, their readiness—and, more than that, their desire—to have a Governing Body on which there would be a very small number of clerics indeed. They are quite ready to accept, in a body of twenty-four, two priests and two bishops, and all the rest laymen. It has been most emphatically stated again and again by the Roman Catholic Bishops that there was to be no clerical control; they accepted the position which I took upon myself to lay down for myself, and that is that all the posts should be given to the best men, whether laymen or priests. There is no post reserved for a priest—no post whatever. All the posts should be given as between laymen and priests—the Professorships and other posts—so that a foundation for that charge, in my opinion, absolutely does not exist. Speaking from long experience, and having been in close relation, necessarily, with the Bishops, I say that from the beginning there has never been the slightest interference, and the Robertson Commission has official information on this point of very great value, because there is a University absolutely controlled by the Bishops—absolutely and entirely denominational and Catholic—the University of Louvain; and there the bishops have not interfered; they do not interfere with the domestic treatment of the College; that is in the hands of the local governing body. Our College is supposed to be the opposite of that—seeing that I am a Jesuit, and that several of my colleagues in the teaching are Jesuits, we are supposed to represent the extreme form of that hateful thing called Ultramontanism, and I never once heard a whisper that anyone said an unkind thing or an unkind word to anyone of a different denomination, though in our debating societies, classes, everywhere—we have an average of about twelve per cent. who do not belong to the Roman Catholic faith, and not once a whisper has ever come to me from any Protestant student that so and so joked or said an unkind word to him. I do not see the slightest chance, therefore, for things so to improve that we shall not have, as we have now, a grievance which makes people in their speeches and debates outside, and in writing to the Press, say bitter things because they feel bitterly on account of the grievance. I think that once we have equality of conditions and fair play, we should have, on the contrary, very friendly feelings all round.

And now for the subject of "limitation of thought" and narrowness of teaching. In the twenty-three years that I have been head of the College I never once gave an instruction to any man about his teaching; I never once found fault with any man about his teaching; I never once heard a complaint about any man's teaching—not once. No directions do I give to them, and I may refer to my evidence before the Robertson Commission as to our teaching in the subject that would be supposed to be most strictly watched—Philosophy. In the subject of Philosophy our students are taught first, of course, our own system, the Catholic Philosophy.

4494. That is according to St. Thomas?—According to St. Thomas, yes; but not necessarily limited to St. Thomas; inasmuch as there have been other great Catholic philosophers besides St. Thomas—but the teaching may be described as on the lines of St. Thomas. But in order that the students may be truly instructed in Philosophy, we think it necessary that those who take up that study should know the whole history of Philosophy, and also the various schools of Philosophy, in order to protect them against the very deadly danger of becoming sceptics. It is not the danger of proselytisation at all that is the danger to-day; the danger to-day is that of abandoning the Christian faith altogether, and of even denying altogether the existence of truth. In order to show them the danger of those false systems, and to give the training enabling them to see the want of logic and the fallacy underlying them, we first give them a solid logical training in Catholic Scholastic Philosophy, and then set before them for refutation the fallacies of these sceptical schemes of Philosophy out of the books of the authors themselves—not out of compendiums prepared to suit our own views. And more than that, where they can do it, we have sent some of them abroad. This very year one of our men who obtained a studentship of the Royal University went abroad for two years to study in the German Universities for a Junior Fellowship, and the Bishops have sent some of their best students to the German Universities to study the German philosophy in order to train their men to meet, on their own ground, infidel, socialistic, and other dangerous philosophies. So that we have had no limitation at all in the teaching. One subject is often spoken of—Biology. The only Fellowships ever given in Biology we won at University College. We are in competition with the Queen's Colleges, where, I presume, there is no limitation of teaching and our students were sufficiently widely taught to win these chief prizes. There is one thing we should not tolerate. We should not tolerate the teaching of Haeckel in biology, but we should not tolerate it merely on the ground of its being against the Christian faith, but because we hold it to be absolutely and totally unscientific, and on the ground that such training would be bad for the man—not merely because it would undermine his faith, but because it would give him a looseness of reasoning which would injure his intellectual capacity in other respects. I believe it to be demonstrably unscientific. There is no more grounds for a charge of limitation of thought or narrowness of teaching in such a prohibition, than there would be in my refusing decidedly to give a man a licence to teach rebellion against the King. In the same way I would not allow a man to teach immoral doctrines, not because I am a Catholic, but because I am a man. I would not allow him to do it. These are the identical limitations which occur wherever there is the Christian faith, wherever there is a true sense, to my notion, of morality, quite independent of any faith. That is the only limitation I know of. I know of no limitation of teaching in any other respect. I should be very glad to answer any question to bring it out more clearly.

4495. I have one other question to ask you in reference to something you said to Dr. Douglas Hyde. You said something in relation to a tribunal above all the Universities of the country, which tribunal would regulate the University courses?—Not regulate.

4496. I did not exactly hear what you said about that, and I should like to hear your opinion. Perhaps I should say control, not regulate?—Yes, would control to a certain extent, but negatively control.

4497. Will you develop that statement a little; I was not aware of the existence of such a tribunal?—At the present moment there is not such a tribunal. It was proposed for Scotland, and it was resented very strongly there because they wanted complete Univer-

sity control. If we had, as I should much desire, separate Universities I should make no objection—and in some respects I should like—to see established a University Board. I should like to see a University, and I should like to see the permanent establishment of such an institution.

4498. You would keep the University in a tutelage state?—Not precisely. I see no objection to do for Universities what you propose to do for University Colleges which had autonomy. It was proposed, I think, that the Colleges which had autonomy granted for a certain definite purpose should have a regulating Senate above them, which would see that their standards were properly kept, which would appoint an examiner to take part in all examinations, to see that they were being kept up to the proper standard. That was regarded, and is regarded by any reasonable person, as not unduly interfering with the autonomy of the College. So long as that body could not itself prescribe the course, could not interfere with the subjects, or the manner of teaching of the course, but merely express an opinion upon the subjects, such as, for instance, "It does not come up sufficiently high; you will have to raise the standard"—then I say that a body of that kind serves a useful purpose. Transfer that, which is still consistent with the largest autonomy, to the Universities. That is all I meant, that there might be a University Board, representing the Universities; elected by the Universities themselves, with one or two University men from outside appointed by the Crown. Before that Board would go the programme of each individual University to be examined merely on the point, whether it came up to a proper University standard. The Scotch Universities, I believe, have adopted a common matriculation standard, regulated by such a Board. At the same time, even that I would only propose for a limited period—say, at most, ten years—when the institutions had satisfied the world that they were really doing good work—the same kind of institution, the very same sort of powers that are supposed to co-exist with autonomy of Colleges in one University, to do that for the two or three different Universities in the country.

4499. May I ask you to eliminate the word University and University College, and talk about a teaching institution. Assume that there are four teaching institutions in Ireland, teaching academically, that is giving instruction of a University type; you would not see any objection to provision being made by which another body would ascertain whether their standards from time to time were equal to the standard which the State considered right?—I see no objection to that.

4500. May I ask you for a moment to try and distinguish in your own mind between the University of Dublin and Trinity College. Are you aware of the constitution of the University of Dublin, and the constitution of Trinity College?—Yes.

4501. You understand that they are separate entities?—No, I am afraid I do not understand that. I have given a great deal of study to the question, and I was forced to the conclusion that the "University of Dublin" is identical with, and merely a shorter name for the full name which is found in many formal documents, namely, "The University of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin."*

4502. Supposing you put a second College in the University of Dublin, would you still consider that the University of Dublin was identical with Trinity College?—Quite, and I believe it could not be done without an Act of Parliament, and hence Mr. Gladstone in the third clause of his Bill in 1873, abolished all the privileges of Trinity College, which was then the only University existing in Dublin.

4503. Mr. BUTCHER.—To go back to the question of the Maynooth students, which I think is one of some moment, you are aware that there is apparently a considerable difference of opinion upon this point among the Bishops?—Yes. There are some Bishops who would like to have them completely kept apart.

4504. And if you remember, Dr. O'Dwyer, when he first gave evidence, expressed a hope, a rather confident hope, that there would be probably at least two hundred who would follow the Arts courses of the University. He was asked, "Would they reside in Dublin?" and he said, "I should hope so." A little later another Bishop, Dr. Clancy, questioned upon this point, said, "If such a provision were made for their education at an early stage of their course, I

LONDON.

Nov. 12, 1906.

Rev. Wm. Delany, S.J.,
LL.D.

*NOTE BY WITNESS.—In all my answers regarding a College in the University of Dublin, I wish it to be clearly understood that I adhere to the position described in my statement—That if the only feasible solution of the Irish University Question was held to be the establishment of such a College—properly constituted, equipped, endowed, and autonomous—in the University of Dublin, I, in common with a large body of Irish Catholics, am quite prepared to accept, frankly and loyally, such a solution, though I would much prefer another, much easier one.

LONDON.

Nov. 12, 1906.

Rev. Wm.
Delany, S.J.,
LL.D.

think it would work very badly, but if such a provision were made for their training after they had become priests it would work well"—Yes.

4505 The prevailing view as it finally came out seemed to be this, that some picked students from Maynooth, perhaps eight or ten in the year, after receiving priests' orders, might come up to study in Dublin?—I think there is no objection from our point of view to that part, but Dr. O'Dea also has been before you, and he inclined very strongly to having as many students as possible brought up to Dublin to go through the course. You have that in evidence.

4506. We have?—And he gave evidence as the President of Maynooth at the time, and, between ourselves, I very much prefer Dr. O'Dea's authority to Mr. Gladstone's.

4507. But I feel pretty sure of this, that Dr. O'Dea also considered that Maynooth would probably send up only a small number of men, those who were intended to become teachers or professors?—In the beginning. One reason, of course, is the absence of suitable provision, because it would mean buildings and grounds, and the means do not exist for them.

4508. Do not you think the real objection went much deeper, as I ventured to suggest before in asking the question?—Oh, yes, the other speaker spoke of the danger of the training.

4509. Did Dr. O'Dea?—He did not share that view to the same extent.

4510. Perhaps I have not read his evidence quite recently, but my impression was that the deeper objection was urged also by him. What I really wanted to ask you was, as we have not had the opportunity of asking the Bishops directly, whether you think there has been any kind of agreement, or approximation to agreement between them, since that time?—I think there has been a development in that line, shown at once by the cordiality with which all the Bishops came in who formerly were opposed to having anything to do with the University. Now the students must go through the University, pass the Matriculation, and go through the whole course. That is a large step in that direction, and hence I believe that that is the line of thought amongst the Bishops.

4511. I have no doubt that that is the line of thought, that they should all go through a University course?—More than that, I think they would be quite willing, seeing the willingness with which they now send their men abroad to the dangers of the German cities—they do that with several of their distinguished students—I think they are quite ready to see that training on wider lines, although it may involve some dangers, has more corresponding advantages. And that is brought home to them by a number of most distinguished men in the Church of Ireland, who have been students in Louvain where that is the case.

4512. They have not at present publicly spoken in favour of anything more than a University training which may be carried on at Maynooth?—Yes.

4513. Dr. JACKSON.—I understand that amongst your students you have a small percentage who are not Catholics?—About 12 per cent.

4514. When your College is established in Dublin in the neighbourhood of Trinity College, how is it that you have that small percentage. It may be that there is no particular answer, but still probably you have thought about it?—I have to some extent. It comes from the fact that our teaching is cheaper, and also that our scheme is more elastic, especially as regards women. Numbers of women at Alexandra College and other Colleges find that our scheme leaves a considerable option in the choice of subjects, and hence we have a very large number of distinguished female students in modern languages, and some of our best prizes were won by women in open competition with men.

4515. And your fees are distinctly lower?—They are. In the first place the charges of the University are nominal. Only £1 an examination, £2 or £3 for a degree, and then ten guineas a year for tuition is all we have, and we give full teaching, so that a person does not require, as he does in Trinity College, to pay for grinders.

4516. One other question, which is not perhaps very important. You mentioned that a number of your students went to German Universities. Are there certain Universities which they specially frequent?—They go to Bonne, Hiedelberg, and Berlin. Those are the three most frequented.

4517. Mr. BUTCHER.—I see from the evidence that Dr. O'Dea says he thinks it likely that eight or ten of the best students would take up a post-graduate course in Arts every year—eight or ten is all that he holds out to us there?—Is that the post-graduate? I have not read the whole evidence; I am speaking of my conversation with him, and my conversation with him led me to think that he quite agreed with me about some undergraduates coming up.

4518. I understood that we should hardly get any undergraduates?—No.

4519. LORD CHIEF BARON.—It was formerly said you might not get any; you do not apply that to the present time. Supposing that a College was satisfactorily started, you would now get ecclesiastical students from Maynooth?—The proper accommodation does not exist for them at present.

4520. But assuming there was accommodation for them?—If there was accommodation I am quite sure we should. Dr. O'Dea, I think, and Dr. Foley, and more than one of the other Bishops, were inclined to take that view.

The witness withdrew.

WILLIAM M'DONALD, Esq., J.P., Chairman of the

Cork County Council, called in and examined.

William
M'Donald,
Esq., J.P.

4521. CHAIRMAN.—You are the Chairman of the Cork County Council, I think?—Yes.

4522. I suppose you are aware of the objects of this Commission?—I think so.

4523. We are not concerned with the institution of any College in Cork, unless so far as it affects the University of Dublin or Trinity College, Dublin?—Then I was not quite aware of the scope of the Commission, but I will take your instructions. I have a short written statement, and if you will kindly let me read it it would be a great advantage to me, and probably it would relieve you of delay.

4524. We are only concerned with the Cork College so far as it may be brought into relation or not brought into relation with Trinity College. I dare say you are aware of the scheme which has been propounded of forming a University in which there shall be four Colleges, Trinity College itself, a new College to be formed in Dublin for the benefit of Roman Catholics, a College at Cork, and a College at Belfast. What do you say to that?—The scheme was never submitted to us in any way, so far as I know, and therefore, of course, I know nothing of it. I have heard you state that such a scheme has been proposed, but beyond that I know nothing of it. As far as Cork is concerned, if we get what we are looking forward to—

4525. What is it you are looking forward to?—We are looking for a University, but you say that is outside your scope.

4526. Yes?—Then failing that we want an autonomous College.

4527. That, I am afraid, is outside our scope also, unless it be an autonomous College in association with the University of Dublin?—An autonomous College in association with the Royal University was what we looked for.

4528. You prefer an autonomous College in connection with the Royal rather than an autonomous College in connection with Dublin?—Certainly.

4529. Do you wish to read your statement to us?—If you will permit me to do so.

4530. I am afraid a good deal of it is entirely outside our scope, but perhaps you had better begin it, and we will see how far we can go on with it?—As you have been supplied with a copy of the document I need not, I suppose, read the returns as to the population.

4531. No, perhaps that is not necessary?—And also the area of the county.

4532. We know that Cork is a large and important county?—Just so, but it is because of the area and extent of the county that we are basing our claims for a University,—that it is a long distance away

from anywhere else. That is the reason we submit our claim to you, and also bearing in mind that Scotland has four Universities, while it only has a similar population to the population of Ireland including Cork.

4533. That is an important consideration for those who have to settle the question of founding a University in Cork?—I think you have also had copies of the resolutions that have been submitted to you.

4534. Yes?—Then I need not read those, because you have had copies of them supplied to you; but if you would like me to read them I will.

4535. We have had them already. If you like to say anything in support of them we should be glad to hear you?—The statement says:—"The Council that I represent feels, therefore, the great responsibility that rests on them in this matter of higher education, and being elected by all classes of the people are determined to do their part towards providing a system of University education that will be acceptable to their constituents without exception, and I have no doubt that if a satisfactory settlement of this question is arrived at, they will contribute to the expenses by means of an education rate. A rate of one penny in the pound in the County of Cork realizes over £4,600 per annum, not of course including the City of Cork, but to secure this rate in aid I am perfectly convinced that it is absolutely essential that the place of University education for Munster should be established in Cork. The claim of the people is for a University in Cork, and this claim has been already put forward by the Cork County Council. The people may accept an autonomous College, but it must be understood that this College should be perfectly, fully, and absolutely autonomous, with a governing body in touch with all classes of the people."

4536. What do you mean by "autonomous" there? Do you mean that the examinations shall be in the hands of the College?—I take an autonomous College to mean this:—Such College to decide its own courses and subjects, arrange what degrees it would give, and make such regulations with regard to the conduct of its courses and the discipline and guidance of its students as seemed good to its governing body; that it should conduct its own examinations on its own premises, to accommodate and save expense to those of limited means; that its degrees should also be conferred in the College for the same reason, also affording an opportunity to the residents of the county and city, and parents of the students to be present on the conferring of degrees, which would be the means of promoting local interest and pride in their own College. Such College to be governed by a Council, as in England, formed of the teaching staff, members of the County and City Council, and those representing other important interests, clerical or lay. Such would bring it into harmony with its surroundings. If the Royal University were re-constructed, and some of its objectionable features removed, I would favour giving it control, power of inspection, etc., over the College or Colleges, cognisance of all courses laid down for degrees, with power to express an opinion on them, and power of objection where any College was lowering the general standard of degrees.

4537. The duty of the University would be to keep up the standard?—Yes; of the Royal University.

4538. I wanted to understand what you meant by "autonomous" in your resolution. Would you like to continue now?—Yes. "The University is preferred, but it is only in the event of this demand being refused that an autonomous College might be substituted, but the latter is the very least that the people would accept. In support of this statement permit my quoting the resolutions of the Cork County Council passed unanimously after due notice to every member at the quarterly meeting held on the 6th September last." Shall I read the resolutions?

4539. I think we have had them all?—Yes; they have been forwarded to you. I do not care to waste your time by reading them.

4540. They are not very short, are they?—No; there is quite a page full of a resolution proposed by myself which was carried unanimously, and another resolution proposed by another member of the Council, which is a short one, but I will not read those unless you specially desire me to do so.

4541. They are already printed in our records?—I know they have been forwarded to you. The statement continues—"I am aware that in addition to the Cork County Council, other public bodies popularly elected have passed somewhat similar resolutions, for instance, the Cork Borough Council, the Waterford Borough Council, and the Mallow Urban Council, and I am convinced at least in the County of Cork there is practically an unanimity of opinion that the creation of a University in Cork by the reconstitution of the present Queen's College on such a basis as to make it acceptable to all classes in the province, would be conducive to the very best results. Having had many opportunities of hearing the views of representative men of all classes, and discussing this question, I can state that the creation of a federal system of University education meets with no favour with the Southern people. What is wanted is simply a University or an autonomous College subject to a University, but invested with the management of its own affairs, with authority to draw up its own curriculum, conduct its own examinations, and confer locally its own Degrees. Kindly permit me to refer to the third paragraph of the County Council's resolution, and in connection therewith to point out that there are a large number of persons in this county who could and would avail themselves of the Cork College if made acceptable to them for the education of their sons, who could not under any circumstances bear the expense of sending them to Dublin, and there would be an immense increase in the number of students in the Cork College if once this question was satisfactorily settled. It would take a life-time, in my opinion, to eradicate the people's prejudices to Trinity College, no matter what reforms are carried out, and, therefore, if a local University, which is what we desire, is not attainable, let us have at least an autonomous College as part of the Royal University as the alternative; any amalgamation with Trinity College will be a disastrous failure. I am of opinion that there would be no difficulty in constituting a Board of Governors for a local University acceptable to the people of Munster. The plan that has met with success in England in the management of the new Universities might certainly get a trial in Ireland."

4542. Dr. JACKSON.—I should like to ask you one or two questions. I think you spoke of removing some of the objectionable features of the Royal University. What do you mean by the objectionable features of the Royal University?—Not being an expert witness on University management and Universities generally, I prefer not to answer that question, because I do not know exactly what the objectionable features are; but it has been stated to us that the University has objectionable features.

4543. That being so, I need not ask my further question, which would have been: What are the particular objectionable features which you think should be removed, whilst the others possibly might remain. I suppose that that question naturally falls to the ground?—Yes.

4544. Dr. DOUGLAS HYDE.—The Lord Mayor of Cork, Mr. Barrett, who recently gave evidence before us, said that supposing Cork were provided with a University that was satisfactory to itself, the people of Cork would be willing to help that University out of the rates; are you of that opinion, too?—I am of that opinion. The matter has been mentioned, and there was no objection raised to it. We discussed the whole matter; in fact, there was a notice of motion handed in to the County Council with regard to that particular matter, and it was put down to be proposed at the last meeting. Unfortunately the gentleman who gave notice of it is a medical gentleman with a very large practice, and he was called away to a case, and when he came back again to the meeting we did not have a quorum, so it dropped through. I would not allow any other gentleman to propose it.

4545. You are of opinion that the people of Cork would help a University out of the rates?—The Committee that met before the Council were perfectly agreeable to tax themselves if they got anything in the shape of a University or a College.

4546. If you get an autonomous College suitable to your needs in the Royal University as it is at pre-

LONDON.
Nov. 12, 1906.
William
McDonald,
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LONDON.
Nov 12, 1906.

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McDonald,
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sent, would you help that out of the rates, too?—I think so; but the measure of our concession would be the measure of our rate.

4547. I only mean would you help it?—Oh, yes.

4548. Supposing you had a practically autonomous College which would meet your wants, and to which all classes could go freely, that is to say, one joined on with Belfast, with a fresh College in Dublin, and Trinity College, all being joined in one University, your own College being practically autonomous, would you help it out of the rates then?—I have no doubt we should if we got it. What we are looking for is an autonomous College. It does not matter to my mind what would be joined to the University so long as we were placed in a proper position. Then I have no doubt we would subscribe towards the upkeep of it.

4549. Dr. CORREY.—Have you considered who would appoint the Professors in the autonomous College?—The Professors would be appointed, I daresay, by selection from the Royal University or as the controlling authorities might agree. I do not understand that the representatives of the districts on the Governing Body would have anything to do, or should have anything to do, with the appointment of Professors, because I do not think they would be qualified to make the selection.

4550. But do you not think when they tax themselves to support the College that they should have recognition in the appointment of Professors?—I would not favour such a claim.

The witness withdrew.

The Commission adjourned till the following morning.

THIRTEENTH DAY.

TUESDAY, NOVEMBER 13TH, 1906.

AT 10.45 O'CLOCK, A.M.

At the Royal Commissions House, 5 Old Palace Yard, Westminster, London, S.W.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman);
The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland;
Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.S.C., LL.D.,
F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT.,
M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B.
KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

The Right Hon. The EARL OF DUNRAVEN, K.P., C.M.G., P.C., called in and examined.

4551. *Witness*.—I have prepared some notes. I do not know whether it would be convenient to the Commission for me to read them before I answer any questions.

4552. CHAIRMAN.—If you please—take whatever course is most convenient to yourself?—I think it might save time. It is unnecessary, I think, to argue that in the matter of higher education the Roman Catholics of Ireland—that is to say, 74 per cent. of the population—labour under serious disadvantages as compared with their Protestant fellow-countrymen. The only institution at present existing which is worthy of the name of University is the University of Dublin; and of that University, consisting as it does solely of Trinity College, Roman Catholics practically make no use. The functions of the Royal University are merely those of an examining body, and are confined to the granting of degrees which are by no means equal in value to the degrees conferred by Dublin University or other Universities throughout Great Britain. That Roman Catholics desire to avail themselves of facilities for higher education is proved by the numbers that come up to the Royal University although its degrees are, as I have said, of comparatively little value, and by the numbers that pass through Intermediate schools, and perforce stop short at University education. The limiting effect upon the opportunities and careers of Roman Catholic youths resulting from the educational disadvantage under which they suffer need not be pointed out, but I would call attention to an effect which is not perhaps sufficiently recognised. Complaints are frequent, and are justified by the facts, that the number of Roman Catholics who obtain positions of emolument in their native country under the Government, are disproportionately small to the number of Protestants who secure such positions. The reason is that for these positions and for many other positions not under the control of the Government, the best available material is to be found among Protestants, on account of the superior education they have received; but the ignorant naturally attribute it to partiality and favouritism, and a certain amount of jealousy and friction is thus engendered, detrimental to the well-being of the whole community. It cannot be denied that Roman Catholics suffer under disabilities, and feel that their religion places them in a position of inferiority. I therefore take it for granted that in theory at any rate the necessity for such reform as will remove those disabilities is universally conceded. I do not approach the subject as an educational expert. I make no claim to be one, nor with the desire to formulate a theoretically ideal scheme; but with the endeavour to look at it from the point of view which a statesman would take in considering what measure of reform is within the area of practical politics. I take public opinion, ecclesiastical

opinion, political exigencies, and all other such matters, into consideration, and have attempted only to devise a scheme which would have a reasonable chance of passing through Parliament, of being acceptable to the people of Ireland, and of proving beneficial to them. Various plans for University reform in Ireland have been from time to time placed before the public. In reviewing them, I have kept before me certain conditions which, in my opinion, must be satisfied in order to give any scheme a reasonable chance of success. In the first place, the scheme must be acceptable to the Roman Catholic Hierarchy. I do not mean to say that it must be fully satisfactory to them, but that it should be of such a nature as they are able to accept. Secondly, the scheme must be generally acceptable to the Protestant people of the United Kingdom. I do not mean that it must necessarily be entirely free from objections, but it must be of such a nature as to do no violence to their religious scruples or political convictions. Thirdly, the scheme must be of such a character and of such dimensions that any Government would have a reasonable chance of adopting its principles and carrying it through Parliament. Almost on the same plane, of necessity, is the requirement that there should be only one National University for Ireland. Reform must be of such a character as to tend to bring creeds, classes, and localities together in a larger conception of a common interest in one National institution. I deprecate anything which would accentuate the differences at present existing. To these tests I have subjected various schemes that have been put forward from time to time. First, there is the suggested transformation of Trinity College in a National University. Trinity is willing to make concessions, but the development of Trinity as a solution of the problem is neither desirable nor possible. It is not desirable because if changes could be made which rendered Trinity acceptable to the Roman Catholic Hierarchy it must become in the course of time predominantly Roman Catholic, and consequently the position which now exists would be completely reversed, with the result that another educational problem the converse of that which now exists would generally arise. It is not possible, because the Roman Catholic Hierarchy have distinctly and unequivocally stated that no change or development of Trinity could be accepted by them. I accept the fact as a fact which must be recognised as final. Development of Trinity will not be acceptable to the Hierarchy; any scheme to be successful must be acceptable to the Hierarchy. The development of Trinity does not, therefore, satisfy the first condition I have laid down. Secondly, there is the creation of a Roman Catholic University. For similar reasons I regard this to be impracticable as a solution. A Roman Catholic University with State endowment would not be tolerated by Protestant opinion. I accept the fact as inconsistent with the second condition

LONDON.
Nov. 13, 1906
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LONDON.

Nov. 13, 1906.

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F.C.

I have laid down, and I eliminate a Roman Catholic University. Thirdly, there is the scheme elaborated in the recommendations of the Robertson Commission. The objections to that scheme are that it did not command the assent of all the members of the Commission; that it is of the nature of a compromise, which does not satisfy public opinion in Ireland; that it is too elaborate, and would not fulfil my third condition, namely—acceptability by Parliament. It involves in its inception two Universities, and it contains, as it seems to me, a centrifugal force which is bound to result in the establishment of several Universities. It, therefore, conflicts with the ideal of one national institution, and would tend to accentuate rather than diminish the differences between creeds and classes, which now, unfortunately, exist. Moreover, it is doubtful whether by any means and any effort the Royal University could be raised to such a position as to give the degrees conferred by it an equal value to those conferred by other Universities. The Royal University is not a good foundation to work upon. Proposals have been made involving a multiplicity of Universities, by the great enlargement of the Queen's Colleges in Cork, Belfast, and possibly Galway, and for the creation of a new institution in Dublin. There would be four or five Colleges and four or five Universities. All the objections which apply to the recommendation of the Robertson Commission apply with equal or greater force to these schemes. The population does not warrant such a multiplicity of Universities, or institutions of the character of a University, and the expenses involved in suitably endowing and equipping all these institutions, of raising them up to a University status and keeping them there, would render the realization of such a scheme impracticable. The degrees also of these separate institutions would be of comparatively little value. I, therefore, come down by process of elimination to a scheme which I adumbrated nearly three years ago, and which I have had the honour to submit in a more definite shape in a Memorandum to this Commission*:—namely, the Development of Dublin University into a great National University, a live, teaching University with suitably equipped Colleges within it. The opinion I believe exists that a system of one University with several constituent Colleges would create an amount of friction from which a system of several independent Universities would be free. I cannot see any validity in that argument. A University for Ulster, Munster, and Connaught, and two for Leinster would surely tend to segregate the people of those provinces into their several Universities. They would never meet. It would stereotype their Provincialism, and, in so far as provinces represent differences of race and of religion, would stereotype racial and religious differences. Provincial Colleges would stimulate local ambition and rivalry quite sufficiently, and would satisfy all local peculiarities and needs. Surely the fact that students, though members of separate Colleges, and eager for the honour of their Colleges, were also members of one Irish University and concerned for the honour of Ireland as represented by that University would tend to soften, rather than harden, any sense of antagonism between race or religion that may now exist. Between two or more Universities there would be rivalry and no inter-communion; between the constituent Colleges of one University, there would be healthy rivalry but inter-communion. Separate Universities would confine patriotism and sentiment to locality; one University would enlarge patriotism and sentiment by giving all Irishmen a living interest in one great Irish institution. There are already indications among young men of different creeds and different classes of a desire to draw closer together. It may not be easy to do very much towards encouraging that desirable tendency, but at least it is possible to avoid doing anything which would have the effect of discouraging it by forcing men apart and practically shutting up the youth of Ireland so far as education is concerned in religion-tight compartments. It would be a vast mistake to overburden Ireland with Universities. The main thing is to offer such University education as is naturally and normally required, not to stimulate the people to a degree or description of education which they cannot utilise. The field for profitable employment of highly-educated men in Ireland is small. It will expand, but it can never be very large. The field is large in Great Britain, the demand great; but the supply is great also. Cases,

and not infrequent cases, must, I think, be known to all of us where men of great attainment, highly educated in many faculties, in medicine, and applied science of every kind, are compelled to accept positions bringing in as remuneration an annual sum that represents a very small interest on the money invested in their education. It is the opinion of not a few educationists in Scotland that the output from the Scottish Universities, particularly on the Science side, already far exceeds the demand, and in England this tendency is likely to be more marked in future as the new Universities which have been set up in the great English provincial capitals get into full working order, and will become yet more marked when London University has associated with it the new Scientific College which is to be created at South Kensington, an establishment more or less corresponding to Berlin's "Charlottenberg." Private benefactors have already provided about half a million sterling for equipping London's Charlottenberg, and it will receive grants from the Imperial Government and from the London County Council. The movement for a more widely-diffused system of higher education is making great headway in England. The result of a system involving the creation of a fully-equipped, thoroughly-endowed University for each province, with an additional one in Dublin, would mean a vast waste of money unless they received sufficient popular support in students, and if they did receive sufficient support to justify the expenditure it would mean disappointment to the students. I would venture to impress upon the Commission the virtue of moderation. To embark upon a great enterprise requiring very large grants would be, I think, to court disaster; and it is not needed to satisfy the present circumstances of the country. I would prefer to begin quietly, but on true principles, to raise on a sound foundation a modest structure capable of expansion should the future requirements of the community justify it. For historical and other reasons, Dublin University appears to me the proper basis for a scheme for University education in Ireland. It is in a sense only by the accident of omission that Dublin University has become practically Trinity College, or to take it the other way, Trinity College has, through default, become practically Dublin University. Trinity College was founded in the reign of Queen Elizabeth, and the scheme originally contemplated the foundation of other Colleges. The Charter of James I. conferring on Trinity College the status of a University, foreshadowed the establishment of other Colleges or Halls within that University, an idea repeated in more recent legislation. That is going a long way back in history; but there is virtue in historical sequence, and it is advisable, in my opinion, to make a clean sweep of the various attempts which have since been made to deal with the problem of University education and to revert to the original intentions of the founders of Dublin University. Dublin University is—if I may be allowed a commercial expression—"a going concern"; its status is known and recognised; its degrees are highly regarded. It offers a strong nucleus of academic lay opinion round which the Senate of a remodelled University may form itself. It is in every way a suitable foundation to build upon. As I understand the position taken up by some members of Trinity College, they are nervous lest, by co-operating in a scheme for a national University, the high standard of Trinity degrees would be degraded. This argument being founded merely on prophetic fears, is not susceptible of disproof. I should have thought that Trinity College would aspire to take the lead in educational renaissance in Ireland. Be that as it may, I can see no valid reason for supposing that a University such as I propose would be negligent in keeping the degrees up to the highest standard, and if Trinity has misgivings, she need not abandon the time-honoured and famous letters, "T.C.D." Such a scheme as I advocate could not really damage the deservedly high reputation of Trinity, and would, I think, satisfy the three conditions I have laid down, namely, it would be acceptable to the Roman Catholic Hierarchy; it would not be considered objectionable by Protestant opinion; and it would not arouse political opposition. It would also result in the creation of one University for Ireland. To come to the scheme which I have had the honour to submit in the form of a Memorandum* to this Commission, the main features of it are

* See page 422.

the establishment within the University of Dublin of three additional Colleges, namely, Queen's College, Belfast; Queen's College, Cork; and a new College to be established and suitably equipped in Dublin. I stipulate that the University and its constituent Colleges should be free from all religious tests, and from religious disabilities of any kind. The University is to determine the faculties to be maintained, with the exception that no theological faculty is to be created. Attendance at the lectures of the University Professors would, of course, be obligatory; but I assume that, whereas in Dublin those lectures would be given in the University buildings if so desired, in Colleges not situated in Dublin the lectures would be given in those Colleges. The Senate, I propose, would consist of the Chancellor and Vice-Chancellor of the University, the heads of the constituent Colleges, and the Doctors and Masters of Arts. The University Governing Body would be constituted solely with reference to academic considerations. I propose that it should be composed of the Vice-Chancellor and twenty-four persons appointed in the first instance by the Crown, half of them to be representative of the constituent Colleges. The nominated element would gradually be lessened without interfering in any degree with the representation of the Colleges. The Governing Body is to fulfil all the usual functions of such bodies; to establish Chairs, Scholarships, etc.; appoint Professors; allocate Fellowships, and so on; fix the courses for examinations, and appoint Boards of Examiners; but I stipulate that the teaching staff of the Colleges shall be represented on the Boards of Examiners. The Governing Body of the Colleges, except Trinity College, I propose, shall be in the first instance nominated by the Crown, and shall be filled as vacancies occur by election by the Councils of the Colleges from among the Fellows and members of the Professorial or teaching staff of the College, or from other persons if they think them desirable on account of their exceptional knowledge of educational matters; but I limit that exception so that the teaching staffs of the Colleges shall be properly represented on the Council. The Governing Bodies should be bodies corporate. The Councils of the Colleges would have all the ordinary functions and powers given them. I have considered the advisability of a broader electoral basis, and of a larger measure of autonomy for the Colleges. I am not opposed to a larger electorate, and I am of opinion that the Colleges should have as much self-governing power as is consistent with their position as constituent Colleges of one University, and with the status and solidarity of that University. But my object is to get the system started, to see the University created, and the resources of the Colleges enhanced, and for that purpose I think the system I recommend is advisable. The powers and functions under that system will automatically become enlarged, and I give power to the Caput of the University and the Councils of the Colleges to alter the statutes, subject to the consent of the King in Council, so as to make possible any development that experience and the needs of the future may justify. I do not propose to interfere with the Divinity School of Trinity College, because I would desire to interfere as little as possible with the historical position which Trinity has won or with its future; but I am bound to admit that, in abstract justice, objection may, possibly be made to this proposal. I propose to attach the Cecilia Street School of Medicine to the new College to be created in Dublin, but I would not object to its becoming the Faculty of Medicine of the University. I propose that the Arts Faculties of St. Patrick's College, Maynooth, of the Magee College, Londonderry, and the College of Science, Dublin, shall be affiliated with the Colleges of the University, and I give power to the University to affiliate, or recognise in any way they think fit, any educational institutions external to the University. I exempt from any interference the endowments of Trinity College, private endowments, endowments impressed with denominational trusts, and endowments of theological institutions, unless the Governing Body of any such endowment should desire that the Commissioners should deal with such endowment. As regards the Board of Visitors. As the Board of Visitors may have to enquire into and decide upon questions involving faith and morals, or of teaching offensive to the religious faith of the students, the Board must either consist of or contain what I may term theological

experts, or it must be empowered to call in the assistance of such experts. For, I think, obvious reasons I prefer the latter alternative, and suggest that the Board of Visitors for the University and its constituent Colleges should be appointed by the Crown, and have liberty to appoint assessors. The function of the Board of Visitors in such cases as I have mentioned would be of a judicial character; the assessors would, of course, be appointed in reference to their capacity to deal with the theological or religious points at issue, they would advise and practically decide upon them. As regards finance, I am, of course, unable to form any opinion as to the amount that would be required for the transformation of Dublin University into a great and live University for Ireland; to satisfy the requirements of the existing Queen's Colleges at Belfast and Cork; and to create and suitably equip a new College in Dublin; but I have thought it well to mention that, for the last thirty-five years, the sum of £60,000 a year, which had previously been annually voted by Parliament for Maynooth and the *Regium Donum*, has been struck off the Votes. These are, I think, the principal points in my proposals. The results I hope to obtain, and which I think would be obtained, would be a living National University consisting of four constituent Colleges. They would all be free from religious tests of any shape or kind. The University and its constituent Colleges would be open to everybody. As a matter of fact, the new College to be created would be predominantly Roman Catholic in its atmosphere; Trinity College would remain as it is, mainly Episcopalian; Belfast College, mainly Presbyterian; and Cork mainly Roman Catholic. I suggest the conversion of the Queen's College, Galway, into an Agricultural College and Technical Institute. It is not to be implied that I think that the Queen's College, Galway, can possibly serve all Ireland for technical education of a higher kind. Ireland is mainly agricultural, but its other industries are capable of considerable revival and development; technical education of a suitable character is greatly needed, and will, I doubt not, receive adequate attention on the part of the Colleges. But I do not wish to overburden the scheme. The great thing is to make a beginning, and I think we may safely trust that the University and its constituent Colleges would adapt themselves to the requirements of the country and of the localities in which the Colleges are situated.

4553. I listened with great interest to the paper you have been good enough to read to us. Might I ask you a few questions? In the first place, would you consider it vital to the success of any such scheme that there should be a willingness on the part of the Colleges to be gathered together under one University?—Yes; most desirable.

4554. Now, then, if we take Trinity College, I suppose it is plain that they do not wish to be brought into the scheme?—Trinity College does not wish it?

4555. Yes; that is the evidence before us as far as it has gone?—Then the question would be whether, if Trinity was recalcitrant, it should be allowed to stand in the way.

4556. Quite so. Then take Belfast. We have had the President of the Belfast College before us, and he very strongly objects to be brought into this scheme. We have had also the President of the Cork College; he, too, strongly objects. In the case of Belfast, I think a meeting of the Professors has been held to consider it. Galway has come before us, and it does not wish to be extinguished nor to come into the scheme. Is not that a very serious difficulty?—Yes, but the president of a college might have a particular reason for objecting. Of course, I do not know what reasons they gave, or what alternative they would put forward; but I presume the alternative would be that they should be practically converted into separate Universities.

4557. A different suggestion has been made, but I think what most of them suggest is that they should remain affiliated to the Royal at present, with the possibility of developing into other Universities. But to put four bodies together, none of which wish to be joined, seems to suggest great difficulties, does it not?—It does not sound very advisable, but I assume the objections are raised on the part of Governing Bodies, and that the scheme is not necessarily equally objectionable to the students or to the people of the country.

LONDON.
Nov. 18, 1906.
The Right
Hon. The
Earl of
Dunraven,
K.P., C.M.G.,
P.C.

LONDON.
 Nov. 13, 1906.
 The Right
 Hon. The
 Earl of
 Dunraven
 K.P., C.M.G.,
 F.G.

4558. To take the Roman Catholic Hierarchy we had before us yesterday, not one of the Bishops, but one of the very influential teachers of the University College, Dublin, Dr. Delany, and he says that not only he, but he believes the whole Episcopacy would object to this scheme?—They would object to a scheme of this kind?

Mr. BUTCHER.—With one doubtful exception, he added.

4559. LORD CHIEF BARON.—The Archbishop of Dublin says the contrary?—I have not it before me, but I thought the Archbishop of Dublin was rather in favour than the reverse.

4560. CHAIRMAN.—Dr. Delany gave that as one doubtful exception, but said that with that exception the whole body were opposed to it, and certainly he himself was extremely opposed to it—in fact, he said that of all possible schemes that was the worst?—I think Archbishop Walsh gave evidence on the Commission of 1903?

4561. Yes. I was going to put another question to you. In the year 1904 you wrote a letter which foreshadowed the scheme which you now put in detailed form. Now, is there any evidence down to this time of that plan receiving the assent of any class of people or of any College?—I am not sure that my letter attracted very much attention.

4562. I think it attracted a great deal of attention?—Speaking very vaguely, from my impression only, I think the lines indicated in that letter would have met with the approval of the Roman Catholic Bishop of Limerick, with whom I had some conversation; but of course that is only my opinion.

4563. But there was no public assent or approval of that scheme?—Perhaps not, but I do not think there was any public disapproval either.

4564. Now, I will call your attention to a resolution passed by the Governing Body of the Royal University last month after full discussion condemning the idea of a single University for Ireland—has your attention been called to it?—No. On what grounds do they base their resolution?

4565. They do not state their grounds for the resolution, and I daresay they voted on different grounds perhaps. I should rather like to ask why do you think one University is so essential for Ireland? Is not the tendency now in the direction of the multiplication of Universities rather than the developing of a single University?—I do not know as to Ireland, but certainly in England the tendency is towards amplification.

4566. And in France?—Yes. If Ireland was as rich as England or France, and there was the smallest possibility of funds being found locally, I should have not the same objection; but as there is not the least prospect of the fund being found locally, I do not think it is desirable to ask the Government for that amount of money. That is only one reason—there are others which I have mentioned—why I think one single University preferable.

4567. You suggested also that it would be an advantage to bring the Graduates from the other Colleges to give them the opportunity of taking a Degree in that University. Would that be quite straightforward? I mean the present Degree is a Degree of an old institution, the value of which is known, and if you introduce into that Graduates from Cork and Belfast, they would belong to different systems altogether, and you would apparently be giving the same trade-mark to goods of a different description?—The Degree would be the Dublin University Degree.

4568. But would it be quite fair to attach that old name to the new Degree?—I think so, if the University kept its standard as high. If the standard was allowed to drop it might be called something in the nature of a fraud.

4569. But would it not almost inevitably drop if the standard of the students was lower?—I do not see why it should be allowed to drop.

4570. Generally is it not found impossible to keep up the standard of a Degree unless the average student is capable of grappling with it?—You say the average student would not be up to the average student of Trinity College?

4571. That is what I suggest?—I do not see why not.

4572. LORD CHIEF BARON.—You do not see any rea-

* See page 476.

† "What is a National University," a pamphlet by Mr. George Fottrell (Hodges Figgis & Co., Dublin, 1905), page 31.

son why the average student in that College should not be equal to the average student of Trinity College?—None whatever.

4573. It is a mere assumption, I would suggest, without the slightest evidence to support it. Wherever the two classes up to this have been allowed to compete the class that would probably be represented in the new College seems to have been the most successful. I refer to the returns of the Intermediate Board and the Royal University. Just one question I intended to ask you. This Commission has been furnished with a letter from the Archbishop of Dublin to the Under-Secretary, in which these passages occur:—"Since then we" (that is the Bishops) "have, as you know, been consulted on one occasion. It was in reference to the scheme known as Lord Dunraven's, which was published by him in the Dublin newspapers of the 4th January, 1904."* That is practically the scheme that you have now developed before us?—Yes.

4574. "Consulted by Mr. Wyndham as to whether, in their opinion, the University question could be settled on this basis, the Bishops, as you know, answered in the affirmative." Had you an impression that that was the state of affairs?—I was not aware of it.

4575. Were you under the impression that some of the Bishops were in favour of it?—I was under the impression that Dr. O'Dwyer, the Bishop of Limerick, to whom I talked about it, was in favour of it.

4576. Now, with regard to the general opinion in reference to this letter when it was published, do you remember whether, a very short time after the publication of that letter, it was stated in Parliament that the Government had no intention of bringing in a Bill themselves?—No; I do not remember that.

4577. I wish to read you a passage from the book published by Mr. Fottrell, one of the witnesses examined before us, to see if it will bring some of these matters to your recollection. "Petitions approving of it" (that is, the scheme foreshadowed in your letter) "were signed. Meetings were held throughout the country, at which resolutions in favour of the scheme were passed by acclamation. It was an open secret that the Catholic Hierarchy were prepared to sanction it. The great meeting in Dublin held in the Round Room of the Mansion House was attended by clergymen and laymen in about equal numbers; and at it His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, presided. Neither at this, nor so far as I can learn, at any other meeting of Catholics in Ireland held to support the Dunraven-Wyndham scheme was there a dissentient voice."† Do you remember any opinion of that class when your scheme was first promulgated?—My impression is that I thought the scheme had not met with any great approval, but that, on the other hand, it had not met with any great disapproval—in fact that it fell rather flat.

4578. You thought that, being a moderate scheme amongst a number of more extreme schemes, it did not find much favour?—I do not think the people generally thought it was a live issue at that moment.

4579. Sir THOMAS RALEIGH.—You will understand one is not expressing any opinion upon your scheme as a whole, but I should like, if you will allow me, to assume that it is a good scheme, and only wants working out, and from that point of view to call your attention to one or two points of detail. First, as to your proposal with regard to Galway, I should like to put to you this question, whether by keeping Galway as it is—a University College, but with appliances to develop itself in a technical direction—you cannot get all the results you hope from this proposal, and in a less invidious way?—And leave Galway?

4580. Leave Galway a University College, and give it special resources for developing its technical side?—I should see no objection to that, except the general one of expenditure. I mean I am under the impression that Queen's College, Galway, has been so little availed of—so little use has been made of it that probably there has not been much demand for higher education in Arts, and so on, there. My objection is on the ground of utility and expense.

4581. The whole object of any changes introduced now would be to conciliate local opinion to such an extent that the number of students at Galway would be greatly increased—in fact, unless you anticipate

that it is really hardly worth discussing the future of the College?—No.

4582. Then, my next point is the exclusion of Theology. Now, you are aware, of course, that a large proportion of the students in a National University would be preparing for the priesthood of the Roman Catholic Church or for the ministry of some other religious denomination. They go into schools of Theology, and we are glad to know that the teaching in many of these schools is exceedingly good, and that where Degrees are given considerable value attaches to them. Do you think these are matters which a National University can entirely ignore?—You mean it ought to have a Theological Faculty.

4583. I am not putting anything definite at this moment, but supposing I put it on principle—that in Ireland the University will recognise any school of Theology where the teaching is scholarly and sound, and will see that the standard of Degrees will be maintained—do you see any objection in principle to that?—I see no objection in principle, but I do not see how it can be carried out.

4584. I am not proposing to bring the schools together in any way, or to make distinctions, but merely putting it that the University will have a general supervision of this as of other branches of education?—Not providing for religious instruction in the Colleges.

4585. I am speaking more of the professional study. I observe that in constituting your Senate, you propose to include all the Doctors and Masters of Arts, and if all the Colleges are brought together the Doctors and Masters of Arts would be a very large body?—Yes.

4586. And a varied body—a body not at all accustomed to act together. Do you think the time has yet come to establish a Senate of that kind?—Of course, it will be very numerous; it will be a very numerous body—I suppose perhaps two or three thousand.

4587. Yes. Do not you think there will be a danger of the debate being rather heated?—No; I do not think so, because the functions of the Senate would be of an indefinite character. I have not gone into the question of whether the University should have Parliamentary representation, but I suppose if it had the Senate would be the elector; otherwise it would act as the elector for the Governing Body.

4588. Then, we come to your Council. You propose a body of twenty-five, and you propose amongst other things that this body should appoint University Professors to allocate Fellowships, and so on. Do you not think that in a body so large, and representing different denominations, the basis of the whole action of the Council might come to be an understanding as to the division of these appointments, and that there would be a great pressure by the different interests to get their fair share of the appointments for their own men?—You mean a sort of system of so many Roman Catholics and so many Protestants?

4589. Yes?—No; I think not.

4590. Has not that been to some extent the history of the Royal University?—Yes; of course, it might arise unquestionably, and it would be very undesirable if it did arise.

4591. I only put it as a matter of detail, because you might consider whether the appointment of Professors should not be provided for in some way by small electoral Boards, as at Oxford, for instance?—I think so.

4592. Sir ARTHUR RÜCKER.—I think some of us would be very glad if you could make one point clear. In England, as you know, the Victoria University consisted of three Colleges of similar types, and after about twenty-three years it broke up. You used a phrase which struck me very much—that you hoped to be able to bring the localities together. Now, I should like to know whether in Ireland you are likely to bring localities together, and to bring together Colleges very diverse from each other. Why should it be easier to bring them together under one system than it was in England?—I do not know about easier, but certainly it would be much more desirable in Ireland than in England.

4593. Could you give us any reasons for your hope that the scheme would succeed?—I see no reason why it should not succeed; my object, of course, is to

avoid separating the different localities, and the different creeds, and the different classes into completely separated water-tight compartments; I think they ought to have one common ground of meeting, which could only be afforded by the one University.

4594. That being your general view, may we follow it up on one point to see how it would work?—You have spoken of the appointment of University Professors. Now, suppose Cork and Trinity were united in one University, would you have the Professors of Cork appointed by the central body of the University?—No; I would have the University Professors lecture when necessary in Cork.

4595. Do you mean you would have a man sent down from Dublin to lecture at intervals?—He would have to be more or less peripatetic.

4596. That is absolutely impossible in science?—You could not expect the students in Cork to come up to Dublin to attend, of necessity, the University lectures. I do not pretend to be very well up on all the technical points of University education, but I do not see any difficulty or objection to a University Professor lecturing, we will say, in Cork or in Belfast?

4597. Well, I think everyone would agree that the educational influence of the teacher depends very much upon his mixing with his students outside the lecture room, seeing them individually, looking over their exercises, and teaching them in detail, as well as merely giving a formal lecture. Now, how would a man, going round in turn to three or four Colleges in Ireland, be able to get that personal contact with the students, which is so essential to the success of the teacher?—That would involve that all the Professors were University Professors. That is not my intention at all.

4598. Then your University Professors would really come in, as a distinguished foreigner does at some of the English Colleges, when invited to give a course of four up to ten lectures, and they would play a part very little more intimately connected with the life of the College than that of the foreigner whom I have just spoken of. How would you in that way secure that the teaching of the various Colleges—the detailed teaching by the College authorities—should be brought up to the level of the teaching, say, in Dublin?—You mean the University authority would not have sufficient control over the appointment of Professors in the Colleges?

4599. I put it to you, would they?—I should think so.

4600. Would you give them any control?—There are the examinations, of course.

4601. Though the most important teaching would be given by somebody else—the University Professors?—Yes.

4602. I think I may say that the one cry of nearly all the Colleges is, "Let us be autonomous; let us manage these things fairly ourselves"?—I can understand it is the desire to do so.

4603. Then the great difficulty is to keep up the standard of teaching if there is to be no supervision?—Yes.

4604. Do you see any way out of that?—It seems to me that if the University body settles the curriculum, arranges the course of studies, and conducts the examinations and controls them, and appoints a Board of Examiners, they have quite sufficient power to ensure that the course of studies are sufficiently good in these various Colleges.

4605. It is very difficult to secure that. Let us take another point. I think you admit there are difficulties in this matter; assuming there are these difficulties, why is this new body better able to deal with them than the Royal University, which has already, to a certain extent, been dealing with questions of a similar kind?—The Royal University does not teach.

4606. But when we talk of the Royal University, we, of course, always mean a reformed Royal University, something on the lines of the Robertson Commission. Why should a body which has already had considerable experience all over the country be a worse body to undertake this task than a brand new body?—I do not say that in that particular respect it would be worse.

4607. The experience which the officials of the Royal University have had might be useful, you think?—Yes.

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4608. Dr. JACKSON.—I should like to ask you one or two questions on matters of detail. I observe that it is a characteristic of your scheme that you would have four constituent Colleges, and not two only. I think one of your reasons for preferring a four-Colleges scheme to a two-Colleges scheme is that there would be less friction with four constituent Colleges than with two only?—Two constituent Colleges?

4609. Well, you, I think, assume that there would be Trinity College and another College in Dublin, and also Cork and Galway?—And Belfast.

4610. I beg your pardon—Cork and Belfast. Do you prefer that arrangement to a University in Dublin with two Colleges, partly, because, if there were four constituents, there would be more give-and-take over examinations and things of that sort?—Yes.

4611. I desired, also, to hear something about your reasons for saying that the scheme of Lord Robertson's Commission would not be acceptable to Parliament. You thought Lord Robertson's scheme would not be acceptable to Parliament?—I thought so, because it is much too ambitious—too expensive. It seems to me that it must develop into at least four Universities.

4612. In fact, you are thinking of the ultimate schemes, and not of the immediate future?—Yes; it would require very large grants. I may be quite wrong, but my impression is that Parliament would not be disposed to make very large grants to Ireland just at present.

4613. After what you said to Sir Arthur Rücker, I still do not understand why you think the Royal would not be a good foundation?—The Royal University?

4614. Yes?—Chiefly on the ground that I mentioned—that its degrees do not command a very high value. In the one case you start with a University whose degrees are well-known, and highly valuable; and in the other case you have got to bring it up to that standard, which would be very difficult.

4615. There would be, when you had established the new College, a doubt as to whether the value of degrees would be raised—whether, instead of that being so, the value of degrees would not be lowered?—That is on the assumption that the University would not keep up the character of the degrees—that is pure assumption.

4616. But still, there would be a doubt whether the University would be able to live up to the high standard of a great historic College?—I do not myself think that there would be any doubt about it, though it is of course possible. But, in any case, the fact that a student came up from Trinity College would be perfectly well known. Even on the assumption that the education in Trinity College would be superior to the education in Cork or Belfast. It would be perfectly well known by the certificate that the student had come up from Trinity College.

4617. The examination, I suppose, would be with you a joint examination of the students of the Colleges, not separate examinations on the part of the Colleges?—No.

4618. I myself, I confess, think that that is of the very first importance. As to the fear which has been expressed, that the attainments in the subordinate Colleges might be smaller than those in the old, historic College, is it conceivable, on the other part, that there would be a greater number of quite serious students in the new Colleges than in the old one? I am thinking of English University experience in asking the question. One knows that in the older Universities of England there are some pure idlers, and I do not think that there are so many pure idlers in the newer ones. Do you think that would be so in Ireland also?—Yes. There might be idlers to some extent, but not to the same extent as in England.

4619. You think that the Trinity College students in Dublin are quite serious students?—I should think so; yes.

Dr. JACKSON.—I am glad to hear it. I am sorry that the average at Oxford and Cambridge is not so high.

4620. You used a phrase about exempting from interference the endowments of Trinity College;

but do you think it would be unjust, if your scheme were carried out, for Trinity College to be called upon to contribute something towards the expenses of the University?—No; speaking for myself, I do not think it would involve an injustice; but I want to avoid all possible ground of friction in regard to Trinity College.

4621. That I understand?—In other words, if Trinity College raised no objection, of course there would be no objection, and the thing would be intrinsically right, I think—just.

4622. It seems to me that Trinity College had imposed upon it, in the first instance, the duty of creating a new University; hitherto it has avoided the duty of creating a University by making a University of itself; consequently, I would ask you whether you agree with me that it would not be unfair, if academic functions were distinguished from collegiate functions, that some contribution should be made by Trinity College to academic expenditure?—I do not think it would be unfair.

4623. And do you agree with me that even if no such scheme were to be adopted, at the present time in consequence of scientific advance, it would be necessary for Trinity College to be at considerable expenditure anyhow? Even if the situation remains as it is, would it not be necessary for Trinity College to do more for modern studies than it has done in the past?—Well, that is a question that I do not think I could answer.

4624. I should have gone on to ask you whether that expenditure would not be just the expenditure which is wanted for starting the University; whether, in fact, the separation of University from College would not create additional expenditure, but expenditure which would in any case be inevitable. As to the Senate: the Senate, I presume, would be a large body, not a body concerned with the detail of administration?—Quite so.

4625. I think you call the administrative body the *Caput*?—Yes.

4626. Mr. BUTCHER.—Have you observed—considered—the working difficulties of a Federal University?—Not in regard to the details; no.

4627. Well, take the cases of Federal Universities in this country. Of course, you know generally the history of the Victoria University, which began as a Federal University, and whose Colleges have now developed into separate Universities?—Quite.

4628. There is now, you are aware, a Federal University also in Wales. Is not this the case, looking to experience, that even where the Colleges are homogeneous, and even where they are pretty nearly equal in respect to the number of their students, and further, where they are equal in age and in prestige, that even so it has been found very difficult to hold together a Federal University consisting of such constituent Colleges?—It seems to me that in those cases the centrifugal force is very strong, and, it may be, is capable of acting—that is to say, that the several Universities are possible on account of the population, and the demands of the population, and the support that would be given—the financial support that can be obtained—from private sources; but when you consider that the whole population of Ireland is less than the population of London, and that there is no possibility of any such private assistance being given, it seems to me that the circumstances are not at all on all fours, and you cannot argue from one to the other.

4629. I quite admit you cannot argue fully from one to the other. On the other hand, Scotland has four Universities, and is approximately equal to Ireland in population?—Yes.

4630. Then there is the Welsh University, in Wales. I do not know whether you have looked at the evidence that was given before the Robertson Commission as regards the University of Wales?—No, I have not.

4631. And the difficulties that occur even there. In Principal Reichel's evidence he says, "That experience of the Welsh University shows that the federal system is workable where the constituent Colleges are homogeneous in character and united by a strong underlying unity of sentiment, and where their number prevents the line of cleavage in University policy becoming one of College against College." And further evidence was given to show that mere consideration of distance

—the distances between College and College—makes it extremely difficult, administratively, to work. Do not you think those objections would be as strong in Ireland?—As strong as in Wales?

4632. Stronger even?—No, I do not think stronger; certainly there is more difference between North and South Wales than between the North and South of Ireland.

4633. In Wales there is not, is there, any distinct line of religious difference, such as that which complicates the University question in Ireland?—I am afraid I could not agree to that.

4634. So far as I have understood the matter in the Welsh Colleges the religious question has never come in at all?—I do not know; I do not pretend to know much about the working of the system in Wales; but as regards religious difficulties, they are rather strongly accentuated in Wales.

4635. In primary education, yes; but is not it true that the religious question in Ireland enters in a sense in which it never did in the Victoria University in England, and in which, as far as I know, it never has done in Wales?—Possibly.

4636. And is not the further difficulty that in Ireland the distances are greater than in the case of the Colleges which constituted the Victoria University, or in the case of the Welsh Colleges constituting the Welsh University?—Would they be greater than the Welsh Colleges? I do not know, but I should have thought not.

4637. Dublin, Belfast, Cork—I think that would be so. Anyhow, experience seems to show, does it not, that a Federal University may be useful as a stage in the development of Colleges into Universities—that is hitherto our sole experience of Federal Universities, I think. One cannot point, I mean, to a Federal University of a permanent kind?—Under certain circumstances, as I understand it, Federal Universities do tend to break up—they tend to become separate Universities. That may be so under certain conditions, but I do not see that it follows that it would be so under totally different conditions, such as exist in Ireland.

4638. Is there anything in Ireland tending to make the probability of the cohesion of widely separated Colleges greater than we know of elsewhere?—Yes, I think so.

4639. I should like to know what that is?—The general sentiment of nationality—the desire for an essentially Irish institution.

4640. I see. In spite of marked differences of religion?—The marked differences of religion, so far as University education is concerned, is a difficulty; but the difficulty does not, as it appears to me, consist so much in the differences of religion as in the attitude which the Roman Catholic Church takes up on the matter.

4641. In spite, then, I will say, of the very divergent ideals of University education?—Of course, there are different ideals entertained by different people. What I mean with regard to religion is, I do not suppose the Roman Catholic laity would entertain the strong objections they do to Trinity College if it were not for the fact that the Church practically prohibits them from making use of Trinity College.

4642. But that points again to a different ideal, does it not? No one denies that, I think; there is a different ideal—that there are two ideals of education which I should have thought would make complete unity more difficult in Ireland than in any other countries which I know. And I would put it to you, do you not think that there would be a very strong probability, if this University were constituted, of the Colleges breaking up, and becoming each of them separate Universities? Would not Trinity College probably attempt—endeavour—again to become a University, and would not the Catholic College also attempt to become a University?—I do not myself see that; I can understand that Trinity College might possibly desire to constitute herself a University—that is possible; but I cannot see what possible object either Belfast, Cork, or the new College in Dublin would have to choose this course.

4643. You would admit, however, that the opinion of the Catholic Bishops and Archbishops, and of those who control the higher education, and in particular University education, in Ireland, has always centred itself on an independent University?—I do not think

so—you mean that would be a separate Roman Catholic University?

4644. Yes?—I think they have abandoned that; at least, that may be their ideal, but they do not insist upon that ideal.

4645. Still, in the papers before us, that is, as you admit, the ideal at which they aim?—Yes.

4646. And is it likely that they will entirely abandon the ideal?—I think they practically have, as far as one can judge by their public utterances. It is an ideal, at any rate, which is impossible of accomplishment unless the Protestants in England will accept it.

4647. On the other hand, we must take into account, I suppose, the fact, now apparent, that they do regard the Federal University as a scheme which is to be condemned, in short?—Who?

4648. The Bishops of the Roman Catholic Church?—Well, of course, I do not know—not to my knowledge.

4649. Assume that they do for a moment—merely assume it—do you think there would be any use in setting up in Ireland a system which was condemned by the Roman Catholic Bishops?—There would not be the slightest use in setting up in Ireland a system of Universities, or Colleges if the Roman Catholic Hierarchy distinctly said it was so objectionable that they could not allow the Roman Catholic laity to avail themselves of it; of course it would be useless.

4650. I would ask this further question as regards the Federal system. Your four Colleges which are to be constituent Colleges of the University are to be supplemented by certain affiliated Colleges?—Yes.

4651. And the greater the number of the Colleges you add to the Federal system the more you will probably add to the difficulties of working the system—or do you not think so?—No, I do not think so; you refer to—

4652. Affiliation of the Arts Faculty of St. Patrick's College, Maynooth, the Arts Faculty of the Magee College, Londonderry, and the College of Science, Dublin?—That is three—I do not think so; I have added: "Power to affiliate or grant such recognition as may be desirable to other institutions external to the University."

4653. "Other institutions"—yes?—Probably that word might need some definition.

4654. May I ask what meaning you would attach to "affiliation"—it is capable of many meanings?—What I mean is the affiliation of the Arts Faculty of St. Patrick's College, Maynooth, to a University.

4655. What are the privileges which affiliation carries with it?—I presume that the Maynooth students would go through the third year of their course in that University if they desired to take it up to B.A. or M.A.

4656. In the first instance, I suppose, then, a certain portion of the time spent in residence at one of these Colleges would count as University residence, would it not?—Yes.

4657. Would that be the sole privilege, or would you also, in the case of an affiliated College, give some representation on the Governing Body?—On the Governing Body of the College?

4658. Of the University?—Well, the affiliation would be with the College—what I propose is affiliation with any College of the University, of the Arts Faculties of Maynooth and of Magee College—that would be a question of what representation the affiliated body would have on the College.

4659. I see; but you do not think that the affiliated body ought directly to be represented on the University Governing Body?—No, I don't think so; but I had not considered that point.

4660. In the case of a very large College, a large Arts Faculty like Maynooth, would it be possible to resist the demand that such a College should receive some representation on the Governing Body of the University?—On the University Body?

4661. Yes. It would out-number, you see, all the other Faculties, and out-number the Arts Faculty, possibly, in all the other constituent Colleges. That is one of the difficulties—that you are dealing with an affiliated College so big that its claims would need some special consideration, how it should come in, would it not?—I had not considered that point—that is to say, whether in an affiliation of that kind they would have more direct representation?

4662. Yes, on the Governing Body of the University?—No, I had not considered it.

LONDON.

Nov. 13, 1906.

The Right Hon. The Earl of Dunraven, K.P., C.M.G., P.C.

LONDON,
Nov. 18, 1906.
The Right
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K.P., C.M.G.,
P.O.

4663. In your University Governing Body the Colleges all receive equal representation, do they not?—Yes.

4664. That is to say, Trinity College, Dublin, so far as its representation goes, is on an exactly equal footing with Cork?—Yes.

4665. There is a good deal to be said, I see, for that; but there are besides some obvious objections that might be made, are there not—to bodies so unequal in character, in numbers, in history, and in prestige being put upon terms of equality?—It would be very difficult to assess the value of historical prestige and numbers, would it not?

4666. Mere prestige perhaps—although of course Mr. Gladstone did attempt it, as you no doubt remember, in his Bill of 1873, which rather resembles your scheme in certain respects.

Sir ARTHUR RÜCKER.—It was provided in the Charter of the Victoria University that the Colleges should not necessarily be equally represented.

4667. Mr. BUTCHER.—It was provided for in Mr. Gladstone's Bill, and it made a very complicated system. I did not know whether you had considered the objection that may arise. There is only one other small point—it is towards the end of your paper, and is only a matter of detail. You provide that after the Royal University is dissolved, the Graduates of the Royal University shall be attached to the reconstructed University of Dublin, that the Graduates who have been at Magee College Londonderry, or at Queen's College, Belfast, shall be attached to Queen's College, Belfast, that the Graduates who have proceeded from Queen's College, Cork, shall be attached to that College, and so forth. You do not there say what is to become of those Graduates who have never been at any College, but have simply taken their degrees without attending lectures at any institution?—I say, "the Graduates who proceeded to the Royal University Examinations from the undermentioned group of Colleges" and so on; you wish to know what I would do with the men who had taken out degrees from other institutions.

4668. Not from an institution at all—it may be from home study. They are to be attached to some College, are they not?—Yes.

4669. Would you give them their choice?—I had not considered that point.

Dr. JACKSON.—Might I ask you a question on this point—would it be necessary that they should be attached to a College? The essential thing is that they should be attached to a University, and they might become members of the University without being attached to any particular College.

Mr. BUTCHER.—There is that possible way out of it, no doubt, but their case ought to be considered, I think.

4670. Dr. DOUGLAS HYDE.—I take it you have brought forward your claim for a revised Dublin University, consisting of four Colleges, as an attempt to settle the very vexed question of University education in Dublin University?—Quite so.

4671. And you think that if the question were settled in a way which would give substantial remedy to the grievance under which our Roman Catholic fellow-citizens have suffered—you think, I say, if that were satisfied—not perhaps wholly satisfied, but partially satisfied—for instance, we had the Presidents of the Queen's Colleges here, and none of them seemed very pleased with your scheme—but you think that if on general principles the whole University question was to be settled in a way in which Roman Catholics could take advantage of it, the prejudices of those who are against it ought not to be given undue weight?—I think not.

4672. And you would extend the same thing to the prejudices of Trinity College?—Yes.

4673. So that it is your view to over-ride any apprehensions of corporate bodies now existing?—Quite so.

4674. I suppose when you were first induced to submit this scheme, or to think about it, you were largely actuated by the fact that Trinity College, the only real University in Dublin, seemed to have got more or less out of touch with the people of the country?—Yes.

4675. And you thought, I daresay, that by bringing together Trinity College and three other Colleges in a single University you would be broadening, if I may say so, the sympathies, the views, the minds of all the people who would be coming together in that

University, including Trinity College itself?—Quite so.

4676. And in your view the scheme for a Senate, with doctors and M.A.'s meeting together, would be of actual service to the country, because they would be brought together for the first time?—That is so.

4677. We have had some evidence brought before us as to the admirably harmonious way in which the Senate of the Royal University, consisting of Catholics, Episcopalians Presbyterians, and members of other denominations has worked. Do you see any reason why, under your scheme, the same thing would not happen?—No reason whatever.

4678. Your original scheme, as I understand, was for a second College within Dublin University?—Yes.

4679. You have broadened out that scheme to include four Colleges. I take it the reason you have done that is that whilst, if there were only two Colleges, they might be at daggers drawn with each other, the other two might see fair play, as it were, and produce more stability?—They would produce more stability.

4680. Is that the idea underlying your changed scheme?—You mean as compared with my original letter?

4681. Yes?—In the original letter I left Trinity out of consideration?

4682. LORD CHIEF BARON.—No, you had Trinity in it. You left Cork out?—Yes, that is what I mean.

4683. Dr. DOUGLAS HYDE.—I quite understand your point of view. Then it has been alleged—in fact Father Delany urged it yesterday—that in a scheme of affiliated Colleges the degree of the outlying Colleges would not carry the same weight, that, in fact, the examination would not be as hard as an examination inside Trinity College. Do you see any reason for that?—None whatever.

4684. Dr. DOUGLAS HYDE.—I take it there would be no difficulty—even if the examination were not the same, and the course was different, and the various Colleges constituting your University each developed upon lines of their own—you do not see that it would be at all impossible for a central body to inspect the scheme of examinations and to report to the Senate as to whether one was as difficult as the other. Do you think that is possible—for some central body to report to the Senate as to the courses in the various Colleges, and to secure that one course should be as difficult as another?—To the central body?

4685. Well, your *Caput* or your Senate?—Oh, yes. I did not quite clearly understand the point.

4686. You would like, no doubt, to see the various Colleges of your Federal University allowed to develop along the lines that suited their own localities?—Yes.

4687. Do you not think there is considerable difference in the racial peculiarities of the people of Ireland, and that the Colleges ought to be left with as much autonomy as possible, to answer to the racial instincts of local students?—Yes.

4688. That being so, I take it there would be always more or less differences in the courses of the Colleges?—Yes.

4689. What you want to provide for is that one course shall be as difficult as another course—that is, that the University degree, no matter which College it is taken out in, shall be one of equal value?—Quite.

4690. You do not see any difficulty in providing for that, do you?—None whatever.

4691. Have you ever observed in Ireland that when Irishmen come together or are brought together, they are more prone to quarrel than people of other nations?—I think on the contrary.

4692. I think on the contrary, too. Has there been any instance in Ireland where bodies representing different creeds, and I might also say different races—different classes—have come together and have failed to do their duty harmoniously?—My personal opinion is, if you ask me, that the religious question has, perhaps, less to do in Ireland than in any other country I know of with causing difficulties between individuals who meet for any other purpose.

4693. That is when they are once brought together—the thing is to bring them together?—Yes, to bring them together.

4694. And your scheme is one for bringing them together?—Yes.

4695. And supposing that under your federal scheme the Colleges should in process of time, if Ireland become more wealthy and more populous, drop off like

ripe apples from your parent University, do you see any objection to that?—No; if it was due to the natural course of development required in the country it would be unobjectionable.

4696. And in point of fact you think that even should your scheme give rise to friction at the start, and give rise to a good deal of apprehension, and should it not be generally accepted by the people of the various Colleges at present, still with a view to settling the question in Ireland it is better worth trying than not trying?—Quite so.

4697. Dr. COFFEY.—The great majority of the under-graduates of Trinity College belong to the Episcopalian Protestant population—about seventy-five or seventy-six per cent.?—Yes.

4698. And the population of that religious community of Ireland is something like 400,000, I think. Your scheme, then, contrasts with the scheme of the Robertson Commission, of a federal Royal University with reformation of the Colleges, to this degree—that it takes into the federal University system the University-going students of that population?—I do not quite understand.

4699. Lord Robertson's Commission recommended a reformed Royal University in which there would be a new College established in Dublin?—Yes.

4700. And in that University you would have all the Colleges of the country included, except Trinity College? Yes.

4701. One result of that is that it excludes, or cuts off, a section of the population from the University likely to become the University of Ireland. It cuts them off from the rest of the country—the Robertson Commission scheme does—and your scheme proposes to include that section?—Certainly, it does.

4702. You think there would be a greater bond between the different sections of the people by a federated Dublin University than by the federated Royal?—Quite so.

4703. If the Robertson Commission proposal had been carried out, do you think that in the long run Dublin University, left to itself, would gain or lose against the other University in the country?—Personally, I should think so, the latter; I think that it would be a disadvantage to Trinity.

4704. And from an Irish point of view—if the different sections of the Irish people could be drawn together in their University education it would be desirable?—Certainly.

4705. Now, one outstanding feature of your scheme is this—no College in the scheme is made officially denominational?—Quite.

4706. In the Robertson Commission scheme one was made officially denominational?—Yes.

4707. That was the Catholic College?—Yes.

4708. From the point of view of academic character, relation of one to another, it is desirable that all Colleges should be on the same footing, and that one should not have a particular official character?—Quite so.

4709. From the point of view of public acceptability it seems also more practical that no College should have an official denominational recognition?—Quite so.

4710. With reference to such Chairs as would be University Chairs, as distinct from Chairs in the Colleges, might the body of University Professors, as distinguished from the Collegiate teachers, be at first small?—I provide that Collegiate teachers and tutors may be appointed to be Professors of the University, provided they are not Theological.

4711. Might they not at first be small in number—might it not be the case that at first the Chairs would be few in number, but that they might be a feature which would grow in accordance with the progress of the University, and the needs of the country?—Quite so.

4712. It might be possible, in such an elastic system as that, if a particular province of Ireland were developing in a particular technical line, to create in one of the Colleges certain University Chairs. If in Cork or Belfast, for instance a particular industry were being taken up for which special scientific knowledge was required, it might be possible to have such a Professorial Chair of the University there?—A Pro-

fessorial Chair of the University permanently situated in one of the Colleges?

4713. Permanently situated in one of the Colleges to meet the need for the kind of knowledge which had come in after the foundation of the University, and to fit the special environment?—I should not think that desirable myself.

4714. If that were to occur might it not be free from objection in this sense—that the other University Colleges would not necessarily feel aggrieved by the possession by the one College of that particular Chair, inasmuch as the particular objects of that Chair were best applied locally?—Yes.

4715. Then, in reference to the affiliation of Maynooth College, I think you said that you would have the College in Dublin accept the first two years instruction of the Arts Faculty in Maynooth as equivalent to the Collegiate teaching?—Yes. I was assuming that probably the third year's course of the Maynooth student would be taken in Dublin University.

4716. And you have a provision by which the Governing Body of the College is open to accept two members from the outside?—Yes.

4717. If a large number of students were coming to Dublin from Maynooth in their third year (you told us their third year would be taken in University College), it might be possible, might it not, to have that College represented in the two external members that would be accepted on the Governing Body?—Certainly, it would.

4718. CHAIRMAN.—One question before we part. I should like to draw your attention to two schemes—your own scheme, which involves a reconstruction and alteration in the University of Dublin—Trinity College—and the scheme of the Royal, to put it shortly. Now, Trinity College is an ancient institution which has given satisfaction to a certain class, while the Royal is a modern institution of recent date, which in its present condition gives satisfaction to nobody. Now, speaking as a legislator, is it not wiser to try the experiment, which is contemplated here, with a modern institution giving satisfaction to nobody in its present condition, rather than with an ancient institution which is giving satisfaction at any rate to a certain number of people?—You prefer to try the experiment with an institution satisfactory to nobody, then. I, on the other hand, look at it just in the other way—I should prefer to work with the other institution, which does give satisfaction to somebody.

4719. Although you destroy the institution?—I would not destroy the institution at all.

4720. Dr. JACKSON.—Just one point of detail. At the bottom of your second column on the first page, in the last sentence, you say:—"The assignment of £..... for the provision of University buildings, and for the maintenance of the University, its Fellowships, Chairs, and Prizes"?—Yes.

4721. The Fellowships surely are Fellowships in the College rather than in the University?—Yes.

4722. Would it not be clearer and more correct to say "for the maintenance of the University and its Chairs and Prizes, and for Fellowships and Prizes in the proposed new College." That was what I imagine you meant?—That was my meaning.

Dr. JACKSON.—It is a small point, but I think a Fellowship is always in a College, not in a University, and I think it important that the distinction should be maintained here.

Mr. BUTCHER.—Of course, in the Royal a Fellow is Fellow of a University and not of a College, so that the phrase has an accepted meaning.

Dr. JACKSON.—But I think in a reconsidered scheme, such as is proposed here, we might be more accurate in the use of a phrase. It is, perhaps, pedantic to take the point, but it tends to clear the air.

Mr. BUTCHER.—But I imagine that when Lord Dunraven says "Prizes" he means University Prizes.

Dr. JACKSON.—I am not proposing to strike out "Prizes," I said "for the maintenance of the University and its Chairs, and Prizes, and for Fellowships and Prizes in the proposed new College."

Mr. BUTCHER.—I see "Prizes" twice.

Dr. JACKSON.—Yes, I think the Colleges would want to give prizes as well as the University.

Dr. DOUGLAS HYDE.—Does it not seem absolutely necessary, for the purpose of working out your scheme

LONDON.

Nov. 18, 1906.

The Right
Hon. The
Earl of
Dunraven,
K.P., C.M.G.,
P.C.

LONDON.
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The Right
Hon. The
Earl of
Dunraven,
K.P., C.M.G.,
P.O.

that Queen's College, Cork, should be made acceptable to the population. If you provide any scheme, should it not be such as to make it acceptable to the populations surrounding it?

4723. CHAIRMAN.—Surely, the Queen's College scheme should be exactly the same in that respect as the Dunraven scheme; is not that so?—Quite so.

The Witness withdrew.

J. I. BEARE, Esq., M.A., F.T.C.D., Regius Professor of Greek, called in and examined.

J. I. Beare,
Esq., M.A.,
F.T.C.D.

4726. CHAIRMAN.—You have been good enough, in conjunction with Mr. Smyly, to furnish us with a statement* on the subject of the Classical School, Trinity College, Dublin?—Yes.

4726. You are Greek Professor, I think?—Yes.

4727. That joint statement we will consider as read. Then you have also been good enough to suggest several points to which you wish to speak. The first subject is Trinity College, Dublin?—A mere reference to it is all I wish to make as the basis of what I mean to say further—not more than a few words. May I ask you, as you have spoken of the Classical School, whether you have received a statement from Mr. Starkie corroborative of mine, and contradicting a previous witness?

CHAIRMAN.—Yes; it has only reached us this morning. I had better read it before we begin. He says this—"My attention has just been called to a paragraph on page 63 of the Appendix to the First Report of the Royal Commission on Trinity College, Dublin, and the University of Dublin. The paragraph runs as follows:—'As to my criticisms of the Classical School, having graduated at Cambridge, as well as in Trinity College, I have had special opportunities of comparing the two systems'"—this is from the statement of Dr. Leech—"and I may mention that the only other official or ex-official of Trinity College—the Resident Commissioner of Education—who has had the same experience, has arrived, as I believe, at the same conclusion." I wish to say that I did not authorise the writer, Dr. Leech, to represent me as sympathising with the criticisms of the Classical School, which he has elaborated on page 60 of the same Appendix, and I disassociate myself from them, especially from the following remark:—"As regards Classics . . . its (viz., Trinity College's) reputation has never stood, and does not now stand high." The Classical School of Trinity College needs no tribute from me; but I cannot refrain from saying that I believe Dr. Leech's views as to its position to be completely at variance with the opinion of those best qualified to judge, both in England and elsewhere. My appreciation of the distinguished scholars with whom it has been my privilege to associate since I entered Trinity College, Dublin, and from whom I have learned most of what I value, is well known to my friends; and it is perhaps unnecessary for me to provide against being identified with an estimate of their work with which I profoundly disagree. I would ask you to read this letter to the Commission, and to include it in the next volume of evidence." That, I think, ought to go in.

Dr. JACKSON.—There are some of us here who know how unjust the remark is. At Cambridge we have a very profound respect for the Classical Scholarship of Trinity College; but that is not all—we have received from it again and again numbers of excellently trained students—Dr. Brougham Leech for one.

4728. CHAIRMAN.—I think, therefore, that after that it is hardly necessary for you to enter upon a defence of the Classical School?—I did not intend to do any such thing.

4729. Please proceed?—It has been asked: Why, if Trinity College, Dublin, and the University of Dublin are one, should not the Principal Professors of Dublin University be Fellows of Trinity College? And the practice at Oxford and Cambridge has been quoted to support this proposal. But even in Oxford and Cambridge, a Professor of the University has no right to a Fellowship in a College, unless the Corporation of the latter desire to have him, and to pay a portion of his stipend. Besides, though for certain purposes, e.g., ownership of pro-

4724. Dr. DOUGLAS HYDE.—With regard to the Library of Trinity College, I suppose you thought that as it was the only library in Ireland which was worth anything, and as the buildings had been provided by public money, the whole population should get some benefit out of that library?—Quite so.

party, Trinity College and Dublin University are one, yet the former is a corporation with certain rights, in which (a) the Fellowships are for life; (b) carry large salaries; and (c) imply the sole right of accession to the Governing Body. Also, there is no University chest in Dublin University apart from the College chest, which pays all the expenses of both the University and the College. Therefore, to carry out the proposal suggested in the above question, a revolution would be required in the system by which Fellowships are held in Trinity College—such a revolution, perhaps as took place thirty years ago, in Oxford and Cambridge, by which the Fellowship system should take a subordinate place, and the Fellows' salary be lowered to something like that of our present University Studentships. Now, the question is: would this be good for Dublin University, and for Trinity College, Dublin, as organs of higher education in Ireland? If so, of course it should be done. In what follows I crave leave to criticise at least the proposals which have (so far as I know) been made tending to or involving such a change in Trinity College, Dublin. I think that the proposals of Document V. of Blue Book I. (Appendix to the First Report of this Royal Commission) would not, if carried out, be beneficial, but would be highly injurious to Trinity College, Dublin, and Dublin University as organs of higher education in Ireland, or rather higher education in general. With Document V., I will criticise Document IV. also. The latter, though, is rather of personal than public importance. In these two documents the signatories declare themselves in favour of certain changes, in order: (a) to render the College and University more efficient as educational institutions; and (b) to improve the position of the Professors, who are now (it is alleged) at a disadvantage as compared with the Fellows, their tenures being precarious, and their rank being invidiously lower than that of the Fellows of the College.

4730. CHAIRMAN.—I presume you are a Fellow?—I am a Fellow, and, therefore, I am treading on rather delicate ground, and I would ask the Commission to excuse me for entering into these very delicate personal matters which I have to go into. I feel it rather a painful duty, and, of course, I propose to mention no names. The former of the two objects mentioned above being the more important, I will deal with it first, and consider how far the change proposed would have the desirable effect claimed for it. With the second object I will deal more fully afterwards. But I may say, at once, that I regard invidious distinctions among men who have to work together in our University as *per se* deplorable; and that I have the fullest sympathy with those who suffer from them. If they can be removed with advantage to the College and University they ought to be removed. Also, I wish to say that, in the criticisms which I shall make of the Professoriate as compared with the Fellowship system, I shall speak with the deepest respect of all concerned; my sole purpose being to determine, by comparison of both, the question which of them better deserves to conduct the government of the College and University; that is to say, under which of the two the highest and best interests of the College and University would be better secured.

The line of demarcation between Fellow and Professor may be invidious, but it has the merit of being clear and sharp: moreover, it is based upon the distinction between College and University; and it is vindicated, in each case, by the fact that the Fellow has passed—and has always had to pass—an examination, which entitles him to his Fellowship; while the non-Fellow Professor, for whatever reason, has not passed this examination, though open to all graduates of the University. Now, suppose for a moment that this

* See page 350.

distinction were abolished: the Professors' proposal (for though signed also by seven Junior Fellows, it really originates from a few Professors) claims that thereby invidious distinctions would cease among us. But would they. On the contrary, the distinctions which divide the Professors themselves would then become prominent, and would be not less invidious than the one complained of, which now obscures them all. Of the Professors, some lecture only in professional work, *e.g.*, Medicine; others only in Arts work, *e.g.*, Languages or Literature; others in both, *e.g.*, Natural Science. Some have large, others small, salaries. Some usually devote all their time to their academic work, others regularly have their principal occupations, with large fixed salaries or professional incomes, in spheres quite outside the University. But the scheme proposed in Document V. (that is to say, the one I am criticising) makes only one grand distinction—that between Principal Professors and non-principal. The term principal Professor is explained to mean "whole-time" Professor. In itself "Principal Professor" is a complete misnomer; for its definition would exclude some of our most distinguished and indispensable Professors, especially in the Medical School; men of whom we have particular reason to be proud. Yet the term "whole-time" Professor, though preferable, does not effect its purpose of classification; for there is nothing necessary or permanent in the character it defines. The man who is this year a whole-time Professor was, or may have been (I am not referring to any particular man), a couple of years ago, attached to external bodies and in receipt of a salary, whether as lecturer or an examiner from these bodies; and there is nothing to prevent him, if he chooses, from being similarly attached hereafter. The one truly common and peculiar characteristic of the non-Fellow Professors as a class is, that they each teach one single branch of Professional or Arts work—they are all specialists; and this distinguishes them substantially, as they are distinguished formally, from the Fellows.

I must now consider the question—who are the Professors? I begin by dividing them into two classes, those who are *alumni* of our own, and those who are not. Some are *alumni* of our own—close and valued friends of ours; but they are men whose undergraduate courses of study left them without the qualifications required by competitors for Fellowship. They fill, nevertheless, important positions—such as they are fitted to adorn—in their University. Others of the Professors are not our own *alumni* but imported men, of whom the very fact that we have chosen them to fill our Chairs, though not this alone, compels us to speak with high respect. But some of them may have had no University Degrees in Arts or Science, until we confer honorary degrees upon them. They are chosen, "on their credentials and published work," as Specialists, to teach in special subjects; and they do it to the profit of the University. Some of the latter class—the imported Professors—come to us from England, some from other parts of Ireland. Some join our staff when they have reached a mature age; at first, and for some time, they know little of the University as a whole; nothing at all of the College; their knowledge is confined to the working of their own classes. Each of them is too apt to consider the interest of the whole—the College and University—in the light of the one part alone of which he has himself any real knowledge. The former division of Professors are comparatively free from this error, but even they are to some degree affected by it occasionally.

Now, who are the Fellows? They are, generally speaking, men who, before getting Fellowship, have lived in College between the ages of eighteen and twenty-eight; taking part in its life—at lectures, examinations, in the great societies, in the playing fields, and so on. After the usual struggle with competitors, they pass the Fellowship Examination, and become members of the Body from which the Board is recruited. From their youth they have been part of the College. The subjects in several of which all of them competed for Fellowship are:—Mathematics (pure and applied), Experimental Science, Classics, Hebrew, and (until a few years ago) Cognate languages (Syriac and Chaldee), Mental and Moral Science (ancient and modern). I suppose the Commission does not wish me to go into that particularly.

4731. Take whatever course you think desirable?—I mean to criticise the existing Fellowship Course later on. If the above list be regarded not only in itself, but in its implications, it will be seen that a candidate who

has answered successfully in two or three of the subjects must be possessed of a considerable fund of academic knowledge—especially, bearing in mind the high standard of the examination, and the usual severity of the competition for Fellowship. The secondary subjects involved in these—or at least in the Classics, Mathematics, and Philosophy—are studied by candidates with no less effect than the primary. Classics involves, of course, Ancient History, and Comparative Etymology, and the Classical Fellow often adopts one of these for special study after his election. It was in History that Mr. Bury, for example, did his special work after getting Fellowship. The Fellowship course, too, helped to train Sir Robert Ball (who, unfortunately for us, did not succeed in winning a Fellowship), and others who have obtained distinguished consideration elsewhere. In fact, the course of study required for this examination has indirect results, which are often no less good than its direct results, in educating candidates for the development of important special work, both literary and scientific. While, therefore, it is perfectly true that it would be absurd now (though it was once the custom) to choose men for Professorial Chairs by competitive examination, inasmuch as for these Chairs we desire men in the full maturity of their powers, and with a reputation already made, it is by no means absurd to choose our Fellows in this way. For the men who are elected Fellows should be young; they should be our own *alumni*; and they should be men of high promise, being adequately equipped with knowledge of several leading subjects, as a basis from which they may afterwards specialise in particular directions. Those we obtain in this way as Fellows are well able to teach our Honour Classes, and to raise their pupils and successors to their own standards of attainment. We do not choose Fellows by the criterion of good school-masters.

The Fellows are our principal examiners and lecturers for the eight Honour Examinations by which Honour Degrees in Arts are obtained here. In Mathematics, Classics, Philosophy, only Fellows examine and lecture. In the Examination for Moderatorship in Experimental Science, three out of the four examiners are Fellows. In those for the Degree in History and Political Science, Modern Literature (whether in French and German, or in English with one of these), and Legal and Political Science, Fellows as well as Professors are employed regularly. In many cases the same Fellow is capable of lecturing and examining for two or three of these Honour subjects. Much the greater part of the teaching and examining in Arts is done by the Fellows. Of the present Junior Fellows thirteen took up three subjects in their competition for Fellowship. All the others (with one exception, about which I am not sure) took up two subjects. Of the Professors who are not Fellows—twenty-nine of whom are named in the first Blue Book (I am not sure whether the term Blue Book is formally correct)—none is employed to lecture or examine in any subject but his own; and but few of them (five or six) have, so far as I know, academic certificates in any other. Compare them, therefore, with the fellows in their usefulness, *i.e.*, in the extent of their employment in the College as lecturers and examiners in Arts, and it will be found that man for man on the average the Fellow stands very much higher than the Professor. I know the attainments of each Fellow, not only as having been formerly secretary of the Tutors' Committee, when it was my duty to select the lecturers for the various classes, but also as having been for sixteen years myself a Fellowship Examiner. Besides, I am intimately acquainted with their careers in College in other ways; I know their College history, and I know the men intimately, as we all know one another in the College, and my opinion of their comparative degree of usefulness to Trinity College—a usefulness depending entirely on Academic attainments—is as I have stated. In any sort of Academic distinction; for example, in successful authorship, the Fellows compare favourably with the great majority of the Professors. Of the eight Seniors who compose the present Board, five or six have published many works of value in their special subjects, and two at least are well known to Classical scholars in England and elsewhere as well as in Ireland. I need not say anything more about that. Thus in certificated academic attainment, in daily usefulness as lecturers and examiners, and in literary or scientific productiveness, the Fellows, as compared with the Professors, seem to me to deserve still to hold the premier position which they have always held in Trinity College, Dublin. and

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in the University of Dublin. If, therefore (as one of the witnesses before the Commission has well said, in conversation, to me) "knowledge should govern," what is the practical inference? But here, as elsewhere, those who know most are usually the least ambitious of governing.

I pass to another aspect of the question. The work of the Board of Trinity College is very varied and exacting, demanding the constant attention of its members.

4732. LORD CHIEF BARON.—This is all as to the constitution of the Governing Body?—Yes. At present these members, being *emeriti*, discharged from the duty of lecturing and examining, can devote all their time to this work, while their juniors carry on the business of the schools. If, however, the Board came to consist wholly or largely of those who themselves were still lecturers and examiners, for instance, of the "Principal Professors"—some duties would certainly suffer. We should too often see a "Principal Professor," instead of devoting his best energies to the welfare of his classes, busied day after day with the burning questions that come before the Board, and leaving his classes to his assistants in the meantime. Moreover, such absorption in administrative work is hardly consistent in ordinary men, with due performance of another duty no less incumbent on Professors and Junior Fellows alike—that of applying themselves to research in their proper departments; and, by their publications, advancing and extending the scope of their subjects, and the credit of themselves and their University. But a Board constituted of six Principal Professors (with two or three others not so easily conjectured), would have other defects besides those thus indicated. These Professors being specialists, each of them would be apt to think little of other subjects in comparison with his own. When money came to be wanted, much contention would arise from this; and much dissatisfaction, if the man in power used his power to gratify his predilections for his own at the expense of some other Faculty or interest. Arts would probably have a member to represent it on the Board—whether a Classical or a Mathematical or a Science man. But knowing as I do how many of the Science men, even when not professional men, but devotees of research in some scientific subject, think poorly of branches of Arts other than their own, I shudder to think how Classics, for instance, would fare at the hands of such a Body. Conflicts between the Professional schools and the Arts School are everywhere going on—here not less than elsewhere. To place the decision in the power of a Board chiefly, if not wholly, regardless of the interests of special science, or even special branches of professional work, would have fatal consequences for this University as a home of culture. The newer Medical Professors would probably soon decide that a medical doctor has no need whatever of a knowledge of Classics, or even of a degree in Arts, and so on. To decide such questions fairly, not only breadth of view, which knowledge and academic experience give, would be required, but also impartiality in the Body which undertook to decide. Such qualities, however, could scarcely be expected in the Board proposed by Document V.

I now turn to some other aspects of the case in order to show how much the College, and perhaps the country, owe to the Fellowship system here, and to the Fellowship examination on which it is based. Thanks to these it is (a) that this College is still, after 300 years of life, staffed and governed by its own *alumni*; and is, therefore, in the true sense, autonomous; (b) that (in accordance with the special intention of its Charter (Car. I., 13, Coll. Stat.* Vol. I., p. 40), the men who officer and govern it are Irishmen, or men who went to school among us, and have been in the College from their youth; and (c) that every position of dignity and emolument (to use a phrase we are tired of) in the College is, on conditions of absolute and undoubted fairness, open to all whose moral character and academic attainments are sufficiently good, irrespectively of their religious or political opinions. By the proposal of Document V. we should run the risk of losing these advantages. For, if the positions of Fellow and "Principal Professor" were, as is proposed, to be given by the new Board on the strength of the "credentials and published work" of candidates, and if the stiff examination were swept away, our future Governing Body would, in my opinion—although I know it is dangerous to prophesy—gradually be filled with imported Fellows, who might, of course, receive our Honorary Degrees after coming to us, but

would not be *alumni* of ours at all. If "credentials and published work" (i.e., testimonials, together with, perhaps, a set of papers submitted to the Royal Society or some book of note) were sufficient to admit, we should beyond all question have, for each advertised vacancy of importance, a host of applicants from among the crowd of expectants who now hang on the skirts of Oxford and Cambridge. These excellently qualified gentlemen would fill most of our best appointments here in future. Our new Fellows and Principal Professors would not necessarily be our own *alumni*, or as a rule Irishmen.

Nor is it to be expected that a Board so constituted would hold the balance fairly at elections between rival candidates of opposite religion or politics. Any candidate can now "go in" on his merits for Fellowship, in the full assurance that the examination is conducted in such a way as on the whole to select the best man. But if he had to submit himself for election, on the strength of "credentials and published work," to a Board consisting of members with strong religious or political views, he might well fear that this election would be, like too many of those already in Ireland, determined by influences over which he had no control. As for the door left open in the scheme for examination-Fellowships, it need not be considered seriously. If, as the Professorial scheme says, the subject or subjects of examination were announced only a year in advance, and if the Board could, at any time, and for any time, suspend such examinations entirely, our best students would probably go into professions or read for the Civil Service; and, although advertisement might bring over brilliant candidates for such examinations from England or elsewhere, we should for ever give up the idea of confining even our Examination Fellowships to our own *alumni*; since, under the new conditions, we could not expect that they would always be good enough, and good men it is, of course, that we most desire. The signatories of Document V. say with complacency that "only Fellows would under their scheme still govern." But what Fellows? Imported men, made Fellows by adoption. For then any man from Manchester or Birmingham (not a graduate of ours at all) might become a Fellow, if only he could find some one on the Board to back his application; and all men of sense and experience know how such things are done.

During the centuries in which Englishmen were regularly (despite the Irish Church of that day) thrust into Irish bishoprics, etc., Trinity College kept its Fellowships uninvaded, and so preserved its autonomy and nationality. This was because to get Fellowship a stiff examination had to be passed; and by its charter at this examination *ceteris paribus* Irish candidates were always to be preferred. (See Coll. Stat.* Vol. I. p. 40). The same applied to a Scholar. This Clause of Laud's was only abolished in the eighteenth year of Queen Victoria, by a Queen's Letter of 1855 (Coll. Stat.* Vol. II., p. 66). Thus it is that Trinity College, though open to the world, is yet in a valuable sense Irish, and a real, though insufficiently realised, asset of the Irish people. But under the proposed scheme—despite the intention of its Charter—it would be possible for it in no long time to pass out of Irish hands as completely as an industry—a railway—which had come to be managed by an English company. Such, indeed, is the real and constant drift of things in Ireland, though concealed under surface movements for reform and nationality.

But there is also another result to be dreaded if such a scheme were carried out; viz., that with the future staff of teachers we could not train men of broad general culture, from among whom the best specialists are derived. During the last thirty or forty years, thanks to our present teaching system, we have supplied a considerable number of men to fill Chairs in England, and have been indebted for comparatively few in return. But with "Principal Professors" as Fellows—mere specialists, many, perhaps, totally ignorant of the humanities—with the Fellowship Examination no longer confined to our graduates, and so arranged as to discourage our best students from competing, and with our Arts Classes largely in the hands of Readers (the term proposed by the Professors, that is to say, raw graduates, themselves specialists), there seems little reason to hope that our future Arts School would be managed by the class of men who have hitherto been Fellows—men of wide culture, not mere specialists from the

* *Chartae et Statuta Collegii Sacrosanctae et Individuae Trinitatis Reginae Elizabethae juxta Dublin, in two volumes* (Dublin, 1844 and 1898).

beginning; for though the Fellows tend to specialise, they are not only specialists—not mere specialists. Thus we should probably lose (1) our autonomy (in the genuine sense); (2) our Irish character (some people do not admit that we have it, but nevertheless we have); and (3) our credit as a teaching institution, the mother of scholars.

I now turn to the consideration of the case made by the Professoriate in Document IV., Blue Book* I., for certain improvements in their position. The invidiousness of the distinction between Professor and Fellow, however deplorable, is not one for which the Fellows can be held to blame; and its removal in the way proposed by the Professorial scheme would be unwise for the reasons given above—for it is a Professorial scheme, though it is backed up by a few Fellows who, in my humble opinion, have not sufficiently considered what they are about. But I think that no Professor should be liable to be deprived of a Chair, which he had filled for five or seven years, without a right of appeal to the Visitors. Such a thing might conceivably happen (though it has not, I think, happened) under the present system of things. Further, if the salaries of any Professors are too low, they should be raised. The Professors do work of immense importance to the University, and their services should be justly recompensed. If, again, a Professor had (as is the case with some of our present Professors, men whom we venerate), served the University and College for a length of time, and had obtained a high reputation, reflecting credit upon himself and his University, I would propose that he should be elected as an Honorary Fellow, with life-tenure and increase of salary. At present the latter—the increase of salary with life-tenure—is the only recognition which the College bestows on such gentlemen from time to time. Lastly, the Professors in each Faculty should be formed into an advisory group, with certain rights of approaching the Board on questions connected with their Faculty, but without any determinative powers. Of course, every individual Professor and Fellow has at present such right of approach, but it would be more effective if vested in the collective body of men representing each Faculty, especially if the duty of regularly reporting progress in their schools, from time to time, were imposed upon them.

As regards our present system of government, it is not satisfactory, though far better than that which would be substituted by the proposal of Document V.† The chief defects in it arise from the fact that of the members of the Board there may, from time to time, be—indeed must occasionally be—some who (though not incapacitated by bodily ill-health) are (owing to age) less actively interested in promoting the welfare of the College and University than they had been and should be. This state of things is chiefly due to the stoppage of the outlets provided in former times—before the Irish Church Act—when Fellows, being mostly clergymen, went out on livings; and when the average age of the Seniors was therefore much less than at present. To remedy this defect, there ought to be some scheme by which inefficient members of the Board should be allowed or induced to retire on pension; and a pension fund should be provided—by insurance and by economical retrenchment, perhaps, of part of the Fellows' salaries—so that the money thus gained, added to the annual interest now accruing from the capital sum paid to the College in compensation for loss of advowsons, should enable such members to be relieved of their duties, and afford the College the benefit of the services of more competent officers. If this could be done the present mode of government by the Provost and seven Senior Fellows might continue; but it would perhaps be better if the Governing Body were constituted by election from the whole body of Fellows. In arranging such a scheme of election, however, due regard should be had to seniority; for *ceteris paribus* men are more content—if they must be governed—to be governed by their seniors (men who have gone through the mill) than by others; especially if they have the hope that their own turn to govern will come by and by. This conduces to tranquility, without which there may be much expenditure of energy, but efficient work of the kind we all most respect in the departments of the College and University is practically impossible. I think the elected members of a Board so constituted should not get salaries as members of the Board, but should rather be penalised for non-attendance.

With regard to the Fellowship examination, or the mode of appointment to Fellowship, certain changes seem desirable. Owing to the great recent advances in the development and practical value of Science, this subject requires to be more fully represented than it is now in our under-graduate course; and perhaps a degree in Science—a B.Sc., not merely a D.Sc.—should be instituted by us. Science, in its various forms, should therefore also occupy a larger and more prominent part than at present in the Fellowship examination, and in the training of Fellowship candidates. So also should French and German, and perhaps other modern languages; of which a fluent and correct-speaking knowledge—not merely a reading and literary knowledge—should be required of Fellowship candidates. These, too, should form part—though not a leading part—of the course for Fellowship. This being so, the method of examination should be altered, by dividing the subjects of competition into groups; so that only those candidates who took the same subjects should compete against each other. Some subjects, however, such as Philosophy (or say, Modern Philosophy), might be common to different groups of competitors, for an obvious reason. Other changes will be thus entailed; but the arrangement of the Fellowship examination in some such way as this would be best effected by a committee, consisting of men acquainted with its objects and importance, and adequately representing each of the subjects in which Fellowship candidates should be examined. As the Fellowship examination should lead to the introduction of young men (not men of mature years) into the Body, there should be a limit of age fixed at or before which graduates should first compete, *i.e.*, after which no one should be allowed to compete for the first time at this examination. But a candidate who had thus competed once might be allowed and encouraged by prizes to compete afterwards at succeeding examinations, if he had done sufficiently well at his first competition. What is chiefly required is to get our good men to compete early. Many good men now hang back too long, owing to a certain shyness. Yet they ought not to be forced to compete too soon after graduating; because, owing to several causes (especially the scarcity of good Irish secondary schools), even our best men are, at the time when they get Moderatorship, still far from qualified to undertake the duties of Fellowship. The three or four years of enforced reading, which enable them to succeed in the Fellowship competition, are necessary for the purpose of raising them to the degree of attainment which is required of our Honor Lecturers and Examiners. The struggle for Fellowship is very stiff; but it has the effect of compelling candidates to improve their knowledge, and the College is thereby benefited clearly in a most vital way.

Some say that the struggle is too severe; and that the successful candidates are often so worn out by it that they do little good afterwards. This, however, is not so. The examination owes its severity to two things; (a) the competition; (b) the standard of marking and the range of subjects to be made up. But if the competition were not stiff, or if there were but one candidate, any graduate unfortunately might, as things stand, become a Fellow. Stiff competition is the mainspring of the usefulness of the examination to the College. The great danger is of the cessation of such competition, owing to such uncertainty of candidates as to the future of Fellowship in Trinity College as a position, and as to the regularity and nature of future examinations. When I speak of competition, I may say that whereas there used to be twelve or thirteen men up for the examination, now we have to be content with five or six. Further, the standard must be high, and the range of subjects wide, if competent men are to be chosen. But the conditions of the examination are not, to judge by a comparison of the papers set, more severe than those examinations for triposes at Cambridge: and here I commit myself to the judgment of men listening to me who know more of what I am talking about than I do myself. It does not last a longer time for candidates in any main department than does the Classical Tripos examination. A Classical candidate sits for five days in Classics and one in Philosophy, and there is a half-day besides of Oral examination. These days, moreover, are not consecutive, but spread over a whole fortnight. It is untrue that the examination wears

LONDON.

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* Appendix to First Report (Cd. 3176) 1906, page 25.

† Ibidem, page 27.

LONDON.

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out the candidates. Among the Junior Fellows who have formerly and recently proved themselves most useful and even brilliant scholars, are some who have been among those oftenest "in" for the Fellowship examination. I could give names, but, of course, do not. Three attempts before success is what has been most usual.

The real grounds of complaint, so far as there are any, in this direction are rather moral than physical. The series of examinations does not wear out a healthy man of strong and sane intellect, but there is at present nothing to enforce upon a newly elected Fellow a full and adequate sense of the duties and responsibilities of his new position. It is too easy for him to glide into the notion that he has done all that he ought to do by simply passing the examination, and by lecturing and

examining in the ordinary routine. There is no regulation which compels a due feeling of responsibility for the way in which he disposes of his leisure time. It seems, however, that some conditions—I cannot say off-hand what—should be attached to the initial tenure of Fellowship, by which it should be made clearly apparent that more is to be expected of every Fellow than perfunctory or routine work. What these conditions should be might be left to a committee to decide. Perhaps salaries might be graduated, on a scale commensurate (not as now, with seniority of grade, but also) with work of some definite kind done by each Fellow within a given period since his election to Fellowship; and submitted (as work for certain degrees is submitted) to the judgment of a competent and impartial tribunal, chosen for the purpose of estimating its value.

After a short adjournment.

4733. CHAIRMAN.—You have been good enough to give us some information about the relations of Fellowships and Professorships; I should now like to ask you whether the importance of the Professor element has not been on the increase while the Fellow element has been stationary. For instance, I think I am not wrong in stating that in the last fifty years the College has established something like ten or twelve Professorships?—Yes, on the whole that seems to be true, but I should like to explain a little. While the Professor element has been increasing in its influence originally the branches to be taught professionally and otherwise in the College were comparatively few, and they were all taught by Fellows up to somewhere in the 16th century. There were Professors appointed in 1761—a batch of Regius Professors—but they were generally Fellows still, and even the medical work used at one time to be taught by Fellows, until the time came when that could not be done any longer.

4734. Is it not a very important thing that a University and a College should have the very best Professors possible?—Quite so, but the influence of the Fellows has not been stationary, because they, too, have been widening in scope, and have adapted themselves to modern requirements, as well as the Professors.

4735. I was not exactly referring to that point, as to the scope; I rather meant the number. The number has been standing still, has it not?—Well, hardly, I think.

4736. At any rate it has not been on the increase?—I cannot say what it was fifty years ago, but there were eight new Fellows added between 1840 and 1850.

4737. Since then the number has been practically stationary?—Practically stationary.

4738. Is it not very important that the Professorial element should receive new additions—is not that very important to the University system?—It is certainly important. If their present number was less than it ought to be, then of course their number ought to receive a new addition.

4739. But what I rather meant to bring out was this—perhaps it is intelligible—why, though fifty years ago you got all your Professors from the inside, now you receive additions from the outside?—Yes, they came to be wanted, and they were got, and I suppose we shall have to get more.

4740. And I suppose it goes without saying that you get the best Professors you can?—The best Professors we can who will come to Ireland for the salaries offered.

4741. Would it not improve their position if you gave them more power?—It would gratify a certain propensity amongst active-minded men who like to be employed in the thick of affairs.

4742. It would increase the attractiveness of it to outsiders, would it not?—I doubt whether it would be an unmixed good—whether it would be an improvement from the point of view of the University itself. The men who do some of the best work in the advancement of the cause of science are often the least heard within the place—they do not want to be in power—men like Professor Bury, for instance.

4743. Dr. JACKSON.—He was a Fellow, was he not?—Oh, yes; everything he wanted to be; but his hands were so full of work, that he seemed to care little for such power.

4744. He was a research student?—He was a research student, but he did not habitually talk about it.

4745. He was, in point of fact, permitted to lay aside his tutorial work that he might have leisure?—No person in his position could do that.

4746. Mr. KELLEHER.—He was exempted from lectures, I think?—I beg your pardon; he was allowed to have deputies, whom he himself had to pay, when he went to Greece.

4747. CHAIRMAN.—Do you not think the attractiveness would be increased as a whole if the Professors had more influence in the University?—The attractiveness of the position for good men?

4748. Yes?—It would, for the class of men I have referred to—certain men who are less devoted to research, but who have their use in promoting popular displays in the University—in that sense they are very valuable men, and in that respect the increased influence you speak of would be very attractive, no doubt, because it would be, perhaps, a relief to such men not to have to prosecute research continually.

4749. The present power of the Professors is to elect four members on the Council?—Yes.

4750. And those members, if I am not wrong in my recollection, must be chosen from the Senate?—No; I think that is not so. The electors are defined, but with regard to the men whom they elect, these are not defined. For example, the Junior Fellows are entitled to elect four men on the Council, but these men may be four policemen out of the street.

LORD CHIEF BARON.—I am under the impression that that is wrong.

4751. Mr. KELLEHER.—The elector need not be a member of the Senate; the man elected must be?—I had a question in my mind about that.

4752. CHAIRMAN.—I want to confine your attention to the class of Professors?—The question took me by surprise, but it is not necessary that the member on the Council representing a certain class should be himself of that class.

4753. My point is this—is not the choice of the Professors confined to members of the Senate?—I did not think so.

4754. Mr. KELLEHER.—It is in the Calendar. The Council is a kind of Committee of the Senate?—It is a Committee of the Senate, yes, I suppose it is quite true that the person elected to the Council must be a member of the Senate, but I did not know it.

4755. CHAIRMAN.—Is that not rather an unreasonable limitation on the power of the Professors. May not they reasonably desire an extension of power?—I think it is eminently reasonable on their part, but I did not know that there were any Professors who were not entitled to be elected themselves.

4756. Now, you have said that you prefer the election to take place from the *alumni* of the College, and from Irishmen?—I was then referring not to Professorships, but to Fellowships. As far as is consistent with getting good men to be Professors, those who are also Irishmen should be preferred; but on the other hand, if we want suddenly to fill a Chair, we must, of course, get the best man into it—the man who will make it a success.

4757. Whether he be a Trinity man or an Englishman?—Certainly. I should prefer an Irishman if I could get him, but the interest of the Chair must be considered first.

4758. I think, upon the whole, if I follow you rightly, you consider that the government of the seven Senior Fellows is satisfactory, provided some greater freedom were allowed for retirement?—Nothing in the world is perfectly satisfactory, but if there were some means of getting rid, when necessary, of inefficient members—I wish I could speak without *invidia* of any sort—if you could get rid of inefficient men, I think it would be most valuable. The present class of governors are all really devoted to their work—they have tried, all their lives, to benefit the College, and they are all very impartial, and, in many respects, very good; but it is a trouble to us that there might be men on the Board who might, for instance, go to sleep during a debate.

4759. Can you suggest any mode of getting rid of such Professors?—The members of the Board are not Professors, but many modes have been suggested.

4760. I can understand not electing them, but I should think it would be very difficult to exclude them when once they are elected?—I will tell you the way in which such a man was dealt with by the late Provost Salmon, who was himself a very strong man. He said to an old friend, in such circumstances, "My dear So-and-so, old friend, it is time for you to retire." This other man was a social intimate of Dr. Salmon's, and in every sense a dear friend of his; he only replied (I believe): "That is very hard upon me, but I will not differ from you"; and so he took his retiring pension. That is one way. I think the Provost, or perhaps the Provost with the assistance of a couple of assessors of the proper sort, might be trusted to retire unfit members without cruelty.

4761. The average age at which a man becomes a Senior Fellow now is something like sixty-five, I gather?—I think so—about that.

4762. And previously to his becoming a Senior Fellow, he has been engaged in tuition?—He would have ceased to be a tutor in the special sense of taking pupils.

4763. He would have been a Lecturer or Professor?—He might have been a Professor up to within seven or eight years of that; or, during the last couple of years of his Juniority, while near the head of the Junior Fellows' body, he would probably be Junior Bursar or Senior Tutor.

4764. Up to the time of his becoming, by seniority, Senior Fellow, he had taken no part in administration?—That is often said, but it is not quite true to say that he has no part in administration. There is a sense in which it is true—a sense which just gives those who make the statement a background of truth, as it were.

4765. I am, of course, not using any argument; I am only trying to draw your observation?—I quite understand; your question is, he would have no part in administration up to that time?

4766. That is the suggestion?—In our little community there is not a man who once gets Fellowship but feels himself from that time to be a wheel in the machine; no man but may feel himself to be an influence for good, and unfortunately also for evil. Junior Fellows have lots of power, and although that power is not defined by any constitution it is nevertheless real; many of the greatest changes I have known to take place in the last fourteen or fifteen years were brought about either at the suggestion or initiation of the Board, but I should say that in at least an equal number of cases they have been the result of suggestions made by Junior Fellows to the Board. The great difference is that there is in the case of the Junior Fellows no defined constitutional right or responsibility; nevertheless their power is a real one, and that is the great distinction in this respect between a Senior and a Junior Fellow. We are all one family—at least we used to be—and although the Junior Fellow has no constitutional right, if a Junior Fellow has ideas of the right kind to introduce, he will get them taken up. I do not want to be egotistical—it is the unpardonable offence—but I could recount a number of measures that have been taken up and passed at the suggestion of Junior Fellows. The late Dr. FitzGerald, for instance, got a great number of things done in the College—Physical equipment, electrical engineering, and things of that kind. Many such things have been done on the initiative of Junior Fellows, but they have not the right to go to the Board and demand that money shall be spent in certain ways. They have, however, a very real influence upon the Board,

and what is more, they have means of acquiring experience to fit them for their responsible duties when their turn comes to fill places on the Board.

4767. But until they become Senior Fellows they have taken no active part in the administration; they may have made suggestions, but nothing more?—There are many Junior offices which they may fill before they come on the Board, and in this way the Board and the Junior Fellows have to be in touch with one another. Many of the things they have to do bring them necessarily into contact with such business as, for example, that of the Senior Bursar, the man at the head of the estates of the College, and so on. There is no Junior Fellow, for example, who has not the right to look into certain things; we have all the right to look into the College accounts at a certain time.

4768. At what time?—I cannot say how the time is actually fixed. I can tell you how it happens.

4769. The Statutes require that the Provost shall appoint a time when the Junior Fellows may see them?—It has been done, and I have done it; but upon such things we are usually rather apathetic, and we leave them to the Board.

4770. I think I may go back to my question. I think you still approve of the government of the Senior Fellows, subject to their being moved on more rapidly?—I cannot absolutely say I do, but my hesitation arises partly from deference to what is called the *Zeitgeist*. At the present day you can hardly explain to people how men of over sixty-five can be efficient, but it nevertheless is perfectly possible, if you take men of the sort they ought to be—the very best kind of men. Therefore, while I do not absolutely approve or disapprove of the change, it is very hard to swim against the tide of public opinion, and I think you would not have a very bad Board if the members were elected: provided the new constitution were framed with sufficient care, and the Board were filled by men of a certain class I would not make a difficulty about the change.

4771. I am glad to observe that you propose to have some form of Board of Studies. Would you require the Board to consult Boards of Studies before they did certain actions in relation to those Faculties?—I would do that, but it would only mean regularising what is already in force, if I may put it so.

4772. It would be no wrench to the constitution if such Boards were formed—in fact it would only be regularising and legalising what is done already?—It would merely be imposing as a duty on the members of the Faculties what is now done by them voluntarily. It is left too much to individual initiative, and now, when a man does inaugurate some good idea he is apt to be very proud of it, indeed, but I would make it their duty to come collectively from time to time with a report.

4773. Would you not think it desirable that the Faculties should meet together and discuss and consider many matters before going to the Governing Body. Each Faculty would probably be inclined to promote its own study, and there would be a difficulty in balancing the conflicting claims of the respective Faculties; would not that best be done by a Board consisting of all the Faculties meeting together?—That would be practically taking out of the hands of the present Board one of its main functions.

4774. I only suppose that such Board would be an Advisory Board—a Board without whose assistance the Governing Board could not act?—Could not act? Then that Board would be more than Advisory.

4775. Suppose it is a case of creating a new Professorship?—At the present time the existing Board cannot create a new Professorship—the Council might prevent it.

4776. But it ultimately rests with the Board, does it not?—No, the Board has the pleasing duty of paying, but the Council could prevent the Board from creating an appointment. I have in other matters seen the Council thwart the Board's desires.

4777. LORD CHIEF BARON.—Have you thought out the question of the suggested election of the members of the Board?—I have thought it out, but not to my satisfaction. I have had certain thoughts about it.

4778. Are you in a position to tell us the lines upon which you think it ought to proceed?—The first condition which I referred to a while ago was this, that the Board if elected should be elected from among the Fellows, and that, in the next place, in the Constitution of the new Board, that would replace the pre-

LONDON.
Nov. 18, 1906.
J. I. Beare,
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LONDON.

Nov. 13, 1906.

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sent one, due attention should be paid to the principle of seniority.

4779. How would you propose to work that out practically? Would you propose that before a Fellow should be capable of being elected to the Board he should have a certain standing as a Fellow?—I think it would certainly come to that.

4780. What standing would you say he should have, ten years seniority as a Fellow, or what? We want to get some help from you?—I only wish I could give it. You might graduate the Fellows into different classes, each with perhaps an increased amount of representation on the Board in proportion to seniority. You would give each class a certain right to representation. Suppose, for instance, the Fellows were divided into classes A, B, and C, as there are at present three grades of Tutors for purposes of income. Supposing the junior grade, A, were to have the right of returning a certain number of members of the Board, and the next grade, B, once and a half that number, and the third grade, C, twice the number returned by A, or something like that, so that each grade should have its members represented adequately in proportion to their degree of seniority, I think it would work smoothly.

4781. It is a matter that would require to be very carefully worked out?—Yes. I believe I have said already that a committee of good men might arrange it.

4782. There is just one other question I desire to ask you. We have the division into senior Fellows and junior Fellows, and in former states of the College a man could become senior Fellow at a very early age?—Yes.

4783. In the history of the College that age has gradually increased?—Yes.

4784. Formerly there were a number of livings available for acceptance by Fellows?—About ten years ago there was a war (i.e., high excitement over a burning question) going on in the College, as there usually is such a war every ten years. At that time I was rather a partisan, and I went into the question, and I found that in the early part of the last century the average interval between what we call election and co-option was about twenty years.

4785. Between the dates of one becoming a Junior and a Senior Fellow?—Yes. It was just possible to become a senior Fellow in fifteen years.

4786. That leads up to the question I wished to ask you. When a junior Fellow becomes a senior Fellow he ceases to lecture or to teach, does he not?—Yes, in the ordinary sense.

4787. Although he is a Professor?—Yes, he cannot then be paid for doing it.

4788. No matter what his ability may be, he ceases to be a Professor?—As soon as he gets on to the Board, you mean.

4789. I do?—Yes.

4790. For instance, such a man as the late George Francis Fitzgerald, whom you referred to, would cease to hold his Professorship when he came on the Board?—He would.

4791. Do you think that that ought to be an invariable rule, that it is for the benefit of the College that there should be a strict and invariable rule to that effect?—There are some men whom we should be very sorry to see leave their Chairs, because they are the very teachers we want, and of course there might also be some men whom we should like to see leave their Chairs; you have to strike a balance. But, on the whole, I think it is better there should be a general rule to the effect that on acceding to the Board a Professor should give up his Chair, even though you do lose men occasionally. Even such a man as Dr. Fitzgerald was of more good in the way of excogitating ideas, initiating good plans and fighting them through than in teaching a class; and even at the risk of losing good men occasionally I think it is better that a time should come when a good man should stop. I think it is better there should be a general rule, such as now exists. In case of a change of constitution there should be also such a rule, tempered only by one condition, namely, that of the united request of the man's colleagues that he should be kept.

4792. You mean that an exception should be made in such a case?—Yes, when his colleagues who know him well request that that should be so. It is not too much to expect that they would make such a request under certain circumstances. For example, when Dr.

Salmon was made Provost it was rather a blow to those who expected promotion by the appointment of a man from within the body, but we all liked him so much that we sent a request that he should be made Provost. We sent a request that any consideration of our interests should be altogether laid aside, and that what was best for the College should be done. He was not a Fellow at the time. In a case of that sort, I think it is perfectly conceivable that a self-abnegating spirit might be found among the colleagues of the man, and they would request that a person might be retained if it was for the good of the College that he should be retained.

4793. CHAIRMAN.—In order to clear up the question about the constitution of the Council, I see that the Act provides for the Provost being a member, four members to be elected by the senior Fellows of the said College out of the members of the Senate, four members to be elected out of the Senate by the junior Fellows, four members to be elected out of the Senate by the Professors who are not members, and four members to be elected by those members of the Senate who have not otherwise voted or been entitled to vote?—I was ignorant of the fact that members of the Council must all be members of the Senate.

4794. Sir THOMAS RALEIGH.—Have you had any opportunity of comparing the practice of Trinity College with the practice of other Universities?—Not very much.

4795. Can you tell me of any teaching University in which Professors as such have no share in the government of the place?—No, I acknowledge the anomaly.

4796. You justify the anomaly?—I do not say I justify it, but I acknowledge it to begin with.

4797. On two grounds. In the first place you say the Fellows are all your own men, and that some of the Professors are imported men. Now, suppose your imported man comes from Edinburgh, or Berlin, or Harvard, in any of these cases you will admit perhaps that he has passed his own University tests, which are as high as the tests which he would have to pass in Trinity College?—In many cases, yes, and perhaps higher.

4798. Then the imported man is not exactly inferior?—On the contrary, I should never think of insinuating such a thing. I am glad you have raised the question, because it must not go down that I said that was the case. Far from it. We do everything in order to get the best men. If we had as good men ourselves, for the particular purpose of each appointment, we should not import.

4799. I was quite sure you would make that admission. There is another point on this question about the imported men which I cannot help making. Has it occurred to you to enquire how many Trinity College men are imported by other Universities?—My own memory is all I have to help me at present. A good many have been imported into institutions in England in the last thirty years. Some have gone to Oxford and some to Cambridge. While, of course, we take that as a great compliment, we consider at the same time we have suffered a severe loss.

4800. Of course that is so. There is, for instance, Professor Bury at Cambridge. Suppose Cambridge were to say, not only will we keep Professor Bury out of our Governing Body, but the whole order to which he belongs shall also be kept out, because some of them are not Cambridge men?—Let me explain that. The spirit in which I said what I did a while ago is not that of narrow exclusiveness. To me, personally, an English Professor is as welcome as an Irish Professor. In the meantime I think all countries do keep that matter before them when they are face to face with University questions—that there is a certain amount of particularism, and they insist upon the right of managing their own business as far as they can. Their character is really the most important thing they possess, and I fancy that this consideration of character extends even to national character. I do not object to Englishmen coming to Ireland when they are wanted, we are glad to have them, and we take it as a very great credit to us that our men also should be employed in England. We consider it a compliment.

4802. Your second reason for the Trinity College practice is that the Professor is more of a specialist than a Fellow?—He is employed as such at all events.

4803. But, suppose I express it in this way, that every educated man has first a certain range of general knowledge, and, secondly, a more special knowledge of some subject or subjects which he has had a special reason to study; is that true?—That is true.

4804. Both Fellows and Professors are general scholars and specialists as well?—There is such a thing as a mere specialist, and there is also such a thing as a specialist. A mere specialist is one who has never practically taken a wide course in science, literature and art at all, but who has gone, for the purpose of the special study of some particular subject, to graduate in some University which gives such a degree, and who has never been a man of wide culture. On the other hand, other men have specialised afterwards, after making a thorough study of various subjects, and these are the better sort of specialists.

4805. As between a Fellow and a Professor it is really, is it not, a question of degree; they are both presumably educated men?—The Professors are generally mere specialists, and the Fellows are not. What I mean is this. The Professors are only employed here to teach one subject. I am not speaking now of men who are in any bad sense uneducated. I am speaking of men whose education has run from the first upon definite and special lines, and who need have no other Academic certificates than they possess in connection with the particular line of teaching they have undertaken.

4806. And you wish us to understand that the difference is so marked that it would justify the Fellows in Trinity in excluding the Professors from any substantial share in the government of the College?—If it stood alone it would not be sufficiently marked for that, but it is only one of a number of circumstances. I hope I have not said anything that would seem to reflect disrespectfully on the Professors. Nobody would be more sorry if I have done that than I myself. When I say they are mere specialists, what I mean is that they need have only Academic certificates in one subject, and that they are only employed to teach one subject. Of course there are some of our own present non-Fellow Professors who are men of the very widest culture.

4807. I do not wish to suggest that you insinuate anything of the kind; I was only discussing with you the question of whether it justified you in making a selection?—Not by itself; but it is only one of many considerations.

4808. Dr. JACKSON.—I should like to begin by asking you a question about what you said in reply to the Lord Chief Baron about representation, on the Board, of different parts of the Society. If there were to be a representative or elective Board, do you think it desirable that there should be an assignment of so many places to each particular part of the Society?—By the Society you mean the Fellows?

4809. Yes. I think it was suggested that you might have so many members of the Board to represent the upper part of the Junior Fellows, so many to represent the middle part, and so many to represent the lower part of the Junior Fellows. There was that suggestion, was not there?—Yes.

4810. Do you think it desirable to have quite so elaborate a representation of particular parts of the Society should the elective Board be created? Would not, in the ordinary course of preparation for the formal election, sufficient account be taken of the fair rights of different parts of the Society?—I am not very much inclined to think it would.

4811. I like to aim at simplification in such matters, and my experience is that, where you are choosing representatives from the whole of a Society, the informal method is better than any definite assignment to different sections?—I think it would have the tendency to create rather a sore effect. I think that, what with mutual jealousies, it would have the effect of giving all the representation to the senior men.

4812. You think it would?—I think that would be the tendency, the drift of things—to put in the seniors. Such elections as we have are very often decided by seniority, so far as I know.

4813. Then, if that is so, you are probably right in legislating?—I am not at all certain.

4814. May I tell you why it was that I suggested the less formal method? Until 1862, the Trinity to which I belong was governed by the master and eight seniors, and we substituted at that time a

Council, partly *ex-officio* and partly elective. Certainly we are most careful not to take just the juniors, because they are people whose position in the Society is not assured; but we always take pains to bring in some of the men who are just not at the very bottom of the Society, and the rights of the juniors are most carefully respected in the informal nominations. I merely make that remark, because I think it is worth your while to consider it?—It is a conservative remark, and it would satisfy my instincts rather, but I am afraid some of the junior men among us might well fear that they would be overlooked. The draw is in favour of the seniors.

4815. It seemed to me that the basis of your principal argument was a certain assumption about the subjects which ought to be represented in the Fellowship examination. May I ask you whether I am right in understanding that the subjects in the Fellowship examination are mathematics, classics, experimental philosophy, ethics and logics, and, as I understand from you, although it is the first time I have heard it, Oriental languages?—Hebrew and (until a short time ago) cognate languages; and of course Hebrew naturally runs into other Semitic languages like Arabic, but this last is not required. For the purpose of the examination, Hebrew and cognate languages have meant, at least they meant when I was a candidate for Fellowship, Chaldee and Syriac.

4816. How do you distinguish between primary and secondary subjects in the Fellowship examination?—The primary subjects are those which are called so. The primary subjects mean classics, mathematics, by which is meant pure mathematics, and philosophy. Those were called primary subjects at one time.

4817. And the secondary subjects are?—The secondary subjects are the others. Experimental science used to be considered a secondary subject, but it is now far from occupying that position; I am afraid it is not in the position it deserves to be in the Fellowship and other examinations even yet. Experimental science is one of the ancillary subjects; Hebrew is the other. Hebrew is ancillary to classics, as experimental science is ancillary to mathematics.

4818. Is the Oriental section habitually taken by the candidates for the Fellowship?—By classical men, yes. It is very regularly taken. Ten or eleven have taken Hebrew in our time.

4819. Can you conceive anybody standing for a Fellowship who was neither a classical man nor a mathematician?—No, not successfully under present circumstances. That is a defect in the examination.

4820. What do you mean by Experimental Science?—I am not in any sense an expert on that question.

4821. I will put my question in another form—does Experimental Science include Biology?—I was not thinking of Natural Science.

4821A. I want to know whether the Sciences which are generally represented in the English Universities are represented in the examination at Trinity College, Dublin?

4822. Mr. BUTCHER.—Physics and Chemistry?—Medical men take certain groups which fall under Natural or Experimental Science.

4823. Dr. DOUGLAS HYDE.—Physics?—If it is asked whether Natural Science forms part of the Fellowship examination, I will answer that question in the negative.

Sir ARTHUR RÜCKER.—Experimental Science is a word that has not any absolutely certain meaning. It means any Science in which experiment plays a large part, but it was at one time used in the rather narrow sense for Physics and Chemistry. It is quite another question as to what you mean by it?—If it means Physics and Chemistry, the examination includes that.

4824. Dr. JACKSON.—May I take it that Biology is not represented in the Fellowship examination?—I think not.

4825. What I want to bring out is that there are a number of subjects which nowadays are of extreme importance but are not represented in the Fellowship examination habitually, and, as I believe, cannot be exceptionally represented. You have no sort of arrangement by which there can be an exceptional representation of a subject when you think you have a good man?—These Sciences are taught in the University, though they are not part of the Fellowship examination, that is to say, in this respect, the University has outrun the College.

4826. In fact a man has a chance of getting a Fellowship provided that he takes one of the favoured subjects, and can add to that favoured subject some other subject which is also on the list; but if his

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strength is, for instance, in Biology, he will have no opportunity of competing for a Fellowship, even though he be a man of considerable culture, with strength, we will say, of a secondary sort in Mathematics?—That is so.

4827. I want to suggest that the system which you have now is the system which we had at Cambridge forty years ago, when Classics and Mathematics were the two subjects in which we, at Trinity College, Cambridge, examined those who competed for Fellowships. Other subjects were not represented. But we are now habitually electing to Fellowships, by what I may call the juvenile competition, in a vast number of subjects, in Biology, in Physics, in History, and in Oriental languages. By the way, I should like to interpolate the remark that we have not thought that the talking of modern languages would be a good subject in which to give away a Fellowship. I am afraid of that sort of practicality. Then, although you a little qualified your remarks afterwards, you spoke of "mere specialists." May there not be a specialist who, in his line, is so great that he is something more than a "mere specialist," and might be worth putting into a great College?—Most assuredly. I am with you there, and should be very sorry to differ from you on that point. I said a "mere" specialist, but that word, I am afraid, is unfortunate. I should have said "pure" or something of that kind. I do not suppose any man could become great in one line if he were not fortified in it by some researches involving knowledge in a great many other ways. When I said a mere specialist I only meant a man who might have applied himself to one thing, say Chemistry, and who, for all the purposes of his appointment, need have no eminent or certificated qualification in any other subject. Such a man might be highly qualified in many ways not officially known.

4828. How do you know that the Professors from whom you elect for their special knowledge may not be just as capable as your own men of taking another subject, if the distinction between specialist and non-specialist is that one is employed in doing one thing and the other is employed in doing two?—The difference comes in this way, that the specialist whom we appoint as a Professor is generally a man of mature life. We may take it for granted that if a man is highly thought of, e.g., in London, he must be a man who knows a great many other things, but our Fellow is a man whom we have trained ourselves, and for whom we have taken the responsibility of seeing that he really has that wider sort of knowledge. We know his qualifications.

4829. Then your point is that the Professor will generally be a man of senior standing, trained elsewhere, a good man in one subject, whereas a Fellow is trained at home in a wider way?—He is qualified, and promises from the width of his knowledge to become a good specialist, and that is why we want him.

4830. Just one word about the use of marks in your Fellowship Examination. I do not know that you quite definitely spoke on that subject?—I did not speak on it definitely.

4831. I have heard things said which implied that mark results were valuable just because they give definite results, and because you have a complete answer to any outsider that you were not using your judgment on the examination, but that you had a definite mark result on which you were prepared to act. Do you approve of that system?—It is not quite so, and I should not approve of it. In the first place the function of marking at the examination is not defective in the sense of being absolute at all. It is constitutionally in the power of the Board to elect contrary to the marks, but the system of marking has been so satisfactorily constructed—I do not say absolutely satisfactorily constructed—that we have gained good results with it for many years in the final election. In certain undergraduate examinations for exhibitors, &c., the prizes are given for the answering in a number of heterogeneous subjects, Classics, English Literature, and so on; and there the marks, supposed to be homogeneous units for the purpose of the examination, are totted up and the men that get the highest marks are successful. That principle was followed in College for a very long time at other examinations. Of course it is not necessary to say that at a certain point in examinations of difficulty and complexity that rule becomes absurd, for the marks cannot really consist of homogeneous units. It

is very hard to make the marks you get in Mathematics, Classics, and Experimental Science tot against one another. It is only by men of experience comparing the subjects in point of difficulty and coming to an approximate estimation that you can do so. But it has always been understood that the marks did not absolutely determine the comparative merits of candidates, and consequently the Fellowship appointments are called elections. It is seldom that the Board has elected contrary to the marks, but they have by Statute the right to do so. The existing system of marking at the Fellowship examination has been very carefully arranged by giving to each subject a certain amount of representation out of the total. It is hard to score in Mathematics. The great mathematician may run up a score more easily, but the average mathematical man will score the same percentage if he is marked out of a thousand as the average classical man if marked out of 800. And so on in fixing the weight of marks given for other competing subjects. Many things have been considered. But I believe your question was whether that is determinative and whether I should approve of it. I should not if it were absolutely so, but it is not.

4832. You would not make the result given by marks decisive?—There is a great difficulty with us. A violent departure from the system of election by marks obtained at the examination might influence the public mind to distrust, at the time. It is not satisfactorily decisive in any case; but if it is ever departed from there is such an amount of questioning raised about it that it at once appears as if some law of nature had been broken.

4833. I am glad that you have made those explanations, but certainly hitherto I have heard the system justified on somewhat different lines. I was going to ask you the question whether you did not realise that even though there has been elaboration of the standards, you might have unsatisfactory results, and that a good deal depends upon the marks that you give to the subject?—So much depends upon it that the thing would be absurd if that were not carefully considered. There must be a careful arrangement.

4834. And also what is more, the different examiners will inevitably use different parts of the scale, and in consequence it may make a difference to a man whether A examines him or B examines him. I want to discredit mark examinations as much as ever I can, because I had had to fight against the tyranny of marks myself in my own University?—I quite feel with you, but what is one to do under the circumstances? Look how widely things would wander if you left the appointments subject to mere election. There would at once be a complaint of prejudice.

4835. As to your Fellowship Examination system, there is just one more question I want to ask. Have you ever thought about the use of dissertations to encourage initiative, and as a test of initiative?—Yes.

4836. But I think you have not used dissertations at all at present?—Are you confining yourself to the Fellowship Examination?

4837. I am?—No. For the Fellowship Examination, as far as I know, there is nothing more than what is called the writing of an English essay.

4838. By dissertations I mean something different from that?—No, we do not have the dissertation.

4839. In the sixties, when I was a candidate for the Fellowship at Trinity, we had no such thing. We had an examination very much like yours in all respects, but in the seventies we instituted the dissertation system. The Mathematician, or the Classical man, or whoever the candidate is, can name his own subject and send in his piece of work, and I am glad to tell you that the system has worked well, and that nowadays we elect for the most part on the dissertation, although the examination is useful to us as giving us another view of the men?—You examine too?

4840. We examine too, but on different lines in different subjects. In Classics we keep up something very like the old examinations. In Mathematics the examination has for the most part been dropped. But we expect all the candidates to take papers of a philosophical character, and also a paper of English essays. You would not, I gather, be opposed to the use of dissertations of a test of merit of this sort?—Certainly not.

4841. I suppose you would value the dissertation not necessarily for its definite accomplishment and as a piece of scientific work, but rather as showing promise?—Yes, I am inclined to think that we should

not insist too much on originality, because sometimes the most original papers and the very best papers are those which are liable to be rejected by the examiners, who are not always prepared to meet originality.

4842. Do you think it desirable to keep people competing for Fellowships by examination for a great number of years? Would it not be well to have some sort of limitation, either of age or of standing?—I spoke of wishing to have a limit of age in this sense, because I have seen men over a reasonable age at their first competition. I called that for brevity the minor limit. You spoke of us as keeping people competing year after year, but that is for the good of the republic. They are not forced to compete, and if there cease to be competition the College would suffer. We are in this dilemma. If candidates come up in numbers and compete one against another, some maintaining the struggle for five or six years, we are told that the examination is too severe and crushes young men of promise. On the other hand, supposing there were a falling off and only one graduate went up for the competition, we are bound under the circumstances to elect that man, however bad, which would be disastrous.

4843. But it would be easy to meet the last difficulty by having the power to suspend?—I will tell you the difficulty that arises. If you suspend examinations, then young men who are fit, not, perhaps, to get Fellowship at once, but to succeed soon—

4844. I mean suspend after the examinations—suspend the appointment?—

4845. If you are not content with the candidates, ought you not to have the power of suspension?—That is to say to retain the men? I do not quite understand.

4846. To say that the man is not good enough. It is part of your argument that you are bound to elect. You could say that the candidate has not shown sufficient merit?—We have no such power.

4847. But could you not have it?—We should have to get it. At the present time we are living under an arrangement of about twenty-five years' existence, which says that you have to elect one man every year. That has not produced bad results. It has created competition. When it started, the competition was almost nil. We have a prize called the Madden Prize, which is given to the second highest, but which can only be given if there are three candidates; it cannot be given when there are only two candidates. When there are three, one man gets the first place and Fellowship, and the next gets the Madden Prize. One year the competition had fallen so low, owing to the uncertainty of things connected with the University, that the Madden Prize would not have been given but for some charitable person—I was told this, I am not speaking from absolute knowledge—some charitable person who engaged to compete in order to make a third man. Such was the state of things at the time when the law was enacted that there should be a regular vacancy every year. If we cannot have regular appointments, candidates will fall away.

4848. I am assuming that you must have regular candidature; I am not saying one word against that, but I think that you ought to have the power of suspension?—I quite agree, in so far as I want to be protected against the bad man.

4849. I am the more careful to raise this point because we had to get a new Statute at the Cambridge Trinity a very few years ago in order to provide for this case. Just one question more. You think that the position of the Professor should be improved, but you think that he is not in general to be made a Fellow. May I suggest to you that there is a way in which the position of the Professor would be considerably improved without your making him a Fellow. If the College were to consist in future, not of a Provost, Fellows, and Scholars, but of a Provost, Fellows, Professors, and Scholars, so as to put them on the foundation of the College, and make them at home without giving them the status of a Fellow, would you see any objection to that?—*A priori*, I see nothing to object to in it. As for status, I should like to see them with all the status in the world. I should like to make them Fellows, too, if I thought they would carry on the government of the College as well as the Fellows of the past have done. I have no objection whatever to the proposal you have just mentioned, personally. Of course, I have not sufficiently considered it.

4850. May I add that it would not necessarily follow that they had a share in the government of the

College in consequence of their being on the foundation? It may rather get over one sentimental difficulty if I mention there is a precedent for it?—I have no sentimental objection to it.

4851. In Trinity College, Cambridge, there are Professors who are on the foundation but are not necessarily actual Fellows, and if they chance not to be, are Honorary Fellows. The Regius Professors are on the foundation whether they are Fellows of the College or not, so that there is an analogous case?—I, too, have actually proposed that a distinguished Professor might become an Honorary Fellow amongst us. I have mentioned that in my opening statement. An Honorary Fellowship, however, may not be a thing which our Professors would value.

4852. But still it is something, and it, of course, is wholly irrespective of any question about the stipend of the Professors?—Quite so. With regard to the stipend, none of us knew what the stipends were until we saw them stated in the Blue Book. It appears to me that the Professors' salaries are perhaps too low, and the Fellows' too high. This should be rectified if it is so.

4853. Mr. BUTCHER.—I want to ask you a question first of all with regard to the Governing Body. Suppose there is an elective element introduced into the Governing Body, would you prefer that the Faculties as such should be represented, that is to say, that each Faculty should furnish a member to the Governing Body, or that the Fellows should be free to elect from their whole number, quite apart from the division into Faculties?—Who would be the electors by your question?

4854. I am assuming for the moment that, in the first case, the Faculties should each elect a member of their own?—To the Governing Body?

4855. To the Governing Body. That is one proposal that has been put before us. In the other case, it would be that the body of Fellows, as a whole, should elect so many members without any reference to the separate Faculties?—You would elect so many members to the Governing Body?

4856. Yes, the Fellows would elect among the Fellows so many members of their own body to the Governing Body?—In the second event, the question you put is whether the Fellows should elect from among their own body or elect persons out of the Faculties to represent the Faculties?

4857. Whether the Faculties should necessarily be represented as such, or whether you would allow a freer choice. It is a similar question to Dr. Jackson's question?—Yes, I recognise it. The more freedom the better. The Fellows themselves would, on the given hypothesis, elect from among their own body, perhaps, the best representatives in some cases, and in a great many cases adequate representatives, but there are some academic subjects which, unfortunately, owing to the present defective nature of the Fellowship training, none of the Fellows understand, and I think that ought to be amended. In the meantime, if such subjects are to be adequately represented in the Governing Body, it must be either by electing Professors or by the Fellows taking advice and considering suggestions in particular cases. Such subjects, as far as Arts is concerned, are comparatively few, and not enough to found a revolution of the whole system upon. But in the case supposed, if you have an elected body, would these persons represent the subject on the Governing Body?

4858. In one case you may say that the subjects represented are departments of study. In the other case you would be selecting men who, for their business and administrative capacity, you thought best fitted to govern, quite apart from their special qualification or subject?—There would be a great difficulty there, due to a kind of antinomy between the specialists and the other men who would govern. The special man is very narrow and very ardent. Perhaps, the condition of things would be better satisfied if a man of merely wide general knowledge, sympathy, and common sense were put on to represent the Faculty.

4859. Not as a member of the Faculty?—Yes, for otherwise there are several difficulties in the way. For instance, if you take the younger men of from forty-five to, say sixty, those men ought to be all hard at work teaching classes the whole week round.

4860. You would not represent the Faculties as such?—I am inclined to think it is very much like the Army and War Office in relation to the Cabinet. I should not like to take men from the business they

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are the best fitted for and put them to administrative business.

4861. Now, I want to ask you a question on quite another branch of the subject. I took a very special interest in reading the paper that is signed by yourself and the Professor of Latin on the Classical School of Trinity College, Dublin, which, I think, is a most interesting vindication of the school, though those who know the Classics done in Dublin perhaps hardly need the vindication. Among other things, I notice at the end of your paper that you say steps have been taken for the founding of an organised society of which old students of Classics in Trinity College may be members. I should be very glad to hear from you what has already been done in that respect?—I will tell you about it. Professor Smyly and I had discussed this on and off since last summer twelvemonths. About three weeks ago a letter was sent round by us in the first instance to all the Classical Junior Fellows. We have happily a certain number still of Classical Junior Fellows, and they all agreed to give what help they could in founding a society which should be called the Classical Society. A meeting was held, and certain resolutions were passed. Professor Tyrrell was in the chair. It was resolved that the most junior of us, the last elected Classical Fellows, and the senior students, who were also experienced in the working of other societies, should start the new society, and the idea took on very fast. There are about 150 men, undergraduates who have got honours time after time in Classics, that is, got honours of some rank, besides those who are Scholars. There are also senior Classical graduates, and we thought that all these ought to form a very strong body as a nucleus for this society. But it is not confined to honour men; it extends to all students. After this the students met and had a succession of meetings; they appointed committees and sub-committees, and arranged a general meeting three or four days ago, at which they did me the honour of asking me to take the chair. It lasted from eight o'clock to eleven o'clock one night. The Rules of the new Society were propounded and discussed, and its constitution, which occupied eight or nine pages of print, was read out. All this was arranged by the students themselves. They chose a Council to consist of men from every College year, together with some senior men. This Council is to be assisted by an advisory body, consisting of certain Junior Fellows, who are bound collectively and individually to be at their service and to give advice, when asked, as to the programmes of the meetings. The reading out and the passing of these various provisions occupied one-and-a-half hours. It was a very successful meeting. The new society will meet every Friday evening during lecture term. There are to be private meetings and public meetings, that is, meetings to which the public are to be invited will alternate with the other meetings. The society is now actually working; at the meeting at which I was present there were fifty students, many of whom I know to be distinguished students, and most enthusiastic. Everything was carried unanimously, except one, and that was the motion that ladies should be admissible to the ordinary meetings, and we had some difference of opinion about that. An arrangement was come to by which ladies should get the advantages of the society without coming to the meetings, because the meetings are held at night.

4862. Mr. BUTCHER.—And you propose at those meetings to read papers on different subjects?—Yes, and to exhibit things. For instance, Mr. Smyly will bring up some papyri. His rooms are filled with mummy-coffins, papyri stuff, and so on. We shall deal with archaeology and other subjects. But it is the students themselves that are to determine the programmes of work, and their Council will arrange such matters.

4863. It occurred to me in reading about this whether the very existence of this society might not itself make the introduction into the Fellowship examination of a dissertation an easy and useful reform?—I hope it may.

4864. There would be many subjects here discussed which would be a good preparation for the kind of original work I refer to. Personally, I think that societies of this kind are probably the very best proof of the intellectual vitality of a Collegiate Undergraduate Society, and if you could, in a few words, tell us what other societies there are, I think it would be interesting?—We have two great societies, the Historical Society and the Philosophical Society. We call them great societies, but that word is, of course,

relative to us. The Philosophical Society was founded about 1842—sixty-four years ago—and it has continued ever since then. It has on its books, I do not know exactly how many, but a good many hundreds of students, and it also has, of course, associate members. The Historical Society is much older than that. It first came to life, if I am not mistaken, in the student days of Burke, and then was suspended for a while. It took its permanent form in 1759, I believe, and it has had a very great and varied career.

4865. LORD CHIEF BARON.—It was suppressed for a time, and recommenced about 1842 or 1843?—I know it had its vicissitudes at the beginning of the century.

4866. Dr. DOUGLAS HYDE.—I think it met out of the College when it was suppressed?—I think they went out in the year 1815. Some regulation which was passed by the Board had the effect of putting them out of the College, but they did not cease to meet. They kept themselves alive, and came back into the College subsequently. What sustained the society in the meantime was the connection it still had with the College close by. These societies are, perhaps, the part of College life which benefits the student most. They are supplementary to the lectures, and, at all events, both are indispensable. We are proud of our societies. Not only are those two societies full of life, but we have a Biological Society and an Experimental Science Association. We have also a Theological Society of great vitality, and we have, I believe, other societies also. I did not expect to have the pleasure of being asked this question, otherwise I would have obtained full particulars. I am sorry I have not them with me.

Mr. BUTCHER.—Your answer gives me really all I desire to know.

4867. Dr. DOUGLAS HYDE.—I understand the chief objection to an election of Fellows to the Board is that it would give rise to all kinds of insinuations, and, perhaps, to some unpleasantness, and that the election would not be reliable as to the real value of the man, because backstairs influence would supervene?—I do not know how it would be done—I should not like to draw any inference as to what would happen.

4868. Then, the disadvantage of the present system of electing the Board is that you get the seven oldest men in the College managing the affairs?—I do not think that is the chief objection. I will put it in this way. As for their being the oldest men, I discount that altogether. In the name of common sense and fair play, it has nothing to do with it. That is not the principal objection. It is that you are liable now and again to get a man who is not only old but inefficient. That is where the trouble comes in.

4869. You have answered me in advance, because I was going to propose a scheme which it is not worth while proposing to you now. You have thirty-two Fellows, of which the oldest is number thirty-two and the youngest number one. Your oldest seven are members of the Board. I was wondering whether it would not advance matters supposing you had the seven oldest men, beginning from twenty and going to twenty-seven, as the constituents of the Board?—How could you pay these men? Who would give you money to pension the others, and how could the country stand spending such an amount of money in pensions?

Dr. JACKSON.—You could separate the money question from the power question altogether.

4870. Dr. DOUGLAS HYDE.—I simply throw out the suggestion?—It is, in some respects, a very good suggestion.

CHAIRMAN.—I am afraid I did not hear what the suggestion was. Will you kindly repeat it?

4871. Dr. DOUGLAS HYDE.—There are at present thirty-two Fellows, of which the oldest is number thirty-two, and the youngest number one. At present you have the Fellows from number twenty-five to number thirty-two governing. I asked how it would do if, instead of having the Fellows from twenty-five to thirty-two, they had the Fellows from number twenty to twenty-seven, the Governing Body?—Yes, but the penultimate seven might be regarded as far worse men than the men at the top. I know that ten years ago people used to prophesy that, although they admitted that the then existing Board was very good because it had men like Dr. Salmon and others to leave it, the Board that was to come next would be a very bad Board. Now, the present Board, the very Board that it was predicted would be a bad one, is considered to be a paragon Board: while, again, the

prephets say the one that is coming on will be an awful Board. You would take the penultimate Board, but that Board is, by a certain class of grumblers always condemned.

4872. The Professors, in the paper they sent to us, have pointed out the number of new schemes that they themselves have brought forward in College, for instance, post graduate School of Medicine, lectures, etc. Have the junior Fellows ever interested themselves in this to the same extent as the Professors?—Please do not ask me to enlarge upon that topic, because I might say hard things, and I do not want to do so. There is no scheme brought forward in the College that is really worth mentioning, but has at least some Junior Fellows advocating it. I remember when the School of Commerce was being arranged for. The idea of it first came from Professor Bastable, but it was, I think, a Junior Fellow that encouraged him to lay it before the Board, who at once took it up. Under present circumstances, as a popular suggestion, it was a good thing enough; whether from the higher University man's point of view it was a good thing is another matter.

4873. I understand you object altogether to the Readership scheme put forward?—That Readership scheme appears to me to be the most workable part of the Professors' document, but it is quite spoilt by the way in which it is circumstanced. Its context, in connection with the other arrangements would deprive it of all its good effect. They give a Reader £150 a year, and make his post tenable for three years; that is to say, readerships would be given instead of the prizes which are given to good men now, and intended to enable them to read for higher things. The Readers would not be Fellows, nor likely to become Fellows; they would not be Professors. They would occupy a position like that of private teachers in the University, and very probably would have to remain in that position. We are told that they might be encouraged to go on to read for a Fellowship. That is a very strange expression. You do not encourage people to read for a Fellowship; it is left to their own initiative, being first made worth their while.

4874. They are supposed to help the Fellows also?—In fact they are to be maids of all work. Under this scheme the Professors would seem to want a lot of assistants.

4875. Mr. KELLEHER.—I have some questions to ask you, more particularly to make explicit some things that have been said. Is it your belief that the modification of our Fellowship course, as suggested by Dr. Jackson, that is by introducing an enormous number of subjects, would involve the abandonment of our Arts degree in the old subjects for professional students? Would we be able to give teaching in Latin and Greek and moral philosophy?—I think so.

4876. Would we have Fellows enough to do that work in those subjects?—We should have Fellows enough to give teaching in a certain number of subjects, but there are some in which we should not have Fellows as teachers, until the Fellowship examination had been widened, because several subjects should be added to it, in which, at present, we could not find Fellows adequate to give teaching. You would have to get other teaching during the period of transition. While we were in the process of getting such Fellows we should have to get such teaching done by Professors.

4877. Would it not also involve the widening of the course for the Degree in Arts? That is, if you elect a Fellow in subject A, giving up the Fellowship in B, you would have to introduce A into the Arts course and abandon B?—Yes, so far as the Fellowship examination is supposed to represent the Arts course.

4878. And those Fellows are the men who have to do the teaching in Arts?—Yes.

4879. Is it your opinion that Dublin University is not a modern University, but an ancient University with a modern side?—I think it is an ancient University which has kept pace with the times with wonderful vitality and elasticity. It is both ancient and modern. We keep the old and we do not neglect the new—we try not to. We keep as spry and watchful of what is going on as an old academic body can.

4880. What is the position of the Professors who have not our degrees when they come to us?—There are not many such.

4881. Is it not usual to give them honorary degrees?—It is rather usual I think; in fact it is universal, I believe.

4882. I want to ask you a question in regard to the statement you have made about mere specialists. Would this be an illustration, that Dr. Salmon, for example, was a great mathematician, but he was also a Professor of Divinity?—He was the Donegal lecturer, which is another name for Professor in mathematics.

4883. And is it the case that the present Professor of Greek was formerly Professor in moral philosophy?—Yes. Talking about specialisation, that illustrates what I mean by specialisation. Of course when a man is a specialist he must narrow himself in his study to some extent.

4884. But these men were specialists, and they were still able to act as Professors in subjects widely different?—Yes.

4885. Are you satisfied with the men that the Fellowship system has given?—For what purpose?

4886. The Fellows in the University?—Those that I know myself I am satisfied with.

4887. And with the history of the University for the last 100 years?—Certainly I am satisfied.

4888. Do you think we have lost many of our best men by the present system, many of our best undergraduates?—Of course we have lost a few men, whose loss we deplore. We have lost some, but it is not the Fellowship system that loses them to us. What loses us such men as, for instance, an old friend and competitor of mine, Dr. Bury, I should say, though I have no authority for interpreting his motives, that he wanted to be in England, near the British Museum, and in a far greater University than ours can pretend to be.

4889. Is there any reason for believing that the best under-graduates have not gone for the Fellowship on account of our Fellowship system?—I do not see any reason for saying that. The main thing that prevents our graduates going up is their uncertainty now as to the prospects of Fellowship. I have had letters from some of them asking me whether I think it is likely that the present system of examination for Fellowship will go on. When a man is casting about to see whether he should stay at home an assured prospect is the sort of thing that is most likely to keep him at home.

4890. The point I want to get at is, is it your opinion that our best men have been given to us as Fellows by our present system?—That is a hard question. I think we have got under this as many good men as we could have got under any other system.

4891. Is it your conviction that the examination system for the Fellowship, with some modifications, is the best for us?—I am as certain of it as that I am sitting here that the examination system of appointment to Fellowships is the best for us.

4892. Dr. JACKSON.—You are satisfied about that?—Yes. I do not imply any superstitious respect for examinations. If we were speaking of an institution in England it is quite possible that I might have a different opinion. But certainly the examination system is not the best system on which to get the best Professors.

4893. Mr. KELLEHER.—I want now to ask you something on a point you have not referred to at all in your evidence, in connection with the Statement No. III.,* submitted by the Junior Fellows, which you signed?—That is a thing of two months ago?

4894. That is a scheme signed by twelve Junior Fellows, one retired Fellow, and eight Professors, for widening the constitution?—Yes, I signed that.

4895. It has been stated that a second College in Dublin University would cause less friction than the modification of Trinity College proposed in Statement No. III.?—Yes, less friction in a certain sense, as there is little or no friction between the common soldiers of two armies opposed to one another, but kept apart. They seldom see one another until the day of battle comes. If students were allowed to mix with one another in one College they would fraternise, just as the soldiers of two armies can fraternise when left to themselves, according to all the old stories of warfare. When Catholics have come to Trinity College—and I speak from greater experience than many people, because I had more Catholic pupils perhaps when I was a Tutor than any Tutor of the time—they made friends with their non-Catholic fellow-students. Friendships were formed then which were never broken, not only friendships with their Tutor, but friendships with their fellow-students. You will find such men continually about College now, and they are proud of their old College. Whenever Catholics come in that way into the College they do

LONDON.

Nov. 13, 1906

J. I. BEARE,
Esq., M.A.,
F.T.C.D.

LONDON.
Nov. 13, 1906.
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not go out without making many friendships. The question for us is, whether we wish to increase the number of such men, men who are our friends because they know us, or whether we shall by laws like those of the Medes and Persians, part our men from them and them from our men, so that they shall never know us, but in a University like an ill-organised body be near enough to us to quarrel with us with tremendous effect occasionally, but never to become our friends. Owing to the nature of the circumstances under which such a foundation was made within our University, it would be almost impossible that the members of the two Colleges should become friends, not that there would be perhaps anything to blame on either side—I impute nothing, and we should not think of imputing anything—but there are circumstances over which moral causes have scarcely any control, and that state of circumstances, I think, would occur here.

4896. Dr. JACKSON.—I should like to ask one or two questions suggested by Mr. Kelleher's examination. Do I understand that the Fellowship Examination purports to represent the Arts Course and nothing more?—That, I think, is substantially correct; that is its constitutional position, I believe. It is not worth while making a difference about the points in which it is not correct. It is an important question, and I should not at all like to answer it hastily. What do you mean by Arts? Not merely Classics and Mathematics, but also Experimental Science and Physics, because they now come within the term Arts. We now give Arts Degrees in Legal and Political Science, Experimental Science, History, Legal and Political History. There are now eight such subjects, many of which do not come under the old definition of Arts. Taking the Arts as represented by those eight subjects of Moderatorship, the Fellowship Examination, though intended to procure for our system men who should fulfil the idea of Arts, is not adequate for its purpose at present, and ought to be made so. Then, as its intention would be to represent the Arts, so it would actually fulfil its intention.

4897. I now understand that it represents nothing outside the Arts Course, and that it does not represent the whole of the Arts Course. I understand that you think that it had better confine itself to representing the Arts Course?—I think so.

4898. But that it ought to be enlarged to the proper representation of the Arts Course?—A large and liberal Arts Course fit to understand and sympathise with the needs of the professional schools.

4899. You do not think it desirable to take the power which would enable you to represent from time to time subjects outside the Arts Course?—I do not think it is good to mix professional with Arts work.

4900. I understand that you think that if you get people properly trained in the Arts those persons will ultimately become specialists outside that region?—Outside the region of Arts?

4901. I will give you an instance. Old Adam Sedgwick, the Geologist, began as a Mathematician, reading Mathematics in the old-fashioned Arts way. He was little more than an amateur in Geology when he became a Professor of Geology, and he became a really great and effective Geologist. That is, I imagine, the sort of idea that you have of the working of your system?—Yes, there was something like that in the case of Dr. Salmon, who was a Fellow of the Royal Society and had several learned distinctions. I think

—though I am not sure—he got the Copley Medal before he had done anything great in Theology. He had been a clergyman, and the Board appointed him Regius Professor of Divinity from his general ability and known power, and he became a distinguished Theologian after a while. I have known other such cases.

4902. Could you give me approximately the date of Dr. Salmon's Degree?—He got Fellowship, I think, in 1842.

4903. Was he a Mathematician first or a Theologian first?—A Mathematician first. He became a Theologian afterwards.

4904. The LORD CHIEF BARON.—He was not a clergyman when he was elected a Fellow?—I do not know. He must have become a clergyman within a year afterwards. He was a man who knew his Classics in a splendid way. He had read nearly everything in Classics, not critically, but with great power.

4906. Dr. JACKSON.—Do you think it possible nowadays for a man to be distinguished in two subjects as different as Mathematics and Theology? Is not specialisation an unfortunate necessity of the time?—Dr. Salmon by the time he became distinguished in Theology had laid aside his laurels in the other subject. No man could be so actively employed, and with such success, in both at once. Dr. Salmon, I believe, practically gave up Mathematics when he turned to Theology.

4906. It is nearly sixty years since that, and I am asking whether there has not been a change in the direction of specialism, an unfortunate change if you like, but a necessary one?—The change is not so very great, and it affects different men differently.

4907. Dr. JACKSON.—Just one more question. Has the College any livings to which it has the presentation?—At present it has none.

4908. The CHAIRMAN.—I think I understand from what you said that the University gives no Degree in Science, neither Bachelor nor Doctor?—Yes, it gives the Degree of Doctor in Science.

4909. But not Bachelor?—No. The B.Sc. implies something different. It gives the Degree of Doctor of Science on the strength of other work. Suppose a man who is a Graduate of ours, or one who comes from Oxford or Cambridge and pays the replacement fee and submits for examination a book he has written on a scientific subject which seems a good book, then our University gives him the Degree of Doctor of Science.

4910. But there is no Degree of Bachelor of Science?—No, that implies teaching. We are continually thinking of that and some of us wishing to see it instituted, and for the last twelve months I have thought the Board might have seen their way to founding it.

Dr. JACKSON.—It is the same as with us at Cambridge. We have Doctors of Science but not Bachelors.

4911. Mr. BUTCHER.—Can the Board institute a new Degree as Bachelor of Science?—The Board can, but only with the consent of the Council. They must get the consent of the Council.

4912. Dr. DOUGLAS HYDE.—I suppose the Degree that you give to the Professors does not enable them to go on the Council?—It enables them to become members of the Senate.

The witness withdrew.

The Commission adjourned until the following morning.

FOURTEENTH DAY.

WEDNESDAY, NOVEMBER 14TH, 1906.

AT 10.45 O'CLOCK A.M.,

At the Royal Commissions House, 5, Old Palace Yard, Westminster.

Present:—The Right Hon. Sir EDWARD FRY, P.C., D.C.L., LL.D., F.R.S., F.B.A. (Chairman);
 The Right Hon. C. PALLES, P.C., LL.D., Lord Chief Baron of the Exchequer in Ireland;
 Sir THOMAS RALEIGH, M.A., D.C.L., K.C.S.I.; Sir ARTHUR RÜCKER, M.A., D.SC., LL.D.,
 F.R.S.; HENRY JACKSON, Esq., D.LITT., LL.D.; S. H. BUTCHER, Esq., M.A., LL.D., D.LITT.,
 M.P.; DOUGLAS HYDE, Esq., LL.D.; DENIS J. COFFEY, Esq., M.A., M.B., F.R.U.I.; S. B.
 KELLEHER, Esq., M.A., F.T.C.D.;

and J. D. DALY, Esq., M.A., Secretary.

DANIEL F. BROWNE, Esq., K.C., called in and examined.

LONDON.

Nov. 14, 1906.

Daniel F.
Browne, Esq.,
K.C.

4913. CHAIRMAN.—You have been good enough to come here as representing some Association of the Roman Catholic laity?—No, I don't represent any Association of Catholic laity, but I think, perhaps, I might first shortly state the position in which I come here.

4914. If you please?—I am a King's Counsel, and a member of the Irish Bar, and I am a graduate of the University of Dublin. I have, for a number of years, taken a large interest in the question of University education in Ireland. I was one of the secretaries of the movement which resulted in the Declaration of the Catholic laity being signed in 1896, the Declaration which was afterwards ordered to be printed in the House of Commons, and which is to be found in the Appendix to the Royal Commission's Report on University Education (Ireland) in 1901. I am also one of the signatories to the "Statement of certain Catholic Laymen with reference to University education in Ireland" which was submitted to the same Royal Commission in 1902, and which has been printed in the Appendix to the Third Report. It is Document LV.

4915. You will bear in mind that these documents are all before us?—Yes, but I have just to refer to one particular statement in it; I do not intend to go into it more than is absolutely necessary. In the first paragraph of the Statement of 1902 is the strong expression of opinion of those who signed the Statement "That of the various proposals submitted to the Royal Commission the best is to be found in the establishment and endowment of a Catholic College in Dublin for Catholic students, affiliated to the University of Dublin, which should be equally with Trinity College a constitutional College of the University, with adequate representation on the Governing Body of the University." I desire to repeat before this Commission the expression of opinion contained in that Statement. Being a graduate of the University of Dublin I have had some experience of the position of Catholics in Trinity College. When I entered the University we were a very small minority—I believe not more than one-tenth of the entire number of students, and I understand at the present time there is practically little difference in the number of Catholic students in Trinity College. And though we were treated with courtesy and consideration it was felt that we were something like strangers and were out of touch with our surroundings. When I was at the University I knew of young Catholics about to begin their professional studies who were deprived of the advantages of University education by reason of the objection which their fathers and those who were entrusted with the care of their education conscientiously entertained to their entering Trinity College; and since then I have known similar cases. Some quite recently have come to my knowledge. Now, by the foundation within the University of Dublin of a College for Catholic students which should be equally with Trinity College a constitutional College of the University, the University of Dublin would be really, and not in a mere technical sense, opened to the large body of Catholics in Ire-

land who are fit for, and who desire a University education. The difficulties created by the admittedly Protestant conditions of Trinity College, which now exclude the great majority of Catholics would no longer exist, and Catholics would be enabled to obtain University degrees whose value has been so long established and universally recognised. If such a College were established in Dublin University lectures in several subjects, some in the Arts courses, delivered by University Professors, would be attended by students of the two Colleges. Professional lectures, such as lectures in Law and Engineering, would be similarly attended, and the students of the two Colleges would thus know and learn to appreciate each other through working together in common pursuits. There would probably be a Union similar to the Oxford Union, in which the Debating and Literary Societies of the Colleges meet. The students of each College would probably join in athletic games and amusements, and would thus frequently be brought together, and become acquainted with those whom they would afterwards meet in professional life. They would learn to know and respect each other, and the widest divergence in religious convictions would not prevent the formation of enduring College friendships. The importance of such results cannot be overlooked. The establishment of such a College would, I think, be regarded as a satisfactory solution of the University question. When established, the College should be subject to academic government, and developed on academic lines. It is with the intention of putting those views before the Commission that I have attended here.

4916. Now, what do you propose with regard to the Professorships of Trinity College. According to your view, are they to be made University Professorships, and the appointment to them, and the government of them, to be vested in the Governing Body of the new University—I call it a new University, because substantially it would be a new University?—It would be substantially a new University, but there would be College Professors in each College.

4917. The Professorships of Trinity you would leave to Trinity—You would not touch them?—Well, to some extent it might be that some of the Professors in Trinity would become University Professors. Take the School of Law—it might be that the Professor of Law in Trinity College might become a University Professor.

4918. But you would not take them away from the College against its will? I mean, of course, now, the Professorships of Law are under the control of the Governing Body of the College—the Board—and what I want to know is, do you propose that those Professorships, after your scheme is carried into effect, shall be governed, not by the Board of the College, but by the Governing Body of the University?—Well, some of the Professorships would certainly have to be controlled by the Governing Body of the University.

4919. Do you think that it would be fair to Trinity College to take away Professorships founded either by its own funds or by friends of the College—private

LONDON.

Nov. 14, 1906.

Daniel F.
Browne, Esq.,
K.C.

endowments?—I do not see that private endowments should be touched.

4920. Supposing the endowment has been, by the College itself, would you take that away?—If the endowment of a Professorship is from the College funds, which College funds we do not propose to touch, the endowment would not be taken away.

4921. I suppose all Professorships are either endowments by private individuals—friends of the College—or come out of the funds of the College; would you leave all those to Trinity College or would you make any of them University Professorships?—Whether the University Professorships would be endowed in the same way as the College Professorships are at present I do not say, but there would certainly have to be, I think University Professorships, which would not be simply appointed by the Board of Trinity College.

4922. I am not calling attention to whether you think there should be University Professorships, but whether you propose that the existing Trinity College Professorships should become University Professorships—any of them?—I really have not considered that, and I do not think an unconsidered view of the subject would be of any value.

4923. With regard to the Governing Body, if you sever the Governing Body from Trinity College you must constitute a new Governing Body for the University?—Yes.

4924. That, according to your view, would be constituted partly of representatives of Trinity College and partly of representatives of the new College? Yes.

4925. But are they to be in equal numbers?—I think they should be in equal numbers, for this reason: that the purpose of the reform which we seek is to give equality in educational matters, and I think that there should be equality.

4926. Now, as to the appointment to University Professorships, and so on; if there is to be equality, will not that equality apply as much to appointments among Roman Catholics on the one side as to appointments among Protestants on the other?—I do not think that would necessarily follow.

4927. Not necessarily, but is it not probable?—Well, I do not know. If a Catholic College is established and developed on academic lines, I should certainly think its academic instinct would be sufficient to enable the representatives of that College on the Governing Body to appoint Professors on academic lines.

4928. But is there any security for academic merit being exclusively regarded when there is a diversity of religious views in the same body. Does not the experience of Ireland show that the habit comes in of dealing, turn and turn about, so that instead of choosing the best men for the Professorship you choose the best Roman Catholic or the best Protestant, as the case may be?—I would not apprehend that there would be so much danger that considerations of that kind would apply to the appointment of a University Professor.

4929. Now, you have considered the question of the comparative merits of a scheme of a new College in the University of Dublin and a new College in the Royal University, and I daresay you are aware that witnesses have expressed a strong preference for the latter of the two schemes?—Yes; I have considered that, and I certainly have a strong opinion that a new College in the University of Dublin would be regarded as a satisfactory solution, and I think that by very many, perhaps the majority, a College in the Royal University would not. I do not know whether it is necessary for me to give some of the reasons on which I base that opinion.

4930. LORD CHIEF BARON.—It certainly is?—In the first place, by the establishment of a College in the University of Dublin the students obtain degrees in the University—a University with a long established prestige and universally recognised.

4931. CHAIRMAN.—Is it reasonable to give the prestige of Trinity to a new College?—Trinity happens to be the one College in the University; the students of the University of Dublin heretofore no doubt have been of Trinity College, but they have taken the degrees of the University of Dublin, and if you establish another College in the University of Dublin of course the students obtain that degree.

4932. But the University of Dublin is now governed by the Board of Trinity College and the University of Dublin would be governed by the new Board which

you have indicated, so that they would be two essentially different bodies. Would it be fair to give to the graduates of the new body the same degree as to the old?—I do not think it is at all unfair because I am quite sure that the requirement of the University, when it becomes constituted of more Colleges than one, will be equally exacting—that the standard of the degree will be equally high.

4933. But then a degree implies not merely a standard of examination but social association and association with the past, and so on?—We look forward to the establishment of a College in the University of Dublin as bringing with it the advantages of such association, because, in my few observations at the outset, I endeavoured to urge that association is one of the great benefits that will be derived. As far as the educational advantages go, I think that the value of the degree will be as high; if this College be established the students of the two Colleges will be constantly brought together and have all the benefits of association, and I think that is one great and important feature of the scheme.

4934. Did you happen to see a letter from Monsignor Molloy upon the question which of the two is the better?—No; I cannot say I remember his letter.

4935. LORD CHIEF BARON.—When did you get your degree in Trinity College—at what date?—I got my degree in 1882.

4936. Now, since what time have you been interested in this question of University education as a lay Catholic?—Well for more than ten years I have been taking an interest in the question—more than ten years ago I acted as secretary, or as one of the secretaries, in the movement that resulted in the re-signing of the Declaration of 1870 by the Catholic laity in Ireland in 1896.

4937. There was a Declaration (We have it in the Blue Book) signed within a year after the passing of the Church Act by upwards of 800 Catholics, urging their rights to justice in educational matters?—Yes.

4938. I do not suppose you were born then, but you have been interested in that movement, shall we say, from 1896—that is ten years?—Certainly.

4939. And you have taken an active part in it?—I have.

4940. And I suppose that you are acquainted with the opinion of the general body of lay Catholics—of Dublin at least?—Well, I have had an opportunity of becoming acquainted with it; I am acquainted with it.

4941. Am I right in saying that the general opinion amongst lay Catholics in Ireland is very decided as between a College in this Royal University and in Dublin University?—As far as my knowledge goes it is.

4942. And the claim of the Catholics, to your knowledge, is put forward as a claim of right?—Certainly.

4943. As a claim of right to Dublin University as a National University?—Yes.

4944. Modified, so far as is incident to the abolition of the State Church in 1869?—That is so.

4945. And claiming for every citizen his birthright of education in the University of Dublin irrespective of his religious opinions?—That is so.

4946. And do you think that it is consistent with the true principles of civil and religious liberty that a large body of students should, for upwards of thirty years, have been deprived of that birthright by reason of political considerations and difficulties in passing Acts of Parliament?—I certainly do not.

4947. At all events, as far as you are aware, that has been one consistent claim, based on what the Catholics conceive to be their right?—As far as I am acquainted with it, it has.

4948. Now, I will come to the documents that have been signed by Catholics. The document of 1896 was a renewal of the Declaration of 1870, and simply claimed equality without going into the mode in which that was to be attained?—That is so.

4949. Am I right in saying that later on, especially during the Robertson Commission, their views took a more particular direction, and that they claimed as the only remedy an additional College in the University of Dublin? I will refer you now to some documents in reference to that. There is one that has been put in by the Robertson Commission—it is not necessary to put it in again—but there was a Committee appointed

upon the 6th March, 1902, at a meeting of the Catholic laymen, Sir Gerald Dease being in the chair, when it was proposed by Mr. Ambrose More O'Farrell, and seconded by Mr. Commissioner Lynch, that a number of gentlemen should be appointed a Committee to make known to the Royal Commission the views of Catholic laymen who supported a solution of the Dublin University question on the lines of Collegiate education within the University of Dublin?—Yes.

4950. You took part in that?—I was one of the signatories to the Declaration.

4951. Was the essential element in that representation the distinction between the Royal University and the University of Dublin?—Before I answer that it is right to say that I am not one, and never was one, of the Committee, but I am one of the signatories to the document, and I say that as one of the signatories to the document I certainly thought that that was—

4952. A solution of the University question on the lines of Collegiate education within the University of Dublin?—"Within the University of Dublin" was the essential feature.

4953. That had been excluded from the former Commission—"The University of Dublin,"—at least it was held to be excluded?—The University of Dublin was held to be excluded.

4954. And therefore the essential element in this Committee of 1902 was Collegiate education in the University of Dublin as distinguished from any other institution?—Yes.

4955. Now, let me come please to the document that was prepared by that Committee—I do not intend to allude to it at length—"We are strongly of opinion that of the various proposals submitted to the Royal Commission the best is to be found in the establishment and endowment of a College in Dublin for Catholic students, affiliated to the University of Dublin." Can you say whether, in 1902, when that was sent in, that practically represented the opinion of lay Catholics?—It did.

4956. And that they were opposed to any new College not in the University of Dublin?—It represented that the best solution was to be found in the establishment of such a College within the University of Dublin.

4957. Now, I will bring you to a document that was not before the Robertson Commission, and is now of great importance. You are aware of Lord Dunraven's letter* that was dated the 1st January, 1904?—Yes. I am aware of that letter.

4958. Are you aware of a document† of approval of that which was prepared?—Yes.

4959. And you have signed it—"Daniel F. Browne, 28, Upper Mount-street, Dublin, B.A., K.C."?—I did sign that.

4960. "We consider that a satisfactory solution of the Irish University question can be arrived at on the lines indicated by Lord Dunraven's letter of 1st January, 1904"?—Yes.

4961. Can you say whether that represented the general opinion of lay Catholics at the time?—I think it did.

4962. And that it still represents them?—I have no reason to think it does not represent them still.

4963. Now, I wish to bring you to another matter. Are you aware of this remarkable action of Mr. Synnott and some of the gentlemen who were on that Committee, in altogether exceeding their jurisdiction and coming forward in support of other matters and stating themselves to represent the lay Catholics of Ireland?—Yes. As I regard the Committee of Catholic Laymen their function was defined practically by the resolution which you have read—that their function was to submit to Lord Robertson's Commission at that time the strong expression of the opinion of the Catholic layman who signed the statement—that the best solution of the University question was to be found in the establishment of a College in Dublin University. That was the function they had to discharge. Their duty, according to the resolution, was "To take steps to make known to the Royal Commission the views of the Catholic laymen, to support the solution of the University question on the lines of Collegiate education within the University of Dublin, and to take all necessary steps to induce Parliament and the Government to adopt the above solution and for that purpose to consider and report to the Association of Catholic laymen on this question." And then

it was proposed "That we approve of this Statement on this question which has been already extensively signed, and we authorise the Committee to take further steps to bring our views before the Royal Commission."

4964. Those were their powers and no more?—Those were their powers and no more. They were so defined.

4965. To your knowledge did that Committee ever get any other power?—I am not aware that they ever got any other powers.

4966. Are you aware that pending this Commission, and immediately before the last day for sending in Statements, there was some movement by Mr. Fottrell for the purpose of inducing signatures to a paper advocating a change in the College as distinct from the University?—I am aware of that.

4967. Was that ever, to your knowledge, submitted to the body of lay Catholics that appointed that Committee?—No.

4968. I am speaking now, not of the Committee, but of the body that the Committee represented?—No.

4969. Are you aware that there were a number of the Committee themselves that strongly objected to any such movement, largely upon the ground of its impracticability?—I am aware that some members of the Committee objected to that, and I think I am at liberty to state so.

4970. At all events, the Committee were not unanimous?—No.

4971. Are you of opinion that such a scheme as that is absolutely impracticable?—I am convinced that it is impracticable.

4972. Putting out of consideration that scheme for an alteration in the College, as distinct from an alteration in the University, is the opinion of lay Catholics practically unanimous in favour of the College being in the University of Dublin and not in the Royal University?—As far as my knowledge goes, the opinion of Catholics is distinctly in favour—strongly in favour—of the College being in the University of Dublin as distinct from being in the Royal University.

4973. I will now bring you to some questions that were asked you by the learned Chairman. Your object in coming forward here is to state what your view is of that general lay opinion?—Yes, and I have not gone into the details of the scheme to any great extent; I have to some extent.

4974. Is the general lay opinion of Catholics in Ireland that they do not want to take anything away from Trinity College?—Certainly.

4975. To leave it there, and its endowments, and not to interfere with the property of any institution?—They do not wish to interfere with the property of an endowed institution.

4976. And do they think it is the duty of the Government to whom they pay their taxes to provide the funds for anything that in common justice the Government is bound to do?—Yes.

4977. Therefore, you decline to go into the question of the allocation of any funds of Trinity College and the Dublin University?—Certainly.

4978. If this Commission like to do it, well and good, you take no part in it?—And I did not wish to convey that it was ever my idea that any part of Trinity College endowments, whether endowments of Professorships or otherwise, should be expropriated or taken from Trinity College for a moment. The question Sir Edward Fry asked me, I thought, was rather a question of the mode of selection of the Trinity Professors, but no question of taking away from Trinity College any part of its endowments occurred to my mind.

4978A. And you are aware that the Catholic view is not in the slightest degree to the effect that the work that has been done by Trinity College is not admirable for those who take advantage of it?—Certainly.

4979. No charge is made against the College directly or indirectly, or the slightest attempt made to interfere with its funds?—Certainly not.

4980. Just one or two questions in consequence of what you said to Sir Edward Fry about the new University. Of course, you look upon the University as one entity, and the College as another entity?—Certainly.

4981. I am not going into the legal question—that will be for others—but, of course, if there was a second

LONDON.

Nov. 14, 1906.

Daniel F. Browne, Esq. K.C.

* See page 476.

† See page 480.

LONDON.

Nov. 14, 1906.

Daniel F.
Browne, Esq.,
&c.

College it would be necessary that the new Governing Body of the University would be composed of representatives elected by both Colleges?—Yes.

4982. And, as you say, of course, in equal proportions?—Yes.

4983. Now, are you of opinion that the view of the lay Catholics is as strong in favour of academic education of the highest class as that of any other body of people in the United Kingdom?—It is.

4984. They do not seek to depreciate University education?—Certainly not.

4985. They desire education of the highest class?—That is so.

4986. And they are ready and willing to prove their ability to profit by that education, and, by competition with members of other bodies, to show that they are worthy of it. Is not that so?—Yes, that is so.

4987. Is there a view amongst lay Catholics that there is too much separation at present between the Catholic youth and the Protestant youth?—There is, strongly.

4988. Is there a strong and unanimous opinion amongst the lay Catholics that everything should be done to draw as closely together, and at as early an age as possible, the youth of both religions?—Yes.

4989. Is that one of the grounds upon which they are so anxious that this shall be in the University of Dublin and not in the Royal University?—It is.

4990. Are you of opinion that if there were a new College in the University of Dublin, the youth of both religions would fraternize together and fraternize with advantage?—I am. I am confident of that.

4991. I take that expression from the document that has the unanimous approval of the Hierarchy—"would fraternize, and fraternize with advantage." Now, as to this Governing Body, are you of opinion that, because a person is a Roman Catholic, therefore, he is less competent than a person of another religion to act according to his duty in honestly making appointments on academic lines?—I am certainly of opinion that a Roman Catholic is as competent as anyone else to act in such a way.

4992. I suppose we all think that we are. Are you of opinion that upon a body that would consist in equal proportions of Protestants and Catholics, whose duty it would be to make appointments on academic lines, and without regard to religion, those gentlemen would violate their duty, and take religion into consideration?—I do not believe that they would violate their duty.

4993. I am not now talking of a College obsessed by clericalism, but of a College upon the lines of Lord Dunraven's Resolution?—Yes.

4994. You believe they would honestly do their duty in the same way as we are thoroughly convinced that our Protestant brethren would do theirs?—I believe that they would honestly do their duty.

4995. You, I suppose, have had some experience of the mingling together of students in College society?—Certainly, I have.

4996. And you have been in the College societies yourself?—I have been in the College Historical Society, and I certainly formed at College friendships with those who differed from me in religious matters, which have endured since and have grown stronger.

4997. Are you aware that all of us who have been in Trinity College have formed friendships with persons of other persuasions that have been lifelong, and that we have never thought of the differences of religion?—Certainly. That has certainly been my experience.

4998. Do you think that this mingling together of fellow-students in College Society is one of the very best modes of bringing them together the moment that they leave school and enter on their University career?—I think it is, certainly; I can conceive nothing better.

4999. You know how Catholics and Protestants get on at the Bar, when they are called there at twenty-one or twenty-two years of age?—We do not advert to the differences of religion.

5000. Have you any doubt that the feeling between the young men I have mentioned towards one another would be identically the same if they were in these two Colleges, and mingling in College Societies, and competing with each other in College examinations, as is the case with young men at the Bar, meeting together as friends, and struggling with each other as advocates on opposite sides of cases?—I am convinced that it would.

5001. Now, I have to ask you this question. You know the condition in which Ireland is now. Are you of opinion that the relations between Catholic and Protestant members of the population are unfortunately becoming more strained?—I think so.

5002. In your own time, I suppose, you have observed that?—I think that.

5003. Do you think that that would be to any substantial extent obviated by an additional College in the University?—I think it would be very largely obviated, because those who would be in a way the leaders, the thinking part, on each side, the leaders of public opinion, would meet on each side at a time when they would learn early to appreciate and know each other.

5004. When their sentiments were fresh and generous, and the influence that they then acquired would actuate them during the whole of their lives?—During the whole of their lives, certainly.

5005. There is another matter I want to call your attention to. Are you aware that amongst the secondary teachers in Ireland there is a sad want of academic knowledge—Intermediate teachers?—Well, really, I have no knowledge as to that.

5006. Then, I pass from that. If the teachers of Ireland in Intermediate schools were educated in a University, as undoubtedly they must be, are you of opinion that they would carry with them the feelings of generous rivalry and respect for persons of other denominations that they had acquired in their University, and that when they themselves began to be the teachers of youths in Intermediate schools, those schools would become permeated with the same generous feeling that we seek to create by means of a University?—I certainly think they would. I certainly think the teachers would carry with them from the University to the schools, wherever they taught, the feelings engendered at the University.

5007. Sir ARTHUR RÜCKER.—I will only ask one or two questions. The idea of bringing students together in the way you have been describing is one which must commend itself to everybody, but I confess that that view has been largely put forward by those who have not had much practical experience in the actual working of a University, and the difficulties I want to put to you are put in order that I may ask you whether you will give any opinion upon questions which, when it comes to the actual carrying out of the scheme, must take a very foremost place. Now, in the first place, you said you did not wish to take any Professors from Trinity College?—No.

5008. They are to remain Trinity College Professors?—We do not wish to take any endowments from Trinity College. As I said, how Trinity College may deal with its own endowments is a matter I have not considered. I think that its endowments should not be taken away.

5009. You would not by force take a Chair from Trinity, even supposing you endowed it afresh, and you had a University Professorship.

LORD CHIEF BARON.—You would not have any objection to Professors who would teach the students of all Colleges—

5010. Sir ARTHUR RÜCKER.—I think I must explain the difficulty. We have had a great deal of evidence before us that the Catholic students and Catholic Colleges would not be, at all events, encouraged to go to teachers appointed by Trinity College. We have been told things such as this—that if there were a common laboratory they would not be allowed to mix there with the other students—that they would have to have the use of the laboratory on alternate days. That is a point that has been put to us. We have had that from very high educational authorities. How, then, do you propose such difficulties would be got over—by giving each College a complete endowment, so that it could work absolutely independently of all the others, or by establishing the Colleges only partially with such equipment, having a number of University Professors to complete that equipment?—I think, for instance, that there might be Professors—University Professors—who would lecture in Honours. The Arts lectures might be given by lecturers of each College, but the Honours course and Professional lectures, such as Law and Engineering, might be given by University Professors.

5011. Are they to be new endowments?—I think that they should be elected by the University. As to endowment, I have not considered that.

5012. But the lecture rooms where these Professors lecture—where are they to be. I mean are the students of one College to go down frequently to hear

lectures in the other?—I do not see any objection to University lectures being delivered in the lecture rooms of the other College.

5013. LORD CHIEF BARON.—Wherever the apparatus was?—Yes; the mere *locus in quo* does not matter, in my opinion. If, for instance, the lecture was to be given in some particular scientific subject, the apparatus for which happened to be in Trinity College and not in the new College to be founded, the University lecture would naturally be delivered where the apparatus was.

5014. SIR ARTHUR RÜCKER.—Even though we have been told that in the case of a laboratory, the students would not be allowed to work together?—I do not accept that at all.

5015. A very high educational authority?—I do not know what evidence has been given before you.

5016. CHAIRMAN.—Dr. Delany says it would not be safe, in his judgment, for the students in the College, Roman Catholics, to get their scientific experimental teaching in the College of Science?—I am quite unskilled in these matters, but as to the safety of it, there does not appear to me to be any danger.

5017. SIR ARTHUR RÜCKER.—You really have not thought out the details of the scheme—to be quite frank?—No, I have not, but I do not see any difficulty in University lectures being delivered in either College.

5018. DR. JACKSON.—I should like to put one or two questions to you on similar subjects, but I do not want to dwell upon them at length. I notice that you spoke of Professorships becoming Professorships under the University. Are you sure that the existing Professorships are not already under the University?—I beg your pardon?

5019. Is it quite correct to assume that the existing Professorships are part of Trinity College, and not part of the University of Dublin?—Well, I do not really know; that is a question of the constitution of the College that I have not gone into. I could not say that.

5020. LORD CHIEF BARON.—The University never got a grant of public funds?—Of course, for some time, some confusion was created by the idea that the University and the College were practically the same legal entity. It was only comparatively recently that people's minds were disabused of that idea.

5021. DR. JACKSON.—Then, perhaps, I had better not ask any further questions on that subject. I think you assumed that if there were to be a University with two Colleges, the new College would gain prestige?—No, I say that students attending the new College would get the degree of the University of Dublin, which degree, of course, is of value, it having been so long established and widely recognised.

5022. You recognise, do you not, that the students who got the degrees of the University of Dublin from the new College would not get as much prestige as the students who got the degrees of the University of Dublin from Trinity College?—I do not think that that follows, if the educational standard is as high.

5023. If the educational standard was as high, and was known to be as high; but it would take time for that to be discovered, would it not?—I do not think so; I think that if the College were established, and the degrees were given from the University of Dublin, unless there had been—which I do not at all anticipate—a falling off of the educational standards of the College, the degrees would rank as high as before.

5024. The prestige of the degree would be as good, but how about the prestige of College life?—Is it not the fact that the old College, in virtue of its antiquity and its splendid past, must have a certain superior prestige, and is it not just that it should have a superior prestige in that way?—But we do not seek to touch the prestige of Trinity College at all.

5025. In fact, if you did seek it, you could not do it. I want to suggest that you could not possibly get any unfair prestige in that way, but that, on the other hand, it would be an advantage to the new College to be associated with an institution so ancient and so splendid: and that prestige seems to me to be a perfectly fair prestige for a new College to have, if it can get it. I wanted to ask whether that was the sort of prestige that you were contemplating?—The students of the new College would, as I have already

said, have the degrees of the University; there would be this intercommunication between the students of the new College and the students of Trinity College.

5026. Yes; and it would be fair, in your opinion, that public opinion should take account of those great advantages in estimating the position of the new College?—Yes.

5027. DR. DOUGLAS HYDE.—The objection that you have to the establishment of a fresh College in the Royal University, I take to be, for the reason that you do not appreciate very highly at present the degree given by the Royal?—Well, I do not think the degree of the Royal University is at all so widely recognised as Trinity, but that is not the only reason that I would deprecate the adoption of a scheme of a College in the Royal University, as against a College in the University of Dublin.

5028. But that would be your principal objection?—Another objection would be that the College in the Royal University would not bring with it the advantages of association that would certainly follow from the establishment of a College in the University of Dublin. For instance, if a College in the University of Dublin, which would be largely attended by Catholics, were founded, those Catholics would meet with the students of Trinity College, as I have already pointed out, and the advantages—as my Lord Chief Baron has said—of their fraternizing would be secured; but if you established a College in the Royal University, there is no reason why they should fraternize with the students of Trinity College.

5029. And, I suppose, you think that a College in the Royal University would be a kind of levelling down, while a College in the University of Dublin would be a levelling up?—Quite apart from levelling up or levelling down, the tendency of the establishing of a College in the University of Dublin would be to bring together, and weld together, people who are widely sundered, and whose tendency to diverge would naturally increase.

5030. And because Trinity College, Dublin, has for 250 years successfully resisted the inclusion with itself of any other College, do you think that is a reason why it should always exclude it?—I certainly think it is no reason why it should always exclude it.

5031. And with regard to the teaching in this new College, do you know anything of the B.A. given in the Royal University?—Well, the Royal University was established after my own time, and I have not followed the development of the Royal University attentively.

5032. LORD CHIEF BARON.—It is a mere examining body?—It is a mere examining body; but as to the value of its degrees in Arts, I have no accurate knowledge.

5033. DR. DOUGLAS HYDE.—Do you think that the prestige to which such an immense amount of importance is attached would, in this four-College scheme, be preserved by adding the letters "T.C.D." to the name of the student who took out his degree as a student in Trinity College?—I think so.

5034. And the name that the new College was called by could be indicated by letters, too?—That is done now in the case of Oxford degrees very often; the name of the College is put.

5035. So that the prestige would be preserved for the men who pass in Trinity?—It would.

5036. DR. COFFEY.—For those who would go into Trinity College under a reformed Dublin University, all the prestige of Trinity College would remain—the prestige of the College would remain?—Yes.

5037. What do you think might be the influence of a new examination scheme—because that is apparently what the reformed University would come to—what would be the influence of a new examination scheme upon the educational life of Trinity College? It would depend, would it not, upon the forces which came into contact?—I think so.

5038. Would it benefit Trinity, do you think, to have its students brought into competition with the students of the other University Colleges in their examination system?—I certainly think it would.

5039. The influence might be a very good one?—I think, as far as I can form an opinion, that it would be a very healthy one.

5040. Then, with reference to the question of the introduction to the degrees of the University of Dublin of bodies of students who had not received the local associations of Trinity College—students who had not

LONDON.

Nov. 14, 1906

Daniel F. Browne, Esq. K.C.

LONDON.

Nov. 14, 1906.

Daniel F.
Brown, Esq.,
&c.

lived there, had not kept their residence and all that—is there not practically something like that in existence at present?—I know, of course, it is open for students to get degrees in Trinity who have never resided in the College.

5041. And who keep all the Terms by examination?—Take all the Terms by examination—I believe that is so.

5042. And that the proportion of that body of students is at present a considerable one, though, of course, not larger than the resident students?—I have not gone into that; I am afraid I cannot answer that question.

5043. Mr. KELLEHER.—I am going to ask you a number of disconnected questions; I hope you will not object to the fact that there is no association between them. You stated the position as regards a College in Dublin University and a College in the Royal University. Do I understand you to say that the majority of lay Catholics in Ireland who are competent to form an opinion upon the subject are in favour of a College in Dublin University?—As far as my knowledge goes, the majority are in favour of a College in Dublin University.

5044. Of those who are competent to form an opinion?—As far as my knowledge goes. Of course, I can only speak of my knowledge.

5045. CHAIRMAN.—I suppose no step has been taken to ascertain the general opinion of the Roman Catholic laity of Dublin on that particular point?—I think the Commission has before it evidence in the form of statements, but as far as my knowledge goes, I believe it to be in favour of a College in Dublin University.

5046. Mr. KELLEHER.—You are aware that the Bishops prefer a College in the Royal University to a College in Dublin University?—I am not aware of that; I think they suggest that any of the three lines would be satisfactory. I think they have expressed no preference for one line over any other.

5047. Have you seen a paper containing a statement by Mr. Charles O'Connor on this question?—I know he has made a statement.

5048. Are you aware that he says people want something which they can call their own, and which will be governed by Irishmen with Irish ideas and sentiments; how can that be obtained by means of a College in Dublin University, if the College in Dublin University is only to have a half-share in the Governing Body of Dublin University?—I do not think one-half will be foreign and the other Irish; I certainly would be very slow to think it.

5049. Mr. O'Connor has also suggested that the lectures in certain schools, such as the Engineering, Physics, Science, and Law Schools, might be common to the students of both Colleges; you suggest only lectures in the Law Schools and in the Engineering Schools?—I did not go into any details.

5050. But you made no reference to the Physics and Science Schools?—I did not consider that—I am taking the questions over which there can be no possible controversy at all—I do not see how the question of religion can enter into Law and Engineering.

5051. I think from Dr. Delany's statement one might infer that Catholic students will not be permitted to attend lectures given in the schools of Physics and Science by non-Catholic Professors?—

5052. LORD CHIEF BARON.—There are Catholic students attending those classes at University College, Dublin, where the Professors are Protestant.

5053. Mr. KELLEHER.—Do you think that if that were the view of the ecclesiastical authorities, the laymen would be strong enough to maintain their position against ecclesiastical pressure?—I beg your pardon.

5054. If it were the view of the ecclesiastical authorities that Catholics must not attend Lectures in Science given by non-Catholic lecturers, do you think that the Catholic laity would be strong enough to maintain their opinion against the ecclesiastical authorities?—You are asking me to assume an hypothesis which is practically unassumable. I do not think it would be the view of the Catholic Bishops that Catholics could not attend lectures given by those differing from them in religion. Catholics, without any objection, so far as I know, on the part of the ecclesiastical authorities, attend lectures in the College of Science that are given by non-Catholic Professors.

5055. Well, I shall pass from that. The second College which you contemplate in Dublin University would be staffed mainly by Catholics, I assume?—

There certainly would be a number of Catholic Professors in it; but the Catholic laity, so far as they have expressed an opinion at all, wish their College to be developed on academic lines.

5056. But is this attitude that you are representing the spontaneous attitude of the Catholic laity, or is it a compromise?—I think it is a spontaneous attitude; I do not think there is a suggestion of compromise about it at all.

5057. As to the staff, the staff would consist mainly of Catholics?—Possibly it would.

5058. Otherwise this College would not have that Catholic atmosphere which is demanded of it. Do you think it possible that there is a supply of Catholic Professors in Ireland sufficient to start the College in such a way that it would not be inferior to Trinity College?—Really you want a specialist in educational matters to give you that information.

5059. These are matters of the utmost importance in connection with things of this kind?—I certainly think there is a very good supply of Catholic Professors to be got in Ireland.

5060. Can you point to any great work done in Literature and Science by Catholic Professors of recent times?—I do not know that I can.

5061. Are you aware that there is any large export of Catholic students to fill positions in Universities in England and Scotland?—Really, I am not acquainted with these matters, and there is no use in my giving views to the Commission about matters which I really do not know anything about.

5062. Have you seen the scheme which has been submitted by certain Fellows and Professors of Trinity College for the widening of Trinity College so as to make it acceptable to Roman Catholics?—Yes.

5063. Are you opposed to that scheme?—Yes.

5064. Do you think it does not give the Roman Catholics the opportunities they desire?—I do not think it does; but I am opposed to it not merely on that ground, although that is quite sufficient ground—it is a scheme that would not be acceptable as giving Catholics all that they are entitled to.

5065. Assuming that a second College in Dublin University is impossible, as involving the destruction of the University, which would you prefer, a College within the reformed Royal University or the scheme of widening Trinity College?—Assuming that the establishment of a second College was an impossibility?

5066. Yes, assuming that, are you prepared to choose between a College in the Royal University and a scheme for widening Trinity College?—I have never considered the relative merits of the two—both appeared to me so unsatisfactory that I saw no use in comparing the two things, neither of which was a solution of the question.

5067. CHAIRMAN.—One question before we part. You are, of course, quite familiar with what has been called Lord Dunraven's scheme?—I know the general features of it.

5068. What I wanted to ask was this. Which of the two do you prefer—a scheme for a single College being added to the Dublin University, or a scheme for adding not only this new College in Dublin, but also the Colleges of Cork and Belfast?—Well, the scheme for the single College in Dublin would give the students attending the College in Dublin the full benefit that we say would be derived—or rather I should put it in this way: the students in Dublin would reap a larger benefit from the scheme than the students in Belfast and Cork would, because they have the peculiar advantages of intercourse and communication with their fellow-students in Trinity College.

5069. I do not know whether that quite answers the question which of the two schemes you would prefer?—I would prefer the scheme with a second College in the University of Dublin.

5070. A single second College?—A single second College. I prefer that, but I can quite recognise that Lord Dunraven's scheme would be a workable scheme which would secure advantages.

5071. Has it not all the difficulties of the first scheme—I mean the single College scheme—plus the difficulties which attach to a federal University?—It has some of the difficulties attaching to a federal University. The scheme of a single College would be the one I would prefer, though that does not mean that I would reject the other.

5072. And is that opinion of yours, do you know, the opinion also of the general Catholic laity of Ireland?—So far as I can say.

5073. Have you any means of knowledge with regard to that. You have been very accurate in your statements as far as you know, but what I rather want to get at is, how far do you know. Have any steps been taken to ascertain, as between the three schemes—that is to say, a single College in Dublin, a College of the Royal, or the Dunraven Scheme, which would be most acceptable to the Irish Catholic laity?—Yes, in this way. When these schemes were practically all before the public, the expression of Catholic opinion went out for the establishment of a second College within the University of Dublin—the declaration of March. Lord Dunraven's scheme was not then before us, but there is no doubt that as against the College of the Royal University, our declaration went out in March, 1902, when the scheme was before us, therefore, as between the second College in the University of Dublin and the second College in the Royal, that I think is an expression of Catholic opinion in favour of the second College in the University of Dublin.

5074. That is 1902?—That is 1902.

5075. Now, how many persons signed that—a considerable number, I believe?—In a case of this kind you must take the character of the signatories. A number of those who sign documents of this kind have really no opinions, and the signatures of such persons are practically valueless.

5076. No opinion of the Catholic laity as between those schemes has been deliberately considered, has it. I am only asking you?—I do not know that there was any debate over the relative merits, at a public meeting.

5077. I do not say a public meeting, but a deliberative meeting?—I am not aware of any.

5078. Dr. JACKSON.—I suppose you are of opinion that there is a feeling amongst the lay Catholics that the treatment they have received is such that they would accept practically anything they could get from the Government as an instalment—is that so?—Yes, but they desire a final solution now.

5079. LORD CHIEF BARON.—Well, now, in 1902, when there was a proposition about the Royal University, I take it that all lay Catholic opinion went forth to protest against a College in the Royal, and to obtain what they were entitled to—a College in the grand old Dublin University?—Yes.

5080. Those who agitated in 1902 came and laid before the Royal Commission that remarkable declaration?—Yes.

5081. You know that that was not acted upon?—No.

5082. There is no use in a Commission unless the Government act upon what it recommends by bringing in an Act of Parliament. Then, on the 4th January, 1904, was published Lord Dunraven's scheme?—Yes.

5083. Was that publicly known by the name of the Dunraven-Wyndham Scheme?—It was.

5084. That could not be carried out without the help of Parliament?—No.

5085. Do you remember that some short time after that was published as the Dunraven-Wyndham Scheme, there was a declaration from the Irish Secretary in Parliament that the Government could not bring in a University Bill?—Yes.

5086. In the interval between those two periods—that is, the publication of the Dunraven-Wyndham Scheme, and the making of that declaration in Parliament, are you aware that the lay Catholics were enthusiastic in favour of that scheme?—They were certainly in favour of that.

5087. I read a passage from Mr. Fottrell's book yesterday in reference to it—perhaps your recollection may go with it:—"Petitions approving of it were signed. Meetings were held throughout the country, at which resolutions in favour of the scheme were passed by acclamation. It was an open secret that the Catholic Hierarchy were prepared to sanction it. The great meeting in Dublin, held in the Round Room of the Mansion House, was attended by clergymen and laymen in about equal numbers; and at it his Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, presided. Neither at this nor, so far as I can learn, at any other meeting of Catholics in Ireland held to support the Dunraven-Wyndham Scheme

was there a dissentient voice. Plainly, the Government could count upon Catholic Ireland as solid in support of the proposed University Scheme. Within a few weeks after this support had been assured to them, the Government announced that they had no intention of bringing forward any measure of University reform in Ireland, and so the Dunraven-Wyndham Scheme was dead." Does that substantially accord with your recollection?—Yes, it does. I was Secretary to that meeting that is mentioned by Mr. Fottrell there, and though, as well as I recollect, the resolutions of that meeting did not formulate any proposals in the words of the Dunraven Scheme, still that meeting was held immediately after the Dunraven Scheme came out, and certainly it was an enthusiastic meeting in support of educational reform.

5088. Now, as I understand, the Bishops are willing to consider schemes on one of any three bases—first, a Roman Catholic University; secondly, a College in the Royal; thirdly, a College in the University of Dublin?—Yes.

5089. Or, perhaps I might say four—the fourth being the Dunraven scheme?—Yes.

5090. Now, are you able to tell me at all the opinion of lay Catholics in favour of a University. It has been rejected, I know, by the Robertson Commission, and it is not now before us, but I should like to know from you what is the lay opinion in reference to it?—So far as I know of lay opinion in Ireland, I think that the lay Catholics would prefer—

5091. Prefer the College in the University of Dublin?—They would prefer it, and anyone who has been through Trinity, and appreciates the enormous advantages that would come from the second College—would consider it preferable.

5092. In fact anyone competent to form an opinion?—That is so.

5093. Do I understand, then, that the opinion of the lay Catholics of Ireland in reference to one College or three Colleges additional in the University amounts to this—that they would accept either?—They would.

5094. And if an objection is made to one, they would take the other?—I think so.

5095. But you see the mode is, first make an objection to one, so as to throw it on the other, which is unlikely to be accepted, which the Government would not be prepared to take up. But your opinion is that the Catholics would take either?—Either.

5096. Dr. JACKSON.—I want to be quite clear as to your opinion about the addition to Trinity College of one College or three Colleges. I understand you to say that you would rather that one College in Dublin was added to Trinity College, than that a College in Dublin, a College at Cork, and a College at Belfast were added to Trinity College?—Yes.

5097. And in explanation you pointed out that the students at Belfast and Cork would not get the same advantages from the alliance as the students in the second Dublin College?—I think not.

5098. I think that that is true. It seems to me obvious that in the opinion of those who value the association with the old College, the advantage could not be as great to the two provincial Colleges. But, do you say, that in consequence of the addition of the two provincial Colleges, the second College in Dublin would get less advantage from the alliance than it would if it were the only addition? Do you see my point? You have not made clear to me how the students in the second Dublin College would suffer in consequence of the two provincial Colleges being added also?—I must have misconveyed myself.

5099. You seemed to imply there would be a loss to the additional College in consequence of the addition of a third and a fourth, and I want you to say if that is so?—What I wanted to convey is this—that the students of the third and fourth Colleges would not derive the same benefits from the scheme as the students in the College in Dublin would.

5100. That is plain, and you did not want to suggest that the students in the second college would lose?—No; their position would be identically the same.

5101. You are not suggesting that there is any serious inferiority in the four-colleges scheme as com-

London
Nov. 14, 1904.
Daniel F.
Brown, Esq.,
Q.C.

LONDON.

Nov. 14, 1906.

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Browne, Esq.,
K.C.

pared with the two-colleges scheme?—Of course, there is a disadvantage connected with it—that it is a federal university. I would prefer myself a scheme in which there would be a second college, but if that would be regarded as impracticable, and for any reason would not commend itself to the Commissioners, then I would be prepared to take the other scheme.

5102. Is your preference based on sentimental grounds, or in respect of a certain dispersion of interest in the four-colleges scheme?—There would be a certain dispersion of interest.

5103. LORD CHIEF BARON.—One question. You are a Munster man?—I am.

5104. You know that Cork College has practically proved a gross failure as regards Arts education?—I think so.

5105. Is not that in consequence of what is called the Roman Catholic grievance?—It is.

5106. Do you not think it would be a great advantage to your own province of Munster if that grievance were removed from Cork College, and that, though

the students would not, perhaps, get identical advantages with those of the Dublin College, they would get at any rate a great boon?—It would re-create Cork College.

5107. And if it were necessary for a special class to go up to Dublin, arrangements might possibly be made for that?—Oh, yes; it would save the old Queen's College of Cork.

5108. It would settle the University question?—It would.

5109. Whereas the other—the single college—will leave unsettled the University question and the Catholic grievance—will leave an open sore?—Oh, certainly.

5110. CHAIRMAN.—But the Cork people told us nothing would satisfy them except a separate University of their own. What do you say to that?

CHAIRMAN.—We are much obliged to you for the advantage which we have had from your presence.

The Witness withdrew.

Rev. HENRY EVANS, D.D., Commissioner of National Education, called and examined.

Rev. Henry
Evans, D.D.

5111. CHAIRMAN.—You were good enough to lay before us a paper, * and you also communicated with us. We thought, perhaps, you would have been able to prepare a statement which would lay before us all that was necessary, but you did not do that. Now you are here, we shall be glad to hear all you have to say upon the special points which you refer to in your letter as not having been hitherto attended to. I do not invite you to go into the whole question, but we should like to hear what you have to say as to these special elements?—Am I to understand, sir, that it is the wish of the Commission that I should omit altogether reference to the reconstruction of Trinity College and Dublin University with a view towards meeting the requirements of the Catholic Church?

5112. I should think you might leave that; that has been laid before us a great deal. I do not know what you refer to in your letter, as to these special elements; perhaps you will deal with them first, at any rate?—I have intimated here—although it is very briefly done—that Trinity College and Dublin University should be so modified as to render them acceptable to all classes of the community in this country—Catholic and non-Catholic, Protestant, or by whatever name they may be called. The policy which I advocate is one National University, with one College as a teaching College in connection with that University so fully equipped as to be all-comprehensive, to provide for teaching in all modern subjects as well as in the older subjects of University instruction; and that whatever is necessary should be done to so modify Trinity College and the Senate of Dublin University as to bring the College and the University, either to other, into such relations as will be rational and understandable and calculated to give due effect to all the requirements of the different denominations of people whose members will go to Dublin University and Trinity College for their University instruction. I do not wish to occupy the time of the Commission further in regard to that, in view of certain pronouncements which have been made since the Commission I think was appointed—at all events, recently made. If I could believe that it were possible to get universal approval for such a proposal, I would cling to it with the tenacity of life; but I fear from what I have read that there is no hope of a proposal of this sort ultimately prevailing, or so prevailing as to be acceptable, and I do not want, therefore, to urge, or to occupy the time of the Commission in urging, changes to be made which would not be acceptable, and would not settle this University question. If it is the wish of the Commission that I should point out what in my view would be the nature of the changes that should render it acceptable to everybody, I have no objection to do so; but I do not want to urge it upon anyone.

5113. We need not trouble you, I think, on that point; we rather wanted to hear what are the special points you refer to?—I have stated here that it is an all-round necessity—practically an all-round necessity if the State would deal equally and fairly with all

classes of the community—that we should have one college wide enough for all, and that all University students should matriculate there, graduate there, and receive, as they specialise in the several schools, the qualifications which would bear a stamp of equal value in every part of this Empire. If that be not done, and we have several Universities, their degrees will not be of equal value; the stamp will not be the same—we may call a man B.A., or describe him as M.A. or D.Sc. or LL.D., there is a different value according to the place in which these persons respectively study, and the training, intellectual and social, through which they have been brought. I do not want any member of the community to have a mark—a hall mark—upon him that is not open to me. I want to be able to have as good a hall-mark as any other man can have—and, therefore, I say it is an all-round necessity of equality and fairness to everyone that there should be the one all-embracing national University with a thoroughly national College. I do not want to go further unless told to do so by the Commission.

5114. Go on, please?—The other matter of main importance, so far as I could presume to give it voice, is in regard to the Methodist Church. I have said in my statement that there should be a Methodist Faculty of Theology in connection with Trinity College. I am not sure that the sense in which I use the word "faculty" is that in which everyone may understand it who uses it, probably, with a different meaning in his mind. I understand by "faculty," and used it so in my statement, an academic body smaller or larger as the case may be, duly qualified to lay down a programme or curriculum of study in a particular subject in connection with which it is a Faculty—that, if it be a Faculty of Theology, it should be an academic body so constituted as to lay down and provide for instruction in a programme of Theology sufficiently comprehensive to be worthy of a University School of the highest standing, and possessing authority to confer degrees in Divinity. I do not feel that the Methodist Church in these islands is in its right place so long as there is not such a Faculty of Theology in connection with, or that would be suitable to prepare students for the ministry in, that Church, in this entire country. In Great Britain and Ireland there is not in connection with any University such a Methodist Faculty. They have their own Theological Colleges, to be sure—they are very efficient, and they are very ably staffed; but there is no Faculty that can put a University stamp upon the attainments of the men who are trained there. And I would mention for the information of the Commission on this particular point, that there are 3,242 ministers in the service of the two Wesleyan Conferences in England and Ireland. There are two distinct Conferences, but one undivided Church. There are 2,982 ministers in the service of the English Wesleyan Conference; there are 260 ministers in the service of the Wesleyan Conference in Ireland. The whole of the 3,242 ministers whose names are on

* Appendix to First Report (Cd. 3176), 1906, page 144.

the minutes of these Conferences have not access to any University Divinity School or Chartered Faculty of Theology controlled by their own Church, in which their attainments could be stamped, in which they could obtain that which would be a certificate to the world that they were men of thorough attainments and culture in these particular subjects of study, and for the particular work to which they are called. Hitherto these ministers have gone wherever they found an open door to a suitable University, and there are Graduates of Oxford and Cambridge, of Durham, of Edinburgh, of Glasgow, of Aberdeen, and of Trinity in Dublin. There stand on the Minutes of the Conferences in which these men serve twenty-four Graduates of Dublin University. Of these twenty-four, twelve proceeded no further than B.A., one is a D.Sc., two are Doctors of Law, two are Bachelors in Divinity, and there is one D.D. These twenty-four are persons who have studied in connection with Trinity College. But that is a small number compared with the entire body that I have mentioned—considerably over 3,000 persons—3,242. It is in order that Trinity College should be so constituted and provided with a Methodist Faculty of Divinity that I mention to the Commission that there are so many ministers, of whom many would be disposed to go there. Dublin is now as accessible practically to students of that class as any other part of these islands, and there is a means of recruiting—if that is of any value—the students of Trinity College from this source; and if that institution is intended to go on and flourish, and have a brighter and nobler future than its noble past, here is a means of very materially helping it. And I know from a very intimate friend who desired that I should see—as I desired—his evidence given at this Commission before I made my statements to you to-day, that nothing is more pleasing to him, and he has cherished the hope for many years, than that there should be a Methodist Faculty of Theology in Trinity College, and that they should import into it the energy of Methodist students. I do not know, sir, that there is anything more that I specially wish to say, but I am very ready to answer anything that may be asked of me.

5115. LORD CHIEF BARON.—Just one or two questions. We have a Statement here drawn up by a Committee that was appointed by the Conference of the Methodist Church in Ireland*?—Yes.

5116. And that, I take it, must be taken to officially represent the views of that body?—Yes.

5117. I do not find anything in reference to the foundation of a Faculty for Theology specially for Methodists in their paper. How are the young men for the ministry at present trained in Ireland?—You would desire me to explain the matter of that official document not asking for a Faculty of Theology in Trinity College—is that what I should explain?

5118. Yes?—Then just notice what I put into the Statement: "A separate Theological Faculty should be constituted for the Methodist Church. This Faculty should organise studies in Divinity, and lectures and courses in Divinity."

5119. With great respect, I am not asking you for that, but I am asking for an explanation of the fact that this demand for a Faculty of Theology is not included in the official demand of the Methodist Church?—As helping me towards that, I wanted to get out this sentence: "That this Faculty should have authority to examine students in a Theological

College other than such a one as might be in Trinity College, and admit them to degrees." Now that points to a provision for teaching Theology in connection with the institution known as the Methodist College in Belfast. That is provision intended to serve but a comparatively small portion of the community, and was not equipped for Methodist theological students outside Ireland. It is a small organisation, but is very efficient so far as it goes. If there were a Faculty of Theology such as I speak of in Trinity College, the candidates for the ministry would come to Trinity; they would come to this Divinity School, and get their instruction there, and get their degrees there.

5120. May I take it that your views, although they do not represent the Conference at Belfast, substantially represent the views of the Methodist Church?—I will put it in this way, if you will allow me; I represent the Methodist Church as the thermometer represents temperature.

5121. Would you be satisfied with a Faculty of Scientific Theology in the University of Dublin—such a Faculty, for instance, as there is in the University of London, and then, special teaching in reference to your own particular creed would be given by your own body outside the University?—I believe there is a very considerable portion of the curriculum of studies in the existing Divinity School in Trinity College that would be entirely acceptable, not only to Methodist students, but to the Methodist Conference as a whole, which safeguards the interests of these students.

5122. You would be satisfied, then, if an arrangement was made in reference to that. Of course, students in Trinity College are at liberty to attend the Theological Lectures whether they are members of the Church of Ireland or not, and to attend some parts of the Lectures, and not attend other parts. Would you be satisfied with an arrangement being made by the authorities of Trinity College, by which the Lectures should be so arranged that those of your students who would be anxious to attend would form a separate party?—I would be quite satisfied—and in this I believe I state the mind of the universal Methodist Church—with a large portion of the curriculum and the teaching of that curriculum as at present in Trinity College. There are certain subjects additional that the Methodist Church requires, and which should only be taught by itself, or by those who were in its full and unqualified confidence; and if I were to summarise these in a word, that word would be Pastoral Theology. They would, I think, require that Pastoral Theology should be taught by themselves, and taught by theological professors of their own, whose rank and standing should be equal to any others in the Divinity School, whether the present one or a future one. That, I think, is a matter that might be easily arranged, and with a little good feeling on the part of the existing Board of Trinity College, and the Committee of the Methodist Church, I think it could be arranged, and it would be a very happy arrangement and tend in every way to the benefit of this country and to the welfare of the University, and it would draw, because it would command the confidence of the students from England that I have been referring to.

CHAIRMAN.—We are very much obliged to you for your evidence.

LONDON.
Nov. 14, 1906.
Rev. Henry
Evans, D.D.

The Witness withdrew.

(This concluded the Sittings for Oral Evidence.)

* See page 433.

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN,
AND THE UNIVERSITY OF DUBLIN.

APPENDIX TO THE FINAL REPORT.—DOCUMENTS.

SECTION A.

Charter granted by Queen Elizabeth, Letters Patent, Decrees, and other
Official Documents.

I.

Charta sive Literae Patentes Reginae Elizabethae.*

(34 Eliz., A.D., 1592.)

[Reprinted from Vol. I. of the *Chartae et Statuta Collegii Sacrosanctae et Individuae Trinitatis Reginae Elizabethae Juxta Dublin* (Dublinii, M. H. Gill, 1844).]

ELIZABETHA Dei Gratia Angliae, Franciae, et Hiberniae Regina, Fidei Defensor, &c. Omnibus ad quos praesentes literae pervenerint, salutem. Cum dilectus subditus noster Henricus Ussher Archidiaconus Dubliniensis nobis humiliter supplicavit, nomine civitatis Dubliniensis, pro eo quod nullum Collegium pro Scholaribus in bonis literis et artibus erudiendis infra regnum nostrum Hiberniae adhuc existit; ut unum Collegium matrem Universitatis juxta civitatem Dubliniensem ad meliorem educationem, institutionem, et instructionem Scholarium et studentium in regno nostro praedicto erigere, fundare, et stabilire dignemur; ac etiam ut aliquo modo commode provideretur pro relevamine et sustentatione Praepositi, Sociorum, et Scholarium quorundam: Sciatis quod nos pro ea cura, quam de juventute regni nostri Hiberniae pie et liberaliter instituenda singularem habemus, ac pro benevolentia qua studia, studiososque prosequimur (ut eo melius ad bonas artes percipiendas, colendamque virtutem et religionem adjuventur) huic pie petitioni gratose annuentes, de gratia nostra speciali, ac ex certa scientia, et mero motu nostris volumus, concedimus, et ordinamus, pro nobis, haeredibus, et successoribus nostris; quod de caetero sit, et erit, unum Collegium mater Universitatis in quodam loco vocato Alhallowes juxta Dublin praedictum, pro educatione, institutione, et instructione juvenum, et studentium in artibus et facultatibus, perpetuis futuris temporibus duraturum, et quod erit, et vocabitur COLLEGIUM SANCTAE ET INDIVIDUAE TRINITATIS JUXTA DUBLIN A SERENISSIMA REGINA ELIZABETHA FUNDATUM. Ac illud Collegium de uno Praeposito, et de tribus Sociis nomine plurium, et tribus(a) Scholaribus nomine plurium, in perpetuum continuaturum erigimus, ordinamus, creamus, fundamus, et stabilimus firmiter per praesentes.

Ac ulterius primum et modernum Praepositum praedicti Collegii sanctae et individuae Trinitatis Elizabethae Reginae juxta Dublin praedictum facimus, ordinamus, constituimus et licenciamus, Adamum Loftus sacrae theologiae Doctorem, Archiepiscopum Dubliniensem, regni nostri Hiberniae Cancellarium. Et primos et modernos Socios ibidem facimus, licenciamus, constituimus, et ordinamus, Henricum Ussher in artibus Magistrum, Lucam Challoner in artibus Magistrum, et Lancelot Mcnie(b) in artibus Baccalaureum, per presentes Nomine plurium. Et primos et modernos Scholares Henricum Lee, Wilhelmum Daniell, et Stephanum White, nomine plurium ibidem facimus, licenciamus, constituimus, et ordinamus per praesentes.

Et ulterius de ampliori gratia nostra speciali, et ex certa scientia, et mero motu nostris, volumus, ordinamus, concedimus, et stabilimus, per praesentes pro nobis, haeredibus, et successoribus nostris, quod praedictus Praepositus, Socii, et Scholares Collegii Trinitatis praedicti et eorum successores in re, facto, et nomine, de caetero, sunt, et erunt, unum corpus incorporatum et politicum, de, ac in, perpetuum,

incorporatum et erectum, per nomen Praepositi, SOCIORUM ET SCHOLARUM COLLEGII SANCTAE TRINITATIS ELIZABETHAE REGINAE JUXTA DUBLIN, quodque per idem nomen perpetuis futuris temporibus cognoscatur, vocabuntur, appellabuntur et nominabuntur, habeantque successionem perpetuam, ac ipsum Praepositum, Socios, Scholares, et successores, sive Praepositos, Socios, Scholares Collegii sanctae et individuae Trinitatis Elizabethae Reginae juxta Dublin incorporamus, ac unum corpus incorporatum et politicum, per idem nomen in perpetuum duraturum, realiter et ad plenum creamus, erigimus, ordinamus, facimus, constituimus, et stabilimus firmiter per praesentes.

Et ut intentio nostra praedicta meliorem obtineat effectum, ac ut bona, catalla, terras, tenementa, haereditamenta, redditus, renditiones, servitia, et omnia alia, et singula proficua, ad sustentationem et relevamen Praepositi, Sociorum, et Scholarium ejusdem Collegii, in perpetuum possideant, et ut melius gubernentur et pro continuatione ejusdem Collegii, volumus, concedimus, ordinamus, et decernimus, pro nobis, haeredibus, et successoribus nostris, per praesentes; quod quocumque, et quotiescumque contingeret aliquem Praepositum ullo modo amoveri vel deesse, morte, decessu, resignatione, deprivatione, vel alio alio modo, quod tunc et deinceps liceat et licebit praedictis Sociis, et eorum successoribus, ad tunc superviventibus, vel majori parti eorundem, Praepositum idoneum aliquem eligere, et nominare, infra tres menses tunc proxime sequentes(c). Et eodem modo, si contingerit praedictorum Sociorum et Scholarium aliquem ullo modo deesse aut amoveri, morte, decessu, resignatione, deprivatione, vel alio quovis modo, quod tunc et deinceps bene liceat, et licebit Praeposito ceterisque Sociis, vel eorum successoribus ad tunc superviventibus, vel majori parti eorundem, aliam idoneam personam, vel alias idoneas personas, in locum vel locos, praedicti Socii vel Scholaris, Sociorum vel Scholarium, eligere, nominare, et constituere infra duos menses proxime post sequentes, et sic, de tempore in tempus(d), toties quoties mors, decessus, resignatio, vel deprivatio, contingerit. Quodque eorum quilibet, sic de tempore in tempus electus, habeat et gaudeat, et habere et gaudere valeat, et possit, adeo plenam et liberam potestatem et auctoritatem in omnibus, et per omnia, et ad omnia, et singula, agenda, perimplenda, et exigenda, prout aliquis alius Sociorum, praedicti Collegii, quovis modo, habere, seu gaudere debeat, aut possit. Et quod ipsi, et successores sui, per nomen Praepositi, Sociorum, et Scholarium, Collegii sanctae et individuae Trinitatis Elizabethae Reginae juxta Dublin, sint, et erunt, personae habiles, aptae, et in lege capaces, ad perquirendum, habendum, percipiendum, recipiendum, et possidendum maneria, terras, tenementa, et haereditamenta quaecumque, sibi, et successoribus suis in perpetuum, (ita quod non teneantur de nobis, haeredibus, et successoribus nostris, immediate in capite, in dominico, vel servitio) tam de nobis haeredibus, et successoribus nostris,

To be a corporate body.

Provost, how elected.

Fellows and Scholars how elected.

The Provost, Fellows, and Scholars empowered to possess land, for the maintenance of the College.

DOCUMENTS.
SECTION A.
I.

A College founded at Alhallowes, near Dublin.

Title.
To consist of a Provost and three Fellows and Scholars.

Provost.

Fellows.

Scholars.

(a) Lit. 13 Car. cap. 1 et 21. (b) Or Moine—Ed. (c) Charta 13 Car. (d) Charta 13 Car.
* The portions of this document that are printed in italics have been repealed or modified by subsequent legislation.

quàm de aliquâ aliâ personâ, vel personis quibuscunque, ad sustentationem et manutentionem prædicti Collegii, et ad relevamen et sustentationem Præpositi, Sociorum et Scholarium prædicti Collegii.

Et ulterius de uberiori Gratiâ nostrâ, certâ Scientiâ, et mero motu nostris, concedimus, et licentiam damus, pro nobis, hæredibus, et successoribus nostris, prædictis Præposito, Sociis, et Scholaribus, et eorum successoribus, quod ipsi, et successores sui possint, et valeant, perquirere, habere, recipere, percipere, et possidere, per nomen Præpositi, Sociorum, et Scholarium Collegii sanctæ et individue Trinitatis Elizabethæ Reginæ juxta Dublin, maneria, terras, tenementa, et hæreditamenta quæcunque, et cujuscunque sint naturæ, generis, et speciei, annui valoris quadringenta librarum currentis monetæ Angliæ(e), ultra onera, et reprisas, ad proprium opus, et usum prædictorum Præpositi, Sociorum, Scholarium, et successorum suorum, statutis, de terris et tenementis ad manum mortuam non ponendis, aliqua modo non obstantibus. Quodque per idem nomen prosequi, placitare et placitari, defendere ac defendi, respondere et responderi, possint, et valeant, in omnibus et singulis causis, querelis, actionibus, rebus personalibus et mixtis, in omnibus curiis, tam temporalibus, quam spiritualibus infra regnum nostrum Hiberniæ, vel alibi; et ad ea, ac ad omnia et singula alia faciendâ, agenda, et percipiendâ, prout, et in eodem modo, quo cæteri Ligæi nostri, personæ habiles, et in lege capaces, infra idem regnum nostrum Hiberniæ, vel alibi, faciunt, et facere poterint, in omnibus locis et curiis prædictis et coram omnibus justiciariis, et judicibus nostris, vel eorum aliquibus.

Et ulterius volumus, et ordinamus, ac pro nobis, hæredibus, et successoribus nostris, per præsentem concedimus præfatis Præposito, Sociis, et successoribus suis; quod ipsi de cætero in perpetuum habeant commune sigillum, ad negotia sua, juxta tenorem et veram intentionem harum literarum nostrarum patentium, deserviturum; prout Præposito, et majori parti Sociorum visum fuerit. *Insuper concedimus, et licenciamus, Præposito, et Sociis ejusdem Collegii, ut leges, statuta, et ordinationes, pro suo Collegio piè et fidelitèr gubernando, de tempore in tempus, in perpetuum faciant, constituent, et confirment: et ut quascunque leges bene constitutas senserint in alterutrâ nostrâ Academiâ Cantabrigiensi, aut Oxoniensi, modo sibi aptas, et accommodas judicaverint, intra se stabiliant(f). Et præsertim ne artes liberales quispiam ullis aliis in locis publicè profiteatur, aut edoceat intra regni nostri Hiberniæ limites, sine licentiâ nostrâ speciali.*

Et cum gradus quosdam in artibus et facultatibus constitui literis fuisse adjumento compertum sit, ordinamus per præsentem, ut studiosi in hoc Collegio sanctæ et individue Trinitatis Elizabethæ Reginæ juxta Dublin, libertatem et facultatem habeant, gradus tam Baccalaureatûs, Magisterii, et Doctoratûs, juxta tempus idoneum, in omnibus artibus et facultatibus obtinendi. *Hoc semper iterum proviso, ut cum hujus Collegii Socii septem integros annos post gradum*

Magisterii ibi assumptum adimpleverint, tum è Sociorum numero amoveantur, ut alii in eorum locum suffecti, pro hujus Regni et Ecclesiæ beneficio, emolumentum habeant(g); et ut intra se pro hujusmodi gradibus assequendis habeant libertatem, omnia acta, et scholastica exercitia adimplendi, quemadmodum Præposito, et majori parti Sociorum visum fuerit, ac ut omnes personas pro hujusmodi rebus, melius promovendis, eligere, creare, nominare, et ordinare possint, sive sit Procancellarius, Procurator, aut Procuratores, (nam Cancellarii dignitatem honoratissimo et fidelissimo Consiliario, nostro, Gulielmo Cecillio, Domino Baroni de Burghley, totius Angliæ Thesaurario, delegatam approbamus) et ut posthac idoneam hujusmodi personam, cum defuerit, pro hujus Collegii Cancellario Præpositus, et major pars Sociorum eligant, ordinamus. Qui Cancellarius, vel ejus Procancellarius, cum Archiepiscopo Dubliniensi, Episcopo Midensi, Vicesaesaurario, Thesaurio ad Guerras, et capitali Justiciario capitalis Placæ nostræ infra hoc regnum nostrum Hiberniæ, majori civitatis Dubliniensis, pro tempore existente vel majori eorum parte, qui vocabuntur Visitatores, omnes lites, actiones, et controversias (quas Præpositus, et major pars Sociorum non possint componere), dirimant, et definiant: et quod omnia graviora delicta, ad ipso Præposito et Sociis non emendata, animadvertant(h).

Denique statuimus, et ordinamus, pro eâ gratiâ quâ studia et studiosos prosequimur, ut quicquid adjumenti ad hoc Collegium melius constituendum et conservandum præstari possit à nostris subditis, et Officiariis, ut illud bonâ cum veniâ, et auctoritate nostrâ, præbeant, et administrent: et quod omnia bona, catalla, res, terras, tenementa, hæreditamenta, ad Præpositum, Socios et Scholares dicti Collegii pertinentia, sint, de tempore in tempus, totis futuris temporibus, ab omni onere, taxis, tallagiis, cessis, subsidiis, exactionibus, compositionibus, vel demandis quibuscunque, libera et exonerata, tum tempore guerræ, quàm tempore pacis, nobis, hæredibus, et successoribus nostris, aliquo modo, ratione prærogativæ nostræ vel aliter, debitis vel postulandis, aliquo statuto, actu, ordinatione, proclamatione, restrictione, consuetudine, usu, lege, præscriptione, vel aliquâ aliâ re, causa, vel materiâ quâcunque in contrarium præmissorum in aliquo non obstantibus. In cujus rei testimonium has literas nostras fieri fecimus patentes, teste per dilecto et fideli Consiliario nostro Wilhelmo Fitz-William Milite, Deputato nostro generali regni nostri Hiberniæ. Apud Dublin tertio die Martii anno regni nostri tricesimo quarto.

PHILLIPS.

Irrot. in Rotulo patentium Cancellariæ, Hiberniæ decimo quarto die Novembris, anno regni Domine nostræ Elizabethæ Dei Gratiâ Angliæ, Franciæ et Hiberniæ Reginæ, Fidei Defensoris, &c. tricesimo septimo: per me Jacob. Newman Cl. Anthonio Sentleger Militi, Magistro Rotulorum Curie Cancellariæ prædictæ

II.

Letter dated December 29, 1592, addressed by Queen Elizabeth to Sir William Fitzwilliam, Knt., Deputy for Ireland.

[Reprinted from the History of the University of Dublin, by J. W. Stubbs, D.D., S.F.T.C.D., page 354 (Hodges, Figgis, and Co., Dublin).]

BODLEIAN LIBRARY. MS. SMITH, VOL. 8, PAGE 1.

Decembe: 29, 1592. By the Queene.

ELIZABETH, R.

Trustee and right well beloved we greet you well, where by your Lres, and the rest of our Councell joyned with you, directed to our Councell here, wee perceive that the Major and the Cittizens of Dublin are very well disposed to grant the scite of the Abbey of Allhallowes belonging to the said City to the yearly value of Twenty pounds to serve for a Colledge for learning, whereby knowledge and Civility might be increased by the instruction of our people there, whereof many have usually heretofore used to travaile into France Italy and Spaine to gett learning in such forreigne universities, whereby they have been infected with poperie and other ill qualities, and soe became

evill subjects, and that allsoe wee perceive the said Major and Cittizens and divers others there are well inclyned to give some maintenance of livelyhood in ppetuity for the maintenance of readers and scholars in the said Colledge, as is used in our Universities here in England. And that it is required of us to graunt License to them for the foundacon and erecting of such a Colledge by way of Corporacon, and to accept such Lands and Contributions for the maintenance thereof as any our subjects there shall be charitably moved to bestow; Which their offer and suite you have very earnestly recomended unto us, a matter of it self to be well allowed of us and favourably interpreted. For which causes wee require you to give knowledge to the said Major and Cittizens that we do very gratioously accept of these their offers and mocons, and are well pleased to grant unto them our royall assent for the erecting such a Colledge, and to

(e) Charta 13 Car.

(f) Charta 13 Car.

(g) Charta 13 Car., et Lit. 13 Car., cap. 7.

(h) Charta 13 Car

DOCUMENTS.
SECTION A
I

To elect officers.

Power of visitors.

College property to be exempt from all taxes.

DOCUMENTS.
SECTION A
II

DOCU-
MENTS.
SECTION A.
II.

licence them and any other our good subjects there to endowe the said Colledge with competent revenues; and therefore wee doe by these our Lettrs warrant and authorize you our Deputy and our Chancellors of that our realme in our name to erect and make a foundacon and Corporacon of a Colledge for learning in the said place afore menconed, taking order that the said Colledge may be erected and established in such manner and with such good orders and statutes as some other of our Colledges here in England in our Universities are, whereof we will That you our Chancellors and you the Bishopp of Meath have regard, according to the experience you have of the good order of the Colledge where you have been brought upp, or of any others which by long experience are found to be well established. And further we are pleased That Licence of Mortmaine be granted for the purchasing or receiving of any Lands and hereditaments and other contributions, within that our realme of Ireland, So as, no part of such Ld be held of us in Capite or in Knights service, and that the same Licence may extend to the yearly value of four hundred pounds; and alsoe wee will That whatsoever other act to passe from us for the erecting of the said Colledge and endowing thereof in this sorte be requisite, you our Deputy and Chancellor there and other our officers shall, by warrant hereof, see the same executed with all favour and speed; furthermore whereby your Letters of the eleventh of this month it appeareth, upon the survey of our Lands escheated in Monaghan by the attainer of the late M'Mahon, there are certain other Lands called Termon, to the value of seventy-one pound by the year, which were not of right appertaining to the said M'Mahon, but have been waste and duly belonging unto us, and

that by our former warrant granted unto you for the parting of the lands of M'Mahon there is no sufficient warrant to divide these Lands; and that you think it beneficial for our service to have the same granted and divided to sundry psons being of English birth That may thereby plant habitations and buildings on the same, whereof you have sent a certificate of the names of Eleaven persons amongst whom the said Termon Lands may be distributed. We allowing of your opinion and advise given to us do authorize you by these our Lres to make the grants to the said psons so named in your schedule (or if any of them shall refuse to accept the same with the condicons to plant, people and to build thereupon), then to make choice of others of like condition so as the rents may be reserved of them and their heires and to be held of us by the said rents and such other services as you shall think convenient. And for so doing these shall be your sufficient warrant. Given under our signet at our palace of Westmr the 29th day of December in the 34 yeare of our raigne.

To our right trustee and well beloved Sr William fitz Williams Knight our Deputy of our realme of Ireland, and to our Chancellor of our said realme for the time being, and to the rest of our Councell there.

Copia vera

Exe. & THA: BALDWIN,

[Endorsed on the back]

A copy of ye Q's Lres in behalfe of ye Colledge dated 29th Dec. 34^o Eliz. 1592.

fees paid Mr. Baldwin	}	l	s	d	
for this Copy					
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III.

Consuetudines seu Regulae Universitatis Dublinensis pro sollemiori Graduum Collatione.*

DOCU-
MENTS.
SECTION A.
III.

[Reprinted from Vol. I. of the *Chartae et Statuta Collegii Sacrosanctae et Individuae Trinitatis Reginae Elizabethae Juxta Dublin (Dublinii, M. H. Gill, 1844, p. 162.)*]

CAPUT I.

DE AUTHORITY ET OFFICIO VICE-CANCELLARI.

Vice-Chancellor's duties.

VICE-CANCELLARIUS esto, indicare et habere conventus academicos, quoties opus videbitur; absentes a domo congregationis (modo in Collegio commorentur) et discedentes inde sine venia, mulctare; illos duobus solidis; hos duodecim denariis.

Power in conferring degrees.

In gradibus conferendis eam potestatem Vice-cancellarius obtinet, ut nemini fas sit gradum consequi qui illius judicio indignus censeatur; et proinde nullam gratiam recitabit Procurator nisi quam ipse approbaverit.

Vicecancellarii insuper esto, providere ut exercitia scholastica pro gradibus debite peragantur; et ut nemo ad gradum promoveatur, nisi prius suscepto suprematis regii juramento.

To regulate the duties of the proctors and professors.

Ad ipsum praeterea spectet, publicos academice officarios ad munera diligenter praestanda adigere. Curet igitur ut hini Procuratores officia sua solerter obeant, cessantes vero pro arbitrio puniat. Curet porro, ut publicus sacrae theologiae professor disputationes pro gradibus theologicis sedulo moderetur, easque, determinatione in alteram questionem facta, concludat; praeterea, ut alternis septimanis, in unoquoque termino, praelectionem theologicam habeat; quam si neglexerit, quinque solidis, pro unaquaque vice omissa, ab ipso Vicecancellario mulctetur. Quod etiam de professore in utroque jure intelligi volumus.

CAPUT II.

DE CAPITULO SENATUS ACADEMICI.

Head of the academic senate.

CAPUT senatus academici, ex Vicecancellario, et Collegii Praeposito, aut, in ejus absentia, Vicepraeposito constet; una cum Magistro seniore non Regente, qui in Collegio degat.

Its powers.

Capitis autem auctoritas sit hujusmodi. Si quae petitio ad gradum offeratur, esto in potestate tum Vicecancellarii tum Praepositi, tum Magistri senioris non Regentis, qui in Collegio degat, impedire, quominus reliquo Senatui proponatur.

Senior non Regens annuatim eligatur, Vicecancellario et Praeposito proponentibus domo congregationis.

CAPUT III.

DE PROCURATORUM OFFICIO.

PROCURATORES, ad officia sua sub juramento coram Vicecancellario suscepto admissi, provideant imprimis, ut omnes candidati pro gradibus exercitiis suae classis intersint: qui secus fecerint sex denariis mulctentur: neminem deinde praesentent senatui academico, ad gradum capessendum, nisi quem, fide sua, dignum commendabunt. Ad ipsos praeterea spectet, in domo congregationis supplicationis pro gradibus ad senatum academicum referre, et suffragia singulorum exquirere. Denique quicquid in stipendium academice ministris pendit solet, ipsi Procuratores exigant; iisque, quibus debetur, persolvent. Eorum insuper esto disputationes philosophicas pro gradibus moderari.

The Proctor's duties.

CAPUT IV.

DE GRATIIS CONCEDENDIS PER ACADEMIAM.

NEMINI publica Senatûs academici gratia concedatur, nisi privata gratia Praepositi et majoris partis Sociorum seniorum, antea commendato.

In concessione autem gratiae in domo congregationis, pars major semper habeat rationem totius; ac proinde quicquid majori parti placeat, omnino ratum esto.

Quod si quis in supplicatione pro gratia tribus vicibus non praevaluerit; ulterior pro illo supplicatio ad proxima comitia deferatur.

Nemo per specialem gratiam, sive sine exercitiis haud male praestitis, ad gradum promoveatur, nisi Regi a secretis consiliis fuerit, aut episcopus, aut nobilis, filiusve nobilis. Denique nemo exterae alicujus academice, ad eundem gradum admittatur in nostra academia, quem in sua habet; nisi eodem gradu prius apud Cantabrigienses suscepto: qui eadem statuta habent, idemque tempus nobiscum observant in gradibus capessendis.

The grace of the house, how granted.

When refused.

When given specially.

CAPUT V.

DE ORDINE OBSERVANDO IN DOMO CONGREGATIONIS.

QUILIBET verba facturus in domo congregationis Latino utatur sermone. Dum aliquis loquitur, caeteri silentium praestent; nec quisquam de loco in locum

Rules to be observed in addressing the house.

* Note by Secretary.—These rules in the form here printed do not appear in the College Statutes until 1778, but they are supposed to have been originally drawn up about the year 1615. They have been modified in several important particulars by a Decree of the Board and Senate "De Statutis Universitatis Dublinensis emendandis," December 11th, 1858 (*Chartae et Statuta*, Vol. II, p. 163).

migret, aut loquendi vices seniori præcipiat, aut sæpius de eadem materiâ interstrepit; aut minimum contumeliosum vocabulum adversus quemlibet effutiat; sed quamprimum sententiam suam protulerit, aliorum iudicio ponderandum relinquat: quod si quis in præmissis deliquerit, a domo Congregationis, ex arbitrio Vicecancellarii, pro illo die, aut si videbitur, pro longiori tempore excludatur.

In admissione ad singulos gradus certâ verborum formulâ utatur Vicecancellarius.

Forms to be observed in admission to degrees.

ADMISSIO AD GRADUM BACCALAUREATUS IN ARTIBUS
FIAT HAC FORMULA.

Form in degree of A.B.

In nomine Dei, Amen. Ego autoritate mihi concessâ, admitto te ad respondendum questioni in artibus. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

ADMISSIO AD GRADUM MAGISTERII IN ARTIBUS, FIAT
HAC FORMULA.

Form in degree of A.M.

In nomine Dei, Amen. Ego autoritate mihi concessâ, admitto te ad incipiendum in artibus. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

ADMISSIO AD GRADUM BACCALAUREATUS IN THEOLOGIA
FIAT HAC FORMULA.

Same of B.D.

In nomine Dei, Amen. Ego autoritate mihi concessâ, admitto te ad respondendum questioni in theologiâ. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

ADMISSIO AD GRADUM DOCTORATUS IN THEOLOGIA
FIAT HAC FORMULA.

Form in degree of D.D.

In nomine Dei, Amen. Ego autoritate mihi concessâ admitto te ad incipiendum in theologiâ. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

ADMISSIO AD GRADUM BACCALAUREATUS IN UTROQUE
JURE FIAT HAC FORMULA.

Form of admission to LL.B.

In nomine Dei, Amen. Ego autoritate mihi concessâ, admitto te ad respondendum questioni in utroque jure, tam civili quam canonico. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

ADMISSIO AD GRADUM DOCTORATUS IN UTROQUE JURE
FIAT HAC FORMULA.

Same to LL.D.

In nomine Dei, Amen. Ego autoritate mihi concessâ, admitto te ad incipiendum in utroque jure, tam civili quam canonico. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

ADMISSIO AD GRADUM BACCALAUREATUS IN MEDICINA
FIAT HAC FORMULA.

Form in degree of M.B.

In nomine Dei, Amen. Ego autoritate mihi concessâ, admitto te ad respondendum questioni in medicinâ. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

ADMISSIO AD GRADUM DOCTORATUS IN MEDICINA FIAT
HAC FORMULA.

Form in degree of M.D.

In nomine Dei, Amen. Ego autoritate mihi concessâ, admitto te ad incipiendum in medicinâ. In nomine Patris, et Filii, et Spiritûs sancti, Amen.

CAPUT VI.

DE EXERCITIIS PRÆSTANDIS PRO GRADU BACCALAUREATUS
IN ARTIBUS.

Exercises required for the degree of A.B.

CANDIDATUS pro gradû Baccalaureatûs in artibus, bis respondeat, et quater opponat: bis etiam declamet; semel Græcè, semel Latine: necnon tribus diebus in aulâ se sistat ab horâ octavâ antemeridianâ, a Præposito et quolibet Socio seniori, et totidem diebus, in domo Regentium, a quolibet Magistro artium,

examinandum: quinetiam teneatur ad præstandâ exercitia, quæ PRIORUM vocantur, sub reali cautione viginti solidorum; ut quoque ad regendas sophistarum disputationes in aulâ, per spatium decem dierum, tempore Quadragesimali.

DOCUMENTA
SECTION A.
III

CAPUT VII.

DE EXERCITIIS PRÆSTANDIS PRO GRADU MAGISTERII
IN ARTIBUS.

Exercises required for the degree of A.M.

CANDIDATUS pro gradu Magisterii in artibus semel respondeat et opponat; bis autem declamet, semel Græcè, semel Latine: tres etiam prælectiones publicè præstet. Præleget vero liberalium artium eas partes, quæ illi præscribentur a Vicecancellario aut Procuratore seniori; programme ac argumento prælegendo, Collegii foribus affixo, ante diem prælectionis. Sistat etiam in domo Regentium per unum diem ab horâ octavâ antemeridianâ, ad decimam, et ab horâ secundâ pomeridianâ ad quartam, a quolibet Magistro artium examinandum. Antequam vero Magisterii gradum obtinuerit, realem cautionem quadraginta solidorum deponat, de questione philosophicâ publicè disputandâ, ante annum, a suscepto Magisterii gradu, elapsam; idque respondente tertii anni Baccalaureo.

CAPUT VIII.

DE EXERCITIIS PRÆSTANDIS PRO GRADU BACCALAUREATUS ET DOCTORATUS IN THEOLOGIA; DEQUE ALIIS AD EOSDEM GRADUS REQUISITIS.

Exercises requisite for the degree of D.B.

Nemo Baccalaureatum in theologicâ facultate suscipiat, nisi post expletum septennium a suscepto in artibus magisterio: priusquam et gratia illius proponatur, semel respondeat, et semel opponentis munere perfungatur. Duas conciones habeat, unam Latine ad clerum, ad populum alteram.

Requisites for the degree of D.D.

Nemo ad doctoratum admittatur, nisi post expletum quinquennium a suscepto Baccalaureatu theologico. Neque aliquis utrumque gradum simul ambiat; aut ad Doctoratum admittatur, omisso Baccalaureatu etsi tempus requisitum ad eundem gradum compleverit, nisi omnia exercitia, ad utrumque gradum respectivè requisita, prius præstiterit, summas etiam pecuniæ pro utroque gradû debitas, aliaque munera, pro more, unicuique sigillatim persolverit.

Antequam aliquis ad incipiendum in theologiâ fuerit admissus, Latine ter solenniter legat, et quodcunque velit subjectum accuratius tractet. Duas habeat conciones, unam Latine ad clerum; anglicè alteram. Semel respondeat alicui Doctori vel professori publico, semel opponat (nisi quod insuper in publicis comitiis pro academici dignitate disputare teneatur), demum, intra annum a gradu suscepto, questionem publicè determinet, sub poena quadraginta solidorum academici solvendorum; quâ de solutione ante inaugurationem suam, hypothecam dabit Procuratori seniori: Doctoratum ambiat nemo, qui non prius sacrum presbyteratûs ordinem fuerit adeptus. Nemo vel ad Baccalaureatûs vel Doctoratûs gradum admittatur, qui non coram domino Procancellario, aut ejus deputato, tribus articulis, viz. Regii primatûs, liturgiæ Anglicanæ, et triginta novem articulorum religionis, de quibus convenerunt archiepiscopi et episcopi Londini, A.D. 1562, propriâ manu prius subscriperit.

Declaration required for both degrees.

CAPUT IX.

DE GRADIBUS IN UTROQUE JURE CAPESSENDIS.

NULLUS Baccalaureatum in utroque jure consequatur, nisi post expletum sexennium ab adventu ad academiam. Si quis Magister artium ad Baccalaureatum in utroque jure promoveri cupit, per duos Baccalaureus in artibus Baccalaureatum in utroque jure ambit, per tres annos eidem studio operam det. Qui Baccalaureatum in utroque jure vult consequi, priusquam pro gratiâ supplicet, respondentis et opponentis officio in disputationibus juridicis perfungatur. Porro professoris examen subeat, quales in utriusque jurisprudentiæ studio fecerit progressus.

Requisites for the degree of LL.B.

Qui ad Doctoratum in utroque jure promoveri cupit, si Baccalaureatû in utroque jure insignitus fuerit, postquam in artibus incepit, quatuor annos annos juris utriusque studio operam dabit; si quis integros in utroque jure studio ponat; alioquin si Baccalaureus in utroque jure, antequam Magister in artibus fuerit, sex annos integros in studio juris utriusque ponat, priusquam ad incipiendum in eadem facultate admittatur.

Requisites for the degree of LL.D.

DOCUMENTS.
SECTION A.
III.
Requisites for the degree of M.B.

Idem duas utriusvis juris leges a professore accipiat duabus lectionibus interpretandas, et commentationibus exornandas, et sibi eligat quamcunque juris civilis vel canonici partem duabus aliis lectionibus explicandam.

Respondentis et opponentis vices semel subeat.

CAPUT X.

DE GRADIBUS IN MEDICINA CAPESSENDIS.

AD Baccalaureatum in medicinâ nullus admittatur qui prius Baccalaurei in artibus gradum non susceperit; quique triennium integrum (innumerando a die admissionis suæ ad Baccalaureatum in artibus) non compleverit. Qui Baccalaureatus in medicinâ ambit, priusquam gratiam proponat, in duabus questionibus medicis ab horâ primâ pomeridianâ usque ad horam tertiam in aulâ publicâ solenniter pro formâ semel respondeat, et semel opponat: duas insuper solennes lectiones totidem diebus publicè legat. Qui Doctoratum in medicinâ suscepturus est, post gradum Baccalaurei in medicinâ susceptum, quinque annos integros in studio medicinæ ponat, priusquam ad incipiendum in eadem in facultate admittatur: et quatuor solennes lectiones, ab horâ primâ pomeridianâ usque ad secundam, totidem diebus publice legat. In quibus quamcunque velit Hippocratis vel Galeni partem explicet; quin etiam in duabus questionibus medicis, ab horâ primâ pomeridianâ usque ad horam tertiam, in aulâ publicâ solenniter pro formâ semel respondeat, et semel opponat.

CAPUT XI.

DE DIE CELEBRANDI COMITIA.

PUBLICA Comitia celebranda volumus die Martis proximo post octavum diem Julii: quolibet professore, tempore matutino in suâ facultate prælectionem habente; nisi tunc temporis sit disputatio in ejus facultate, quam ipse moderari, unam que ex questionibus solenniter determinare, teneatur.

Tempore pomeridiano sit publica disputatio philosophica in aulâ, cujus senior Procurator sit moderator; primique anni Magister respondeat. Quâ finitâ Vicecancellarius, unâ cum reliquo senatû academico, domum congregationis pro more adeat ad gradus proferendos: iisque peractis, sit deinde ad noctem publicum convivium comitiale.

SUPPLICATIONUM FORMULÆ.

FORMULA SUPPLICANDI PRO GRADU MAGISTERII IN ARTIBUS.

SUPPLICAT reverentiis vestris N. N. ut tres anni a suscepto Baccalaureatû gradu, una cum omnibus oppositionibus, responsionibus, cæterisque exercitiis per statuta Collegii et academice consuetudinem requisitis, sufficiant ei ad incipiendum in artibus.

PRO GRADU DOCTORATUS IN THEOLOGIA.

SUPPLICAT reverentiis vestris N. N. ut viginti anni in studio theologiæ positi, una cum omnibus responsionibus, oppositionibus, cæterisque exercitiis per statuta Collegii et academice consuetudinem requisitis, sufficiant ei ad incipiendum in eadem theologiâ.

SUPPLICATIONUM FORMULÆ, ALIO MODO.

FORMULA SUPPLICANDI PRO GRADU BACCALAUREATUS IN ARTIBUS.

R. R. Vicecancellarie, totaque universitas, supplicat reverentiis vestris N. N. ut duodecim termini a matriculatione completi in artium studio, unâ cum omnibus exercitiis per leges et consuetudines academice requisitis, sufficiant ei ad respondendum questionibus in artibus.

PRO GRADU MAGISTERII IN ARTIBUS.

R. R. Vicecancellarie, totaque universitas, supplicat reverentiis vestris N. N. ut tres anni a suscepto Baccalaureatû in artibus gradu completi in artium studio, una cum omnibus exercitiis per leges et consuetudines academice requisitis, sufficiant ei ad incipiendum in artibus.

PRO GRADU BACCALAUREATUS IN SANCTA THEOLOGIA.

R. R. Vicecancellarie, totaque universitas, supplicat reverentiis vestris N. N. ut septem anni suscepto Magisterii in artibus gradû, completi in studio theologiæ, unâ cum omnibus exercitiis per leges et consuetudines academice requisitis, sufficiant ei ad respondendum questionibus in theologiâ.

Supplication for degree of D.B.

PRO GRADU DOCTORATUS IN SANCTA THEOLOGIA.

R. R. Vicecancellarie, totaque universitas, supplicat reverentiis vestris N. N. ut quinque anni, a suscepto Baccalaureatû in sanctâ theologiâ gradu, completi in studio theologiæ, una cum omnibus exercitiis per leges et consuetudines academice requisitis, sufficiant ei ad incipiendum in theologiâ.

Supplication for degree of D.D.

PRO GRADU BACCALAUREATUS IN MEDICINA.

Trifariam hic gradus peti potest.

I. Si studium quis inchoaverit, statim ab admissione in matriculam academice; tum post viginti et quatuor terminos completos, petendus erit.

II. Si a Baccalaureatû in artibus inchoaverit, tum post tres annos.

III. Si a Magisterii in artibus gradû, tum post biennium.

Requisites for degree of M.B.

FORMULA PRO PRIMO MODO.

R. R. Vicecancellarie, totaque universitas, supplicat reverentiis vestris N. N. ut viginti et quatuor termini a matriculatione completi in studio medicinæ, unâ cum omnibus exercitiis per leges et consuetudines academice requisitis, sufficiant ei ad respondendum questionibus in medicinâ.

Forms of supplication for degree of M.D.

PRO SECUNDO MODO.

Ut tres anni a Baccalaureatû in artibus completi in studio medicinæ, &c. ut supra.

PRO TERTIO MODO.

Ut biennium, a Magisterii in artibus gradû, completi in studio medicinæ, &c. ut supra.

PRO DOCTORATU IN MEDICINA.

Trifariam quoque gradus Doctoratûs in medicinâ peti potest, pro triplici ratione et modo quo Baccalaureatus petitur.

Requisites for degree of M.D.

I. Sex annis completis a Baccalaureatû in eadem facultate, qui susceptus erat post viginti et quatuor terminos, sive sexennium a matriculatione exactum.

II. Completis quinque annis a Baccalaureatû, qui susceptus erat præeunte Baccalaureatû, in artibus.

III. Quatuor annis completis a Baccalaureatû, qui susceptus erat præeunte Magisterii in artibus gradu.

FORMULA PRO PRIMO MODO.

R. R. Vicecancellarie, totaque universitas, supplicat reverentiis vestris N. N. ut sex anni completi a Baccalaureatû in studio medicinæ, qui susceptus erat post viginti et quatuor terminos, sive sexennium a Matriculatione exactum, una cum omnibus exercitiis per leges et consuetudines academice requisitis, sufficiant ei ad incipiendum in medicinâ.

Forms of supplication.

PRO SECUNDO MODO.

Ut completi quinque anni a Baccalaureatû in studio medicinæ, qui susceptus erat præeunte Baccalaureatû in artibus, &c.

PRO TERTIO MODO.

Ut quatuor anni completi, a suscepto Baccalaureatû in medicinæ gradû, qui susceptus erat præeunte Magisterii in artibus gradû, &c.

Time of Commencement.

Commencement dinner.

Form of supplication for the degree of A.M.

Supplication for degree of D.D.

Supplication for degree of A.B.

Supplication for degree of A.M.

PRO GRADIBUS JURIS-PRUDENTIÆ ET MUSICÆ.

Degrees of Law and Music.

Cum juris-prudentiæ studium et musicæ, eadem prorsus tempora et easdem vices in gradibus cape-sendis, quas medicinæ studium, observet; eadem pariter supplicationum formulæ possunt adhiberi, mutatis mutandis.

FORMULA SUSPENSIONIS NONDUM GRADUATI.

Forms of suspension.

In nomine Dei, Amen. Ego Procurator hujus aca-demiæ autoritate mihi commissâ suspendo, omnes sophistas omni gradu suscipiendo. In nomine Patris, et Filii et Spiritûs sancti.

FORMULA SUSPENSIONIS GRADUATI.

Ego, &c. suspendo N. N. ab omni gradu suscepto vel suscipiendo. In nomine Patris, et Filii, et Spi-ritûs sancti.

FORMULA ABSOLUTIONIS.

Form of pardon.

In nomine Dei, Amen. Ego Procurator, &c. absolvo te ab omni leviori negligentia et a suspensione nuper illatâ. In nomine Patris, et Filii, et Spiritûs sancti.

PRÆSENTATIONIS FORMULA.

Form of presenta-tion.

R. R. Vicecancella rie totaque universitas, præsentio vobis hosce meos filios, quos scio tam moribus, quam doctrinâ habiles et idoneos esse, ut admittantur ad gradum Magisterii in artibus; idque tibi, fide meâ testor, ac spondeo, totique academiæ.

JURAMENTA ET DECLARATIO SUSCIPIENDA A QUOLIBET CANDIDATO PRIUSQUAM ADMITTATUR AD GRADUM CAPESSENDUM.

Oath required from every Graduate

Ego, A. B. sincere PROMITTO ET JURO me fide-lem futurum, et veram allegientiam regiæ majestati præstiturum.

Ita me Deus adjuvet, &c.

Oath.

Ego, A. B. JURO me ex corde meo abhorre-re, et abjurare, tanquam impiam et hæreticam, dam-nandam illam doctrinam et assertionem, quod prin-cipes per Pontificem, aut auctoritatem quamlibet sedis Romanæ, excommunicati aut deprivati, possint per subditos suos vel quosvis alios deponi, aut trucidari.

Declaro etiam quod nullus extraneus princeps, per-sona, prelatus, status, aut potentatus habet aut habere debet ullam jurisdictionem, potestatem, superiorita-tem, præminentiam vel auctoritatem, ecclesiasticam sive spirituale, infra hoc regnum.

Ita me Deus adjuvet, &c.

[Juramenta suprascripta totidem verbis ab Anglicis translata sunt, Vicecancellario, totâque academiâ ap-probante, Feb. 8, 1691.]

Ego, A. B. solenniter et sincere coram Deo PROFITEOR, TESTOR, et DECLARO me credere nullam esse in sacra-mento cœnæ Dominicæ, in vel post ejus consecrationem per quancunque personam, elementorum panis et vini in corpus et sanguinem Christi Transubstantiationem; et invocationem et adorationem virginis Mariæ, aut alterius cujusvis Sancti, necnon sacrificium Missæ, prout hodie in ecclesiâ Romanâ usurpantur, super-stitiosa esse et idololatrica. Item solenniter coram Deo profiteor testor et declaro me declarationem hanc, et quamlibet ejus partem facere in simplici et ordi-nario verborum mihi prælectorum sensu, prout com-munitè a Protestantibus intelliguntur, sine omni evasione, æquivocatione, aut mentali reservatione, aut sine omni dispensatione a Pontifice aut aliâ quâvis auctoritate, aut personâ mihi in hanc rem jam con-cessâ; aut sine dispensatione ab ullâ personâ aut auc-toritate, quæcunque ea sit; aut sine persuasione, quod sim liberatus, aut possim liberari aut absolvi, in con-spectu Dei vel hominum, ab hac declaratione, aut ullâ ejus parte, quamvis pontifex, aut alia quævis per-sonæ, aut potestas cum eâ dispensaret, aut irri-tam redderet, aut irritam ac nullam ab initio fuisse declararet.

DOCU-MENTS SECTION A. III

Declara-tion.

TABULA EXPENSARUM PRO UNOQUOQUE GRADU ACADEMICO.

Expense of degrees.

	£	s.	d.
A.B.	5	7	6
A.M.	7	18	6
M.B.	10	5	0
M.D.	18	19	0
LL.B.	10	5	0
LL.D.	18	19	0
B.D.	12	10	0
D.D.	23	10	0

IV.

Letters Patent concerning the Chancellor, Doctors, and Masters of the University of Dublin.
(21 Vic. July 24, 1857.)

[Reprinted from Vol. II. of the *Chartæ et Statuta Collegii Sacrosanctæ et Individuæ Trinitatis Reginæ Elizabethæ Juxta Dublin*, pp. 134-147 (Dublin, G. Weldrick, 1898).]

DOCU-MENTS SECTION A. IV.

Recitals

Victoria, by the grace of God of the United King-dom of Great Britain and Ireland Queen, Defender of the Faith, and soforth:—To all unto whom these presents shall come, greeting.

Whereas we are informed that the senate or con-gregation of the University of Dublin, consisting of the Chancellor or Vice-Chancellor, Doctors in the several faculties, and Masters of Arts of the said University, has heretofore, for the last two hundred years and upwards, been governed by certain rules or statutes, entitled, "Regulæ seu Consuetudines Uni-versitatis Dubliniensis pro solenniore graduum col-latione." And whereas our right trusty and right entirely beloved councillor, John George, Archbishop of Armagh, Primate of all Ireland, Chancellor of the said University; our right trusty and well-beloved councillor, Francis Blackburne, Doctor of Laws, Vice-Chancellor of the said University; and our trusty and well-beloved the Provost and senior Fellows of the College of the holy and undivided Trinity, near Dublin, have humbly represented unto us that the said rules or statutes have, by lapse of time, become in many respects obsolete, and unsuited to the present state of the said University and College, and doubts have been raised as to whether the Provost and senior Fellows of the said College have power to alter

and amend the same; and the said Chancellor, Vice-Chancellor, Provost, and senior Fellows have there-fore humbly supplicated us to remove the said doubts, and to grant unto the said Provost and senior Fel-lows of the said College, and also unto the senate or congregation of the said University, such further powers as will enable them to revise, alter, or repeal the said rules and usages relating to the conferring of degrees by the said University, and to enact other rules or regulations for the same purpose, to be bind-ing and obligatory on all members of the University: We are graciously pleased to accede to their request; Know ye, therefore, that we, of our special grace, certain knowledge, and mere motion, by and with the advice and consent of our right trusty and well-beloved cousin and councillor George William Frederick, Earl of Carlisle, our Lieutenant-General and General Governor of Ireland, do, by these pre-sents, for us, our heirs and successors, enact and confirm to the Provost and senior Fellows of the College of the holy and undivided Trinity aforesaid, and unto the Chancellor or Vice-Chancellor, Doctors and Masters of the said University, all such powers, rights, and privileges as by the charters and statutes of our royal predecessors to the Provost, Fellows, and Scholars of the College of the holy and undivided

Former powers, usages, and privileges confirmed.

The old laws have become unsuitable,

Doubts as to power of making amend-ments.

DOCU.
MENTS.
SECTION A.
IV.

Board to amend and make laws concerning the conferring of degrees.

Such amendments and laws to be ratified by the senate.

No law to be proposed except by the Board.

The Chancellor to have a veto.

Vice Chancellor at liberty to appoint a Pro-Vice-Chancellor.

The senate to consist of the Chancellor, Doctors, and Masters. Names to be on College books, as Board may direct.

The caput senatus.

The Chancellor to convene, adjourn, and dissolve.

To convene on requisition of Board.

The casting vote.

Board willing to modify their power of electing the Chancellor.

The Board to propose three names to senate.

Trinity aforesaid, or to the University of Dublin aforesaid, have heretofore been given, granted, or by usage and prescription possessed, without any alteration or diminution whatsoever, save as herein provided.

And it is our will and pleasure that the Provost and senior Fellows of our said College of the holy and undivided Trinity shall have power, if they shall think fit, to alter, amend, and repeal all laws, rules, or bye-laws heretofore existing, for the more solemn conferring of degrees by the senate of the University aforesaid, and to make, enact, and enforce, from time to time, such additional laws, rules, and bye-laws, and to alter or vary the same for the like purpose, as to them shall seem fit. Provided always, that no such new laws, rules, or bye-laws, or emendations or alterations of such existing laws, rules, or bye-laws, shall be of force or binding upon the said University until they shall have received the sanction of the senate of the same in congregation lawfully assembled.

And our further will and pleasure is, that no law, rule, or bye-law, or grace whatsoever, for the conferring of degrees, or any other purpose, shall be proposed to the senate, which has not been first proposed to and adopted by the said Provost and senior Fellows of our said College. Provided, however, that it shall be in the power of the Chancellor, or, in his absence, the Vice-Chancellor or Pro-Vice-Chancellor (to be appointed as hereinafter mentioned) of the University to prohibit any such intended law, rule, bye-law, or grace, from being proposed to the senate.

And our further will and pleasure is, that in case the Vice-Chancellor of the University shall be unable, from any cause, to attend any meeting of the senate, he shall have power, by any writing under his hand and seal, to appoint a person to act as Pro-Vice-Chancellor for the time being; and such person so appointed shall, for such time, possess all the authority of the Vice-Chancellor.

And our further will and pleasure is, that the senate of the said University shall, as heretofore, be constituted and consist of the Chancellor, or, in his absence, of the Vice-Chancellor, or Pro-Vice-Chancellor for the time being, and such Doctors and Masters of the University as shall have and keep their names on the books of the College of the holy and undivided Trinity, in accordance with such regulations and conditions as the Provost and senior Fellows of the said College shall enact.

And our further will and pleasure is, that the caput of the said senate shall consist, as heretofore, of the Chancellor, or, in his absence, of the Vice-Chancellor, or Pro-Vice-Chancellor as aforesaid, the Provost of the said College, or, in his absence, the Vice-Provost, and the senior Master non-regent elected by the senate.

And our further will and pleasure is, that the said senate shall be convened only by the Chancellor of the said University, or, in his absence, by the Vice-Chancellor, or Pro-Vice-Chancellor as aforesaid, each of whom, when presiding therein, shall have power also, at his pleasure, to adjourn or dissolve all meetings of the senate. Provided only that on a requisition presented to him by the Provost and senior Fellows, the Chancellor, or, in his absence, the Vice-Chancellor, or Pro-Vice-Chancellor as aforesaid, shall be bound to convene the senate, to meet at such time, and for such purpose, as shall be stated in such requisition, and said Chancellor, Vice-Chancellor, or Pro-Vice-Chancellor, as the case may be, shall preside therein. And in case, at any meeting whatsoever of the senate, there shall be an equality of lawful votes upon any question proposed therein, such Chancellor, Vice-Chancellor, or Pro-Vice-Chancellor, so presiding therein shall have a casting vote, and the side to which such casting vote shall be given shall be deemed to have the majority of votes.

And whereas the Provost and senior Fellows of the said College have heretofore, under and by virtue of the statutes of our royal predecessors, possessed the exclusive right and power of electing the Chancellor of the said University, but said Provost and senior Fellows are willing that said power should in future be under the control of the senate of the said University, as hereinafter provided: We therefore, by and with the consent of the said Provost and senior Fellows, for ourselves, our heirs and successors, enact, that in the event of a vacancy in the office of Chancellor of said University by death, resignation,

or deprivation, it shall be lawful for the said Provost and senior Fellows, and they are hereby directed, within one calendar month after such vacancy, to propose to the senate of the said University the names of three persons from amongst whom the said senate are to elect a successor to the office of Chancellor; and the said Senate shall, within one calendar month from the day of such proposal, and at such time and place within said period, and in the said College, as shall be appointed by the said Provost and senior Fellows, proceed to elect a Chancellor from amongst the persons so proposed to them as aforesaid, and such of said persons as, upon a scrutiny, shall have the majority of lawful votes of the members of the senate then present shall be declared to be the Chancellor of the said University. Provided, however, that in computing any of said periods the interval between the 1st of July and 1st of October shall not be reckoned or taken into account, nor shall any name be proposed as aforesaid, or any such election take place or be held during said interval. And in the event of the senate of the said University declining or omitting to elect a Chancellor within such period as aforesaid, then our will and pleasure is, that the election and nomination of the Chancellor of the University shall, for that time only, devolve upon us, our heirs and successors. And our further will and pleasure is, that during the vacancy of the office of Chancellor the Vice-Chancellor shall continue to hold his office, and shall have power to convene the senate for the purpose of electing a Chancellor, and shall, by himself, or the Pro-Vice-Chancellor as aforesaid, preside at the election, and shall have authority to exercise all the functions and duties of the Chancellor, until the election of the Chancellor. And immediately after such election the office of Vice-Chancellor shall become *ipso facto* void until a fit and proper person be appointed thereto by the Chancellor.

And our will and pleasure further is, that the senate of the said University shall be, and continue to be, a body corporate, and have a common seal, and shall have power under the said seal to do all such acts as may be lawful for them to do (in conformity with the laws and statutes of the realm, and with the charter and statutes of the College of the holy and undivided Trinity, and with the statutes, laws, and bye-laws made or to be made in pursuance of these our Royal Letters), under the name, style, and title of the Chancellor, Doctors, and Masters of the University of Dublin.

It shall be further lawful for the said Chancellor, Doctors, and Masters to apply the funds which may or shall belong to the said University senate, for the promotion of useful learning in the said University, subject to such regulations as the Provost and senior Fellows of our said College shall approve of or prescribe.

And it shall be lawful for the said Chancellor, Doctors, and Masters of the said University, in their corporate capacity as aforesaid, to have, hold, acquire, and receive such lands, manors, tenements, or other property, real or personal, as may, from the date of these presents, be given or bequeathed unto them, by any person whatsoever, for the encouragement of learning in the said University. Provided also, that such gift or bequest does not impose any condition or obligation inconsistent with the statutes of the University in force at the time of such gift or bequest, or inconsistent with the charters and statutes of the College of the holy and undivided Trinity, near Dublin.

And we do hereby, for us, our heirs and successors, grant and declare that these our Letters Patent, or the enrolment or exemplification hereof, shall be in all things good, firm, valid, and effectual in the law, according to the true intent and meaning of the same, and shall be taken, construed, and adjudged in all our courts or elsewhere in the most favourable and beneficial sense, and for the best advantage of the said College, any mis-recital, non-recital, omission, defect, imperfection, matter or thing whatsoever, to the contrary thereof in anywise notwithstanding. Provided always that these our Letters Patent be enrolled in the rolls of our High Court of Chancery in that part of our said United Kingdom called Ireland, within the space of six months next ensuing the date of these presents. In witness whereof we have caused these our Letters to be made Patent.

The senate to choose the Chancellor from the three names proposed by Board.

Vacancy not to be counted in computing times of election.

In default, the Crown to nominate.

The Vice-Chancellor to act till appointment of Chancellor.

The senate to be a body corporate.

Title.

Application of funds.

Power to hold property.

For purposes consistent with the University laws.

Conclusion.

Witness, George William Frederick, Earl of Carlisle, our Lieutenant-General and General-Governor of Ireland, at Dublin, the twenty-fourth day of July, in the twenty-first year of our reign.

[Locus Sigilli.]

JOHN O'CONNELL,
Clerk of the Crown and Hanaper.

Enrolled in the office of the rolls of her Majesty's High Court of Chancery in Ireland, the eighth day of August, one thousand eight hundred and fifty-seven.

JOHN REILLY.

DOCUMENTS.
SECTION A.
IV.

V.

Decrees of the Provost and Senior Fellows of Trinity College, Dublin, issued subsequent to those printed in the latest published edition of the "Chartae et Statuta."

DOCUMENTS.
SECTION A.
V.

(Furnished by the Provost at the request of the Commission.)

TRINITY COLLEGE, DUBLIN.

(1.)

DECREE of the PROVOST and SENIOR FELLOWS of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin, with the approval of the Council and the consent of the Visitors, November 28th, 1902.

[Dividing the Professorship of Civil Law, Jurisprudence, and International Law into two Professorships.]

WHEREAS, by Letters Patent, granted by Her Majesty Queen Victoria, in the 18th year of her reign, power is given to the Provost and Senior Fellows, with the consent of the Visitors, to found new Professorships, and to fix and assign the salaries of the Professorships, as well ancient as new, and to prescribe the duties thereof:

And whereas, by Letters Patent, granted in the 38th year of her reign, it is enacted among other things, that no new Professorship shall be created or founded by the Provost and Senior Fellows without the consent of the Council; and it is also enacted that, except in certain cases therein reserved, any proposed new Rules or Regulations respecting the qualifications, duties, and tenure of office of any Professor hereafter to be appointed, shall require the approval of the Council:

And whereas, in the year 1877, a Professorship of Jurisprudence and International Law was established, tenable for five years, with power reserved to the Provost and Senior Fellows, with the approval of the Council, to continue the said Professorship for successive terms of five years, so long as it should be considered expedient:

And whereas, in the year 1888, it was deemed to be no longer expedient to continue the said Professorship, and by a Decree of the Provost and Senior Fellows, with the approval of the Council and the consent of the Visitors, the duties of the said Professorship were transferred to the Regius Professor of Laws, whose duty it was henceforth to treat the entire subject of Civil Law, Jurisprudence, and International Law, and whose salary was thereupon increased to the sum of £330 per annum:

And whereas, by the aforesaid Letters Patent of 38 Vict. (1874), powers were conferred upon the Provost and Senior Fellows and the Council to alter any existing Rules or Regulations respecting Studies, Lectures, and Examinations; and in the exercise of such powers, a new Course of Legal Studies, including Honor Lectures and Examinations and a Moderatorship, was prescribed and adopted by the Provost and Senior Fellows and the Council in Trinity Term of the year 1902; and whereas such new Rules and Regulations entail an increase in the duties of the Professors in the Law School of Trinity College, and it is expedient that such increased duties shall be provided for:

And whereas, the present Regius Professor of Laws, Dr. Leech, prior to his election in the Trinity Term of the said year, 1902, consented to the condition that the duties of the Chair may, if the Board and Council so desire be divided between two Professors, with a distribution of the salary between the two:

And whereas, by agreement between the Honorable Society of King's Inns and the Provost and Senior Fellows of Trinity College, it is arranged that, in consideration of Lectures in certain prescribed subjects in the Law School of Trinity College being open to Students of the said King's Inns, attendance at the same being accepted by the Benchers as part qualification for admission to the Bar, a certain proportion of the fees of such Students is paid to the Professors of the School of Law in Trinity College:

It is therefore decreed by the Provost and Senior Fellows, with the approval of the Council and the consent of Visitors:

I. That the Regius Professor of Laws shall be the Professor of Civil Law and General Jurisprudence.

II. That there shall be appointed a Professor of Jurisprudence and International Law, and that the Professor shall be elected on the following conditions:

III. That he shall undertake the duties of Teaching and Examining in International Law, which duties shall be transferred to him from the Regius Professor of Laws, who shall be no longer liable for the same, and that he shall further undertake the duty of Lecturing and Examining in Law in the Courses prescribed to candidates for Honors and for Moderatorship in Legal and Political Science; and that his duties shall be defined from time to time by the Provost and Senior Fellows and the Council, and that he shall be liable to deprivation for the wilful neglect of the same.

IV. That he shall hold his Professorship until the next vacancy shall occur in the Regius Professorship of Laws, at which time it shall be in the power of the Provost and Senior Fellows, with the approval of the Council, to rearrange the duties of the Regius Professor of Laws, and of the Professor of Jurisprudence and International Law, respectively, and to define the periods of their tenure and their titles and salaries in such manner as may be found most conducive to the interests of the College, and the success of the Law School.

DOCUMENTS.
SECTION A.
V.

It is further decreed by the Provost and Senior Fellows, with the consent of the Visitors:

(1) That the salary of the Regius Professor of Laws during the present tenure of the office shall be £180 a-year.*

(2) That the salary of the Professor of Jurisprudence and International Law shall be £250 a-year.

(3) That if either Professor shall engage in any occupation, in or out of College, which the Provost and Senior Fellows shall pronounce to be incompatible with the proper discharge of his Professorial duties, and shall not immediately abandon the same when required by them so to do, he shall be liable to deprivation.

(4.) That in case either Professor shall become incapacitated for the due discharge of his duties, it shall be in the power of the Provost and Senior Fellows to appoint a Deputy to discharge his duties

during the remainder of his term of office, and to assign to such Deputy such a portion of the salary and other emoluments of the Professor as they shall think fit.

By order of the Provost and Senior Fellows,
BENJAMIN WILLIAMSON,
Registrar.

By order of the Council,
EDWARD DOWDEN,
Secretary.

We consent to the foregoing Decree.

DODGSON HAMILTON MADDEN,
Vice-Chancellor, }
O'BRIEN, C.J., } Visitors.

(2.)

DECREE of the PROVOST and SENIOR FELLOWS of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin, with the approval of the Council and the consent of the Visitors, November 19, 1904.

Whereas, by a Decree of the Provost and Senior Fellows, dated 26th June, 1841, a Professorship of Chemistry and Geology applied to the Arts of Construction was founded: And whereas, by another Decree of the Provost and Senior Fellows, dated May 14th, 1881, the said Professorship was discontinued, and separate provision was therein made for a Professorship of Geology and Mineralogy: And whereas it is expedient that in lieu thereof a new Professorship should be established under the title of "Professorship of Applied Chemistry," and that Emil Alphonse Werner, in recognition of his long and meritorious services as Assistant to the Professor of Chemistry, should be appointed to the said Professorship; And whereas, by Letters Patent, granted by her Most Gracious Majesty Queen Victoria in the 38th year of her reign, it is enacted, among other things, that "no new Professorship shall be created or founded by the Provost and Senior Fellows without the consent of the Council"; and also, that "any proposed new rules or regulations respecting the qualifications, duties, and tenure of office of any Professor—hereafter to be constituted (save as excepted)—shall require the approval both of the Provost and Senior Fellows and of the Council": It is accordingly hereby DECREED by the Provost and Senior Fellows, with the consent of the Visitors, and with the consent and approval of the Council:—

I. That a Professorship of Applied Chemistry be hereby created and founded.

II. That the said Emil Alphonse Werner be appointed to the said Professorship, and that he hold it on the following conditions, viz.:—

(a) His duties shall be defined from time to time by the Provost and Senior Fellows and the Council; and he shall be liable to deprivation for the wilful neglect of the same.

(b) If he shall engage in any occupation, in or out of College, which the Provost and Senior Fellows shall pronounce to be incompatible with the proper discharge of his duties as Professor, and shall not immediately abandon the same when required by them to do so, he shall be liable to deprivation.

III. That the said Professorship shall be held for the period of five years from the date of these presents; and that, at the expiration of the term of five years, it shall be in the power of the Provost and Senior Fellows, with the approval of the Council, to continue the said Professorship for successive terms of five years each, so long as it shall be deemed expedient; and that it shall also be in their power to discontinue it when it shall cease to be held by the said Emil Alphonse Werner.

(c) That the salary of the said Emil Alphonse Werner shall be £350, and that the salary of any future holder of the Professorship shall be fixed by the Provost and Senior Fellows for the time being.

By order of the Board,
R. Y. TYRRELL, Registrar.

By order of the Council,
EDWARD DOWDEN, Secretary.

We approve of the above Decree, and consent thereto.

ROSSE, }
O'BRIEN, } Visitors.

(3.)

DECREE of the PROVOST and SENIOR FELLOWS of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin, with the approval of the Council and the consent of the Visitors, December 12th, 1904.

WHEREAS, by Letters Patent, granted by Her Most Gracious Majesty Queen Victoria, in the 38th year of her reign, power is given to the Provost and Senior Fellows, with the approval of the Council, to make "New Rules or Regulations respecting Studies, Lectures, and Examinations": And whereas, it is in the power of the Provost and Senior Fellows to found

Prizes, from time to time, for the advancement of learning: And whereas the Foundation Scholarships in Trinity College are tenable only by men: And whereas, it is desirable, in the interests of learning and education, that Scholarships should be established for women in extension of the privileges already granted to them:

* This sum is in addition to the fees paid to him from the King's Inns.

It is accordingly hereby DECREED by the Provost and Senior Fellows, with the consent of the Visitors:

- I. That Scholarships shall be established for women.
- II. That, with the approval of the Council, the subjects of Examination for such Scholarships shall be the same as for the Foundation Scholarships hereinbefore mentioned, and that the Examinations for both shall be held at the same time and place.
- III. That such Scholarships shall not be awarded to any woman unless her marks shall have been at least equal to those of the lowest successful Foundation Scholar in the same subject in the same year.
- IV. That the value of such Scholarships shall be £30 a year, with exemption from ordinary College Fees, save the Tuition Fees of one guinea per quarter for which the Foundation Scholars are at present liable.

V. That the period of tenure of such Scholarships, and the period during which the Tuition Fees shall continue to be payable, shall be the same as in the case of the Foundation Scholarships.

DOCUMENTS.
SECTION A.
V.

By order of the Board,

R. Y. TYRRELL, *Registrar*.

By order of the Council,

EDWARD DOWDEN, *Secretary*.

We approve of the above Decree, and consent thereto.

ROSSE, }
O'BRIEN, } *Visitors*.

(4.)

DECREE of the PROVOST and SENIOR FELLOWS of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin, with the approval of the Council and the consent of the Visitors (10 May, 1905).

WHEREAS, by Letters Patent, granted by Her Most Gracious Majesty Queen Victoria, in the eighteenth year of Her reign, power is given to the Provost and Senior Fellows, with the consent of the Visitors, to found new Professorships, and to fix and assign the salaries of the said Professorships, and to prescribe the duties thereof:

And whereas, in Letters Patent, granted by Her Most Gracious Majesty Queen Victoria, in the thirty-eighth year of Her reign, it is among other things enacted that no new Professorship shall be created or founded by the Provost and Senior Fellows without the consent of the Council: and it is also enacted that [except in certain cases reserved and therein stated] any proposed new Rules or Regulations respecting the qualifications, duties, and tenure of office of any Professor hereafter to be constituted shall require the approval both of the Provost and Senior Fellows and of the Council:

And whereas it is expedient that a new Professorship should be established under the title of "Professorship of Education," and that Edward Parnall Culverwell should be appointed to the said Professorship:

It is hereby decreed by the Provost and Senior Fellows, with the approval of the Council, and with the consent of the Visitors:—

- I. That a Professorship of Education be hereby created and founded.
- II. That the said Edward Parnall Culverwell be appointed to the said Professorship, and that he hold it on the following conditions, viz.:—

(a) His duties shall be defined from time to time by the Provost and Senior Fellows and the Council; and he shall be liable to deprivation for the wilful neglect of the same.

(b) If he shall engage in any occupation, in or out of College, which the Provost and Senior Fellows shall pronounce to be incompatible with the proper discharge of his duties as Professor, and shall not immediately abandon the same when required by them to do so, he shall be liable to deprivation.

III. That the said Professorship shall be held for the period of five years from the date of these presents; and that, at the expiration of the term of five years, it shall be in the power of the Provost and Senior Fellows, with the approval of the Council, to continue the said Professorship for successive terms of five years each, so long as it shall be deemed expedient; and that it shall also be in their power to discontinue it when it shall cease to be held by the said Edward Parnall Culverwell.

And it is decreed by the Provost and Senior Fellows, with the consent of the Visitors:—

(c) That the salary of the said Edward Parnall Culverwell shall be £100 per annum, and that the salary of any future holder of the Professorship shall be fixed by the Provost and Senior Fellows for the time being.

By order of the Board,

R. Y. TYRRELL, *Registrar*.

By order of the Council,

EDWARD DOWDEN, *Secretary*.

We approve of the above Decree, and consent thereto.

ROSSE, }
O'BRIEN, } *Visitors*.

(5.)

DECREE of the PROVOST and SENIOR FELLOWS of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin, with the approval of the Council and the consent of the Visitors (5 May, 1906).

WHEREAS, by Letters Patent, granted by Her Most Gracious Majesty Queen Victoria, in the eighteenth year of Her reign, power is given to the Provost and Senior Fellows, with the consent of the Visitors, to found new Professorships, and to fix and assign the salaries of the said Professorships, and to prescribe the duties thereof:

And whereas, in Letters Patent, granted by Her Most Gracious Majesty Queen Victoria, in the thirty-eighth year of Her reign, it is among other things enacted that no new Professorship shall be created or founded by the Provost and Senior Fellows with-

out the consent of the Council: and it is also enacted that [except in certain cases reserved and therein stated] any proposed new Rules or Regulations respecting the qualifications, duties, and tenure of office of any Professor hereafter to be constituted shall require the approval both of the Provost and Senior Fellows and of the Council:

And whereas it is expedient that a new Professorship should be established under the title of "Professorship of Agriculture," and that William Arthur Barnes, B.A., should be appointed to the said Professorship:

DOCUMENTS.
SECTION A
V.

It is hereby decreed by the Provost and Senior Fellows, with the approval of the Council, and with the consent of the Visitors:—

- I. That a Professorship of Agriculture be hereby created and founded.
- II. That the said William Arthur Barnes be appointed to the said Professorship, and that he holds it on the following conditions, viz.:—
 - (a) His duties shall be defined from time to time by the Provost and Senior Fellows and the Council; and he shall be liable to deprivation for the wilful neglect of the same.
 - (b) If he shall engage in any occupation, in or out of College, which the Provost and Senior Fellows shall pronounce to be incompatible with the proper discharge of his duties as Professor, and shall not immediately abandon the same when required by them to do so, he shall be liable to deprivation.
- III. That the said Professorship shall be held for the period of three years from the date of these presents; and that, at the expiration of the term of three years, it shall be in the power of the Provost and Senior Fellows, with the approval of the Council, to continue the said Professorship for successive terms of three or five years each, so long as it shall be deemed expedient; and

that it shall also be in their power to discontinue it when it shall cease to be held by the said William Arthur Barnes.

And it is decreed by the Provost and Senior Fellows, with the consent of the Visitors:—

- (c) That the salary of the said William Arthur Barnes shall be £100 per annum, or the fees payable by students for his particular Course of Agriculture, any balance required to make up £100 being defrayed from the funds of the College; and that the salary of any future holder of the Professorship shall be fixed by the Provost and Senior Fellows for the time being.

By order of the Board,

R. Y. TYRRELL, *Registrar.*

By order of the Council,

EDWARD DOWDEN, *Secretary.*

We approve of the above Decree, and consent thereto.

ROSSE, }
O'BRIEN. } *Visitors.*

DECREE of the PROVOST and SENIOR FELLOWS, with the approval of the Visitors.

[December 5, 1906.]

WHEREAS, on October 27th, 1718, a sum of Five Hundred Pounds was granted to Trinity College by the Most Reverend Doctor William King, then Archbishop of Dublin, towards founding a Divinity Lectureship in the College, which donation was subsequently increased in the year 1729 by a further sum of like amount:

And whereas, by a Decree of the Provost and senior Fellows, of March 30th, 1833, it was resolved that the salary of Archbishop King's Lecturer should be raised to £700 per annum, to be charged upon the Decretments, such increase being contingent upon the Lectureship being filled by a junior Fellow.

And whereas, by a Decree of the Provost and senior Fellows, with the consent of the Visitors, of June 21st, 1883, the restriction to a junior Fellow was removed, and the office was made tenable by any member of the Church of Ireland in Holy Orders and of the Degree of Bachelor of Divinity in the University of Dublin, and in said Decree it was further provided that the salary should remain as fixed by the Decree of March 30th, 1833:

And whereas it is expedient that the title of the holder of the said office shall be changed, and that he shall no longer be called "Lecturer":

It is accordingly decreed by the Provost and senior Fellows, with the consent of the Visitors, that for the future his title shall be

"Archbishop King's Professor of Divinity."

By order of the Board,

R. Y. TYRRELL, *Registrar.*

We approve of the above Decree, and consent thereto.

ROSSE, }
O'BRIEN, } *Visitors.*

VI.

Decree of the Provost and Senior Fellows of Trinity College, Dublin, and Deed of Agreement with reference to the Professorship of Irish in the University of Dublin.

DOCUMENTS.
SECTION A.
VI.

DECREE OF THE PROVOST AND SENIOR FELLOWS.

[July 5, 1838.]

RESOLVED—

"That a Professor of the Irish Language be appointed on the following conditions:—

"The Trustees of the fund raised for founding said Professorship to vest in Government securities in the name of the Provost, Fellows, and Scholars of Trinity College all the sums that they have collected or may hereafter for the purpose specified—

"That the Trustees shall nominate to the Board the person whom they think fit to be the Professor, and that the Board shall have the full power of accepting or rejecting such nomination. In the case of a rejection that the Trustees shall nominate again and successively until an appointment be made—

"That the Board shall have full control and power over the Professor so nominated and elected as they have over other Professors—

"That the Trustees pledge themselves to vest a sum that will yield seventy pounds sterling per annum interest for the Professor, to which the College shall add thirty pounds a year, with rooms and twenty pounds annually for premiums."

Deed of Agreement establishing a Professorship of the Irish Language in the University of Dublin.

THIS Indenture made the Fourth day of March in the year of our Lord one thousand eight hundred and forty-three between the Provost Fellows and Scholars of the College of the Holy and Undivided Trinity of Queen Elizabeth near Dublin of the first part and the Right Honorable Robert Earl of Roden The Right Reverend Robert Lord Bishop of Cashel Emly Waterford and Lismore The Right Honorable Frederick Shaw and George Alexander Hamilton Esquire Representatives in Parliament for the University of Dublin and Henry Joseph Monck Mason of the City of Dublin Esquire Barrister-at-Law of the second part Whereas it has been thought expedient to establish a Professorship of the Native Irish or Erse Language in the University of Dublin and a sum of money has been collected and raised and invested in the purchase of Eight Hundred and Seventy-five pounds of Stock of the Governor and Company of the Bank of Ireland for the purpose of assisting in the Endowment of such Professorship and the several parties of the second part to these presents have applied to the Provost Fellows and Scholars of the said College to establish such Professorship and have proposed that the fund so raised and any further fund to be raised shall be vested in Government or other good securities in the names of the said Provost Fellows and Scholars of the said College for that purpose to which proposal the said Provost Fellows and Scholars have assented and for the purpose of augmenting the said fund have agreed to add a sum of Fifty pounds a year to be paid out of the funds of said College. And Whereas the said sum of Eight hundred and seventy-five pounds Bank of Ireland Stock has been transferred to the names of the said Provost Fellows and Scholars for the purpose aforesaid Now this indenture witnesseth and it is hereby covenanted concluded and agreed upon by and between all the parties to these presents that a Professorship of the Native Irish or Erse Language shall be established in the University of Dublin to commence and take place from the first day of January last and that the said Right Honorable Robert Earl of Roden the said Right Reverend Robert Lord Bishop of Cashel and the said Right Honorable Frederick Shaw George Alexander Hamilton and Henry Joseph

Monck Mason Esquire parties hereto shall be the first Trustees of such Professorship and that the Provost of the said College for the time being and the Representatives in Parliament for the said University for the time being together with such other person or persons as shall from time to time so long as the said Professorship shall continue be elected in manner hereinafter mentioned as a new trustee or new trustees in the room or stead of the said Earl of Roden Robert Lord Bishop of Cashel and Henry Joseph Monck Mason or any of their successors dying resigning or refusing or declining to act shall be the continuing trustees of the said Professorship And it is hereby further covenanted concluded and agreed upon by and between the several parties to these presents that the said Trustees for the time being or the major part of them shall from time to time and at all times hereafter during the continuance of such Professorship in the said University have full power and authority to nominate to the Provost and Senior Fellows of the said College a fit and proper person to fill the place and office of Professor of the Irish Language in the said University and that the said Provost and Senior Fellows and their successors or the major part of them shall have the like power and authority to enquire into the fitness and qualifications of such person so nominated to fill the said office and upon such enquiry and examination to accept or reject such nomination as in their judgment or in the judgment of the major part of them shall be considered expedient and for the benefit of such Professorship and so from time to time until a fit and properly qualified person shall be found to fill the said Professorship and that the said Provost and Senior Fellows of the said College shall from time to time and at all times during the continuance of such Professorship have all such and the like direction control power and authority over such Professor as they now have or hereafter may have over all or any of the other Professors in the said University And it is further covenanted concluded and agreed upon by and between all the parties to these presents that upon the death of the said Robert Earl of Roden the said Robert Lord Bishop of Cashel and the said Henry Joseph Monck Mason or of either or any of them or upon their or either or any of their resigning their office of Trustee or Trustees or declining or refusing to act in the Trusts hereby in them reposed that then and in every such case the vacancy so occasioned shall within twelve months from the day of such death resignation or declining or refusing to act be filled up by election of a new Trustee or new Trustees by the surviving and continuing Trustees of the said Professorship at which election three at the least of the surviving Trustees must be present and that for every election either of a Professor or of a new Trustee or new Trustees the said Trustees shall be called together by advertisement a fortnight at least before the day of meeting and that the Trustee highest in rank when the election commences shall be the chairman thereof and shall when there shall be an Equality of Votes have a casting vote in addition to his Vote as such Trustee so from time to time as often as a vacancy or vacancies shall occur it being the true intent and meaning of all the parties to these presents that in addition to the Provost of the said College for the time being and the representatives of the University for the time being there shall be at all times during the continuance of said Professorship in said University three Trustees for the purpose of nominating to the said Provost and Senior Fellows of the said College a fit and proper person to fill the said Professorship when and as often as a vacancy therein shall occur subject nevertheless to the admission or rejection of such person or persons so to be nominated by the said Provost and Senior Fellows as aforesaid And it is hereby further declared and agreed by and between all the parties to these presents and it is the true intent and meaning thereof that if it shall happen that the said Place or Office of Professor of the Irish or Erse

Their Successors.

Nomination of Professor.

Provost and Senior Fellows to have power to accept or reject.

And to have control over the Professor.

Election of Trustees to fill vacancy.

Chairman to have casting vote

There shall be always three Trustees.

The parties to the Agreement.

Amount collected and invested.

Augmentation from the College funds

The first Trustees.

DOCUMENTS.

SECTION A.

VI.

If the Professorship is vacant for six months the Provost and Senior Fellows to elect.

If not filled up within one year the Professorship is to cease.

Disposal of the funds in that case.

The College to contribute thirty pounds to the salary annually of the Professor and twenty pounds for Premiums.

Language in the said University shall become and be suffered to remain vacant for the space of six months at any one time in consequence of the said Trustees for the time being or the major part of them neglecting or declining to nominate to the said Provost and Senior Fellows a fit and proper person to fill such vacancy it shall and may be lawful to and for the said Provost and Senior Fellows of the said College if they shall so think fit to fill the same but in the event of the said Professorship not being filled in manner aforesaid within the period of one year from such vacancy occurring that then and in such case It is hereby declared and agreed by and between all the parties to these presents that the said Professorship shall from thence forward cease and be utterly at an end and that they the said Provost Fellows and Scholars and their successors shall and will immediately thereupon transfer and make over all such stocks and funds and any dividends or increase that may be made or payable thereon as may be standing in their names in the Books of the Governor and Company of the Bank of Ireland as a fund for the endowment of such Professorship to the Trustees for the time being of the Society for promoting the Education of the Poor of Ireland through the medium of their native language to forward the objects of that Society And it is hereby further covenanted concluded and agreed upon by and between all the parties to these presents that so long as the said Funds so transferred to the said Provost Fellows and Scholars shall be suffered to stand and remain in their names in the Books of the Governor and Company of the Bank of Ireland and that they shall be permitted to receive the annual interest or dividends arising therefrom that they the said Provost Fellows and Scholars and their successors shall and will in addition to the said annual interest or dividends yearly and every year pay out of the Funds of the said College the sum of Fifty pounds to be applied in manner following that is to say Thirty pounds part thereof to go to and

be in augmentation of the annual salary of the said Professor who is to receive and be paid annually the sum of One hundred pounds and the remaining sum of Twenty pounds to go and be distributed annually by the said Provost and Senior Fellows and their successors in premiums to such person and persons and in such shares and proportions as the said Professor shall from time to time nominate to the said Provost and Senior Fellows as best entitled thereto and lastly that they the said Provost Fellows and Scholars of the said College and their successors shall and will from time to time and at all times during the continuance of the said Professorship in the said University set out unto the said Professor proper and convenient chambers in the said College for his residence which chambers shall and may be held and enjoyed by such Professor during such time as he shall hold his Professorship but subject nevertheless to all such and the like rules regulations and restrictions as the several other University professors are and shall be subject and liable to Provided always that it shall and may be lawful for the said Provost Fellows and Scholars to sell out the said Bank Stock or any part thereof and to invest the produce thereof in Government securities upon the same trust Provided always that nothing herein contained shall be deemed or construed to bind in any manner the said parties hereto or any of them in their individual capacities to contribute or pay anything towards the support of the said Professorship In witness whereof the said Provost Fellows and Scholars have caused the common seal of the said College to be hereunto affixed and the said Robert Earl of Roden and Robert Lord Bishop of Cashel have hereunto subscribed their Titles of Honour and affixed their seals and the said Frederick Shaw George Alexander Hamilton and Henry Joseph Monck Mason have hereunto subscribed their names and affixed their seals the day and year first above written.

Professor to have chambers in the College.

APPENDIX TO FINAL REPORT.—DOCUMENTS.

SECTION B.

Supplementary Documents and Returns Submitted by the Provost of Trinity College, Dublin.

VII.

Supplementary Returns relating to the property, funds, and revenues of Trinity College, Dublin.

(For Returns previously furnished, see Appendix to First Report (Cd. 3176) 1906, page 5, et seq.)

(1.)—Letter from the Secretary of the Commission to the Provost of Trinity College, Dublin:—

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND THE UNIVERSITY OF DUBLIN.

OFFICES: 16, ELY PLACE, DUBLIN,
12th September, 1906.

SIR,

I am directed by the Royal Commission on Trinity College, Dublin, and the University of Dublin, to inform you that they have had under consideration the returns which you were so kind as to forward to them in response to the requests contained in their letters of the 22nd June and 6th July; and I am to convey to you their thanks for the information that you have supplied.

In connection with the financial returns, the following additional information with reference to the property and funds of the College, would be appreciated by the Commissioners:—

- (1.) "*Old Crown Estates.*"—The counties in which these estates are situate, their acreage, the sources from which they have been derived; the present College rent in respect of each estate, and the purposes to which the revenues therefrom are applicable.
- (2.) "*Old Private Estate.*"—Similar information to that specified under (1) above.
- (3.) "*Baldwin Estate.*"—Similar information to that specified under (1) above.
- (4.) "*City Estate.*"—Similar information to that specified under (1) above.
- (5.) "*Investments.*"—Particulars with regard to the College investments, the sources from which they have been derived, and the purposes to which they are applicable.
- (6.) "*Funds held under Special Trusts.*"—Particulars with regard to the funds held by the College upon special trusts, including information as to the sources from which such funds have been derived, and the purposes to which they are applicable.

With regard to the returns relating to the salaries and emoluments of the Provost, Fellows, Professors, and other officers of the University and College, the Commission desire to know whether any portion of these emoluments must be applied to purposes connected with the College. If so, they would be glad to receive particulars.

It would also be of assistance to the Commissioners if they could be supplied with information regarding scholarships and exhibitions attached to external schools and tenable in Trinity College, Dublin.

The Commission have been supplied with copies of the Report of the Trinity College, Dublin, Estates Commission (1905) and the Appendix thereto, and they are aware that these documents contain a large amount of detailed information regarding the College estates. At the same time, they consider that it would be useful for the special purposes of their inquiry, if they could be furnished with a supplementary table setting forth concisely the particulars referred to in the paragraphs numbered (1) to (4) at the beginning of this letter.

I have the honour to be,

Sir,

Your obedient servant,

JAMES DERMOT DALY,

Secretary.

Anthony Traill, Esq., LL.D., M.D., M.CH.,

Provost of Trinity College, Dublin,

Ballylough House,

Bushmills,

Co. Antrim

[*Note by Secretary.*—The Returns furnished by the Provost in reply to the above letter are contained in the following pages. When transmitting these Returns, the Provost intimated, in reply to a question, that the Provost, Fellows, Professors, and other officers are under no compulsion to apply any portion of their salaries and emoluments to purposes connected with the College, though many of them do so.]

DOCUMENTS.
—
SECTION B
—
VII

Supplementary Returns relating to the Property, Funds and Revenues of Trinity College, Dublin.
(Submitted by the Provost of Trinity College, at the request of the Commission.)

RETURN (1).--COLLEGE INVESTMENTS.

Furnished in answer to Query No. 5 in Secretary's Letter.

TRINITY COLLEGE, DUBLIN—*Capital Balance Sheet, Year ending 31st October, 1905.*

[illegible]

• Since invested as follows :—

* Since invested as follows :—
Purchase of £5,000 Canadian Northern Railway Four per Cent. Debenture Stock,
Part of Bailly Mortgage Loan at Four per Cent.,

£	s.	d.
4,926	8	5
988	11	7
<hr/>		
£5,910	0	0

ANTHONY TRAIL *Provost.*

September 30th, 1908.

RETURN (2).—TRUST FUNDS.

Furnished in answer to Query No. 6 in Secretary's Letter.

TABLE I.—TRINITY COLLEGE, DUBLIN—*Benefactions Capital Balance Sheet, Year ending 31st October, 1905.*

LIABILITIES.	£	s.	d.	ASSETS.	STOCK.	CASH.
	£	s.	d.		£ s. d.	£ s. d.
ALEXANDER FUND (SIR JEROME),	157	14	0	BANK OF IRELAND STOCK,	15,641 0 2	57,453 1 7
BEGLEY BEQUEST,	5,181	9	8	GREAT SOUTHERN AND WESTERN		
BERESFORD PROFESSORSHIP FUND,	8,809	6	2	RAILWAY.		
BIGGS' MEMORIAL,	453	4	3	Four per Cent. Debenture Stock,	4,180 0 0	4,903 15 0
BLAKE NATIONAL HISTORY SCHOLARSHIP FUND,	3,114	3	9	GREAT NORTHERN RAILWAY.		
BROOKE PRIZES FUND,	2,285	2	8	Four per Cent. Debenture Stock,	1,380 0 0	1,653 4 0
CARSON BIBLICAL PRIZE,	508	15	4	GREAT SOUTHERN AND WESTERN		
CARSON MEMORIAL EXHIBITION,	714	12	0	RAILWAY.		
CLANBRASSIL, AVARY, GRIFFITH, PARSONS,	1,003	4	0	Four per Cent. Preference Stock,	2,300 0 0	2,603 17 3
YELVERTON, AND BRIGGS' EXHIBITIONS,	351	5	6	DUBLIN, WICKLOW, AND WEXFORD		
CLUFF MEMORIAL PRIZE,	1,061	16	0	RAILWAY.		
CROWE EXHIBITIONS,	2,051	7	11	Four per Cent. Debenture Stock,	1,900 0 0	2,000 0 0
DONNELLAN LECTURE FUND,	1,320	5	2	BOMBAY, BARODA, AND CENTRAL		
DOWNES DIVINITY PREMIUMS,	143	0	0	INDIA RAILWAY STOCK,*	1,904 0 0	3,351 0 9
DUNANNON FUND,	1,108	5	8	GREAT INDIAN PENINSULAR RAIL-		
EKENHEAD SCHOLARSHIP,	609	17	11	WAY STOCK,†	2,300 0 0	4,094 0 0
FERRAR MEMORIAL,	1,596	16	6	DUBLIN AND KINGSTOWN RAILWAY.		
FITZGERALD MEMORIAL,	1,000	0	0	Capital General Stock,	650 0 0	1,960 13 6
FITZPATRICK MEDICAL EXHIBITION FUND,	269	12	3	GOVERNMENT TWO AND A HALF PER		
FLOOD BEQUEST,	493	3	2	CENT. CONSOLS.	7,468 4 0	6,808 17 7
FORSTER DIVINITY PREMIUMS,	250	0	0			
INGRAM (DUNBAR) MEMORIAL,	3,035	8	10			
IRISH PROFESSORSHIP FUND,	246	19	3			
JELLETT PRIZE,	2,271	6	1			
KIDD SCHOLARSHIP FUND,	1,320	5	2			
KING'S (ARCHBISHOP) LECTURE FUND,	112	13	8			
KING (ROBERT) MEMORIAL,	436	4	7			
KYLE IRISH PRIZE,	1,840	11	4			
LAW'S (BISHOP) MATHEMATICAL PRIZES,	1,150	0	6			
LLOYD EXHIBITIONS,	238	14	6			
LITTLEDALE PRIZE,	7,085	8	1			
MADDEN PRIZE FUND,	1,316	17	6			
MCULLAGH PRIZE FUND,	600	0	0			
MULLINS CLASSICAL EXHIBITION,	650	0	0			
PORTER (ANDREW MARSHALL) MEMORIAL,	42	0	0			
PURSER (JOHN Mallet) MEDAL FUND,	9,250	6	8			
REID PROFESSORSHIP FUND,	8,265	12	6			
REID SIZARSHIP FUND,	212	1	2			
ROBERTS (MICHAEL) PRIZE FUND,	210	16	0			
ROBERTS (WILLIAM) PRIZE FUND,	120	4	10			
RYAN PRIZE,	4,882	19	7			
SALMON FUND,	228	13	2			
SPAN EXHIBITION FUND,	557	10	0			
STEWART SCHOLARSHIP FUND,	619	18	0			
TOWNSEND MEMORIAL,	156	14	8			
TYRRELL MEMORIAL,	3,944	10	6			
VICE-CHANCELLOR'S PRIZES FUND,	2,430	10	0			
WALL BIBLICAL SCHOLARSHIP FUND,	511	16	9			
WALLACE EXHIBITION FUND,	1,566	13	6			
WALLACE LECTURE FUND,	350	0	0			
WALLACE DIVINITY AID FUND,	289	13	9			
WARREN PRIZE,	265	13	5			
WILKINS MEMORIAL PRIZE FUND,	414	14	3			
WHATELY (BISHOP) MEMORIAL,	2,223	15	4			
WORRALL EXHIBITION,	946	15	2			
WRAY PRIZES,						
	£84,828	9	8			£84,828 *0 8

In May and June, 1906, the sum of £565 7s. was received from J. H. Edge, Esq., K.C., to found a Prize in Agriculture, which has been invested in £500 Canadian Pacific Four per Cent. Debenture Stock.

* This is now represented by £2 544 At 7d India Tea and 400 At 11d. India Railway Capital Stock.

RETURN (2).—TRUST FUNDS—*Continued.*TABLE II.—TRINITY COLLEGE—*Statement as to Income and Application of Trust Funds.*DOCUMENTS.
SECTION B.
VII.

	£ s. d.	ANNUAL INCOME. £ s. d.		£ s. d.	£ s. d.
SIR JEROME ALEXANDER FUND. Annual Income from Rent Charge, .. Annual Income from Dividends on Investments. A Charity for poor widows.	21 18 0 4 12 0	26 10 0	LLOYD EXHIBITIONS. Mathematics and Physics, ..	—	33 12 0
PROVOST ANDREWS' RENT CHARGE. Paid to Professor of Astronomy, ..	—	230 15 4	LITTTLEDALE PRIZE. English Literature, ..	—	8 7 2
BEGLEY BEQUEST. DIVIDENDS AND INTEREST ON INVESTMENTS. Medical Studentships.	—	147 16 6	MADDEN PRIZE. AVERAGE INCOME. Second at Fellowship Examination,	—	300 0 0
BERESFORD PROFESSORSHIP. INCOME FROM INVESTMENTS. Paid to Professor of Ecclesiastical History.	—	112 1 0	M'CULLAGH PRIZE FUND. Mathematics and Physics, ..	—	45 4 0
BIGGS' MEMORIAL. INCOME FROM INVESTMENTS. Prize at Examination for Junior and School Exhibitions.	—	15 0 0	MULLINS' CLASSICAL EXHIBITION.	—	17 11 10
BLAKE NATIONAL HISTORY SCHOLARSHIP. INCOME FROM INVESTMENTS. Paid to Scholar and Examiners. ..	—	105 0 8	ANDREW MARSHALL PORTER MEMORIAL. First out at Classical Scholarship Examination.	—	20 0 0
BROOKE PRIZES. Moderatorship Prizes in Classics and Mathematics.	—	77 8 2	JOHN MALLET PURSER MEDAL FUND. Medical, ..	—	1 4 2
CARSON BIBLICAL PRIZE.	—	17 16 8	NUTTING EXHIBITIONS (for 5 years only) Awarded to 20 Exhibitioners at £50 a year each, tenable for two years on results of Intermediate Examination.	—	1,000 0 0
CARSON MEMORIAL EXHIBITION. Divinity School, ..	—	20 14 0	REID PROFESSORSHIP, AVERAGE INCOME. Law School, ..	—	290 0 0
CLANBRASSIL, AVARY, GRIFFITH, PARSONS, VELVERTON, AND BRIGGS' EXHIBITIONS. General Collegiate Merit without Examination.	—	35 4 0	REID SIZARSHIPS, AVERAGE INCOME. For Students of limited means, natives of Co. Kerry.	—	245 0 0
CLUFF MEMORIAL EXHIBITION. Modern History, ..	—	11 19 3	MICHAEL ROBERTS PRIZE. Mathematics, ..	—	7 3 8
CROWE EXHIBITIONS. Income from Lay Tithe Rent Charges, .. Income from Investments, .. Divinity School.	75 8 9 36 11 8	112 0 5	WILLIAM ROBERTS PRIZE. Classics, ..	—	7 3 18
DONEGAL LECTURE FUND. Paid to Lecturer in Mathematics, ..	—	27 18 10	RYAN PRIZE. Divinity School, ..	—	3 0 4
DONNELLAN LECTURE FUND. Divinity School, ..	—	60 0 4	SALMON FUND, AVERAGE INCOME. To help students of limited means to pay their College Fees.	—	145 0 0
DOWNES PREMIUMS. Divinity School, ..	—	44 14 6	ERASMUS SMITH FUND. Paid to Professors, .. Paid to Junior Fellows, .. Paid to twenty First Class Exhibitioners. Paid to fifteen Second Class Exhibitioners.	300 0 0 92 6 0 147 13 4 83 0 0	622 19 14
DOWNES EXHIBITIONS, ANNUITY. Divinity School, ..	—	46 3 1	SPAN EXHIBITION. Poor students without examination,	—	7 2 4
DUNGANNON FUND. Rent Charge, .. Dividends from Investments, ..	7 7 8 4 14 8	12 2 4	STEARNE EXHIBITION. Payable to Senior Moderator Scholars,	—	50 0 0
EDGE PRIZE IN AGRICULTURE.	—	20 0 0	STEWART SCHOLARSHIP FUND, AVERAGE INCOME. About £100 a year in Medical Scholarships, including Mental Diseases. About £75 a year in Literary Scholarships.	—	188 0 0
EKENHEAD SCHOLARSHIP. Elementary Physics and Chemistry.	—	32 8 6	TOPLADY MEMORIAL PRIZE. For Knowledge of Scripture, ..	—	7 4 6
FERRAR MEMORIAL PRIZE. Comparative Philology, ..	—	22 0 0	TOWNSEND MEMORIAL PRIZE. Mathematics, ..	—	22 5 0
FITZGERALD MEMORIAL. Research in Physical Science, ..	—	58 8 8	TYRRELL MEMORIAL PRIZE. Gold Medal for Classics, ..	—	5 4 18
FITZPATRICK MEDICAL EXHIBITION. Medical School, ..	—	30 18 4	VICE-CHANCELLOR PRIZES. Present Income Prizes in English Prose, English Verse, Greek or Latin Prose, and Greek or Latin Verse.	—	115 7 10
FLOOD BEQUEST. For the purpose of erecting a statue, income invested from time to time.	—	8 2 2	WALL BIBLICAL SCHOLARSHIPS.	—	88 0 0
FORSTER DIVINITY PREMIUMS. Divinity School, ..	—	16 16 2	WALLACE EXHIBITION FUND. Divinity School, ..	—	14 19 0
DUNBAR INGRAM MEMORIAL. Modern History, ..	—	7 18 10	WALLACE DIVINITY LECTURE FUND. Paid to Lecturer, ..	—	48 6 10
IRISH PROFESSORSHIP FUND. Paid to the Professor of Irish, ..	—	102 16 4	WALLACE DIVINITY AID FUND. Divinity School, ..	—	11 10 10
JELLETT PRIZE. Prizes for General Answering, ..	—	9 0 8	WARREN CHURCH FORMULARIES PRIZE.	—	10 0 10
KIDD SCHOLARSHIP. Scholar elected at Examination for Junior and School Exhibitions every fourth year.	—	83 19 6	WILKINS' MEMORIAL PRIZE. A Prize for Women at Midsummer Entrance Examination.	—	9 2 10
ARCHBISHOP KING'S LECTURE FUND. Paid to Lecturer, ..	—	44 14 6	WHATELEY MEMORIAL PRIZE. Political Economy, ..	—	12 2 8
ROBERT KING MEMORIAL. Ecclesiastical History Prize, ..	—	3 10 0	WORRALL EXHIBITIONS. For poor scholars, who have entered as Sizars, the sons of Clergymen.	—	75 0 8
KYLE IRISH PRIZE. Divinity School, ..	—	10 7 2	WORTH EXHIBITIONS. Two appointed from County Cork without examination.	—	18 9 3
BISHOP LAW'S MATHEMATICAL PRIZES	—	62 17 0	WRAY PRIZE FUND. Metaphysics, ..	—	31 19 10

Most of the foregoing Funds are invested in Bank of Ireland Stock, so that the income may vary from year to year.

The following Prizes are in connection with Trinity College, but do not pass through the hands of the Bursar:—

Elrington Theological Prize, University Calendar, Vol. I., page 141. Bedell Scholarships, University Calendar, Vol. I., page 199.

Butcher Exhibition, University Calendar, Vol. I., page 202. Daunt Memorial Exhibition, University Calendar, Vol. I., page 203.

* One of these Exhibitions is increased to £40 and competed for annually by students from Drogheda, Galway, and Tipperary Grammar Schools, and one to £30 for High School, Dublin.

† One of these Exhibitions is increased to £25 and competed for by students from Drogheda, Galway, and Tipperary Grammar Schools.

These supplemented sums do not pass through the hands of the Bursar of Trinity College, but are paid by the Governors of Erasmus Smith's Schools,

ANTHONY TRAILL, Provost,
September 30th, 1906.

RETURN (3).—TRINITY COLLEGE, DUBLIN, OLD CROWN ESTATE.

Furnished in answer to Query No. 1 in Secretary's Letter.

Denomination.	Tenants.	Acreage.		Present Rent.		
		A.	R. P.	£	s.	d.
COUNTY KERRY.						
Cloonbrane, &c.,	Thomas William Sandes,	8,784	0 19	1,688	0	0
Derragh, &c.,	Richard Huggard,	3,067	3 25	550	11	8
Carrigafoyle,	William C. Hickie,	2,028	0 24	580	0	0
Ballymacceays,	Reps. of St. John Blacker Douglas,	25,804	0 56	5,000	0	0
Murhur,	James Vesey V. Fitzgerald,	2,411	3 4	871	4	0
Aghamore,	Reps. Wilson Gun,	2,907	3 29	763	8	10
Ballybranagh,	Lieut.-Col. R. J. Rice,	789	3 4	175	0	0
Gortagass, &c.,	Arthur H. Orpen,	9,954	0 20	941	7	3
Nohovale,	G. A. E. Hickson,	1,460	2 12	491	8	5
Kilcolmans,	Reps. Rev. Thomas S. Townsend and others,	1,387	3 11	104	7	0
Bushreen,	Occupying Tenants,	4,160	0 4	1,517	11	3
Cahirculinagh,	Do.,	1,048	3 10	230	2	0
Kilbane,	Do.,	291	3 33	397	8	4
Carbreagh,	Do.,	387	1 12			
Clonloughlin,	Do.,	766	0 1			
Knocknamon and Lacca,	Do.,	495	3 0			
Garranbane,	Do.,	9,666	2 33	2,083	8	11
Cahiriveen Town,	Do.,	—	—	550	3	2
		75,412	3 37	£15,609	2	10
COUNTY LIMERICK.						
Ballyline,	Reps. John C. Heffernan (Mrs. Cantillon),	1,006	0 30	548	17	6
Liskenett East,	Reps. John Anster (The Misses Anster),	316	1 27	187	8	10
Tubrid,	Reps. John Anster (Walker),	458	3 2	189	7	6
Ballykeevan,	Reps. John Anster (Heffernan's Trusts),	231	0 1	122	9	8
Ballynahown,	James F. Bannatyne, D.L.,	125	0 28	90	0	0
Dunmoon,	Reps. T. C. T. Gascoigne,	205	2 11	2	15	4
Knockalney,	Occupying Tenants,	286	1 5	348	19	7
Pullagh,	Occupying Tenants (sold),	218	3 14	86	11	0
Ballycedane (Ardmore and Corbally),	Occupying Tenants,	164	2 7	191	4	0
Knockurigare,	Do.,	357	3 30	388	19	0
		3,370	2 35	£2,156	12	5
COUNTY TIPPERARY.						
Ballywire,	Reps. John Bolton Massey,	558	0 16	480	0	0
Farrancliffe,	Occupying Tenants,	277	2 13	248	10	3
Dromnamarka,	Occupying Tenants (sold),	139	3 32	74	13	2
		975	2 21	£803	3	5
COUNTY FERMANAGH.						
Slutmulrooney,	Reps. John Madden,	10,583	2 13	2,263	3	0
COUNTY ARMAGH.						
Derryhaw,	H. B. Armstrong,	*1,900	2 38	878	0	0
Balteagh Mill Sites,	H. B. Armstrong,	—	—	9	15	6
Fellows Hall,	Sir J. H. Stronge, Bart.,	1,258	2 37	722	8	11
College Hall,	Do.,	1,052	1 0	701	8	10
Dundrum, &c.,	Reps. William Kirk,	8,688	1 31	2,424	13	0
Lagan,	Mrs Jane J. Dobbin,	2,298	0 24	679	16	0
Madden,	Reps. Charles D. V. Fox,	62	0 22	21	0	0
Colures,	John H. Parnell,	1,747	2 39	1,018	8	9
Aghanample,	Reps. Anne Lyne,	2,730	0 29	1,106	12	10
		19,738	1 20	7,562	3	10
COUNTY DONEGAL.						
Kilmacrenan,	Earl of Leitrim,	28,235	2 2	3,072	12	4
Ballymacaward,	Henry W. Likely,	605	0 19	281	9	6
Rossinowlagh,	Reps. Thomas Connolly,	12,458	2 33	1,789	4	0
Cowlowdown,	Do.,	2,706	1 19	868	6	2
Killinangle,	Colonel Knox,	649	2 4	190	9	2
Coolrimur,	Reps. Alex. Hamilton,	380	3 8	90	10	2
Murvagh,	Reps. A. H. Forster,	3,067	2 25	477	14	0
Lismlinton,	Major James Hamilton,	4,189	0 3	872	3	6
Brownhall,	Do.,	323	0 6	98	13	7
Drimany,	Reps. Johnstons,	5,215	2 37	1,160	19	2
Drimgowan,	Reps. Rev. J. Hamilton,	4,011	3 6	298	1	2
Urbalshanny Mill Sites,	Reps. Alex. Hamilton,	—	—	6	11	6
Tullynaught Mill Sites,	Reps. C. Johnston,	—	—	11	0	6
		61,843	1 2	£9,217	14	9
COUNTY ROSCOMMON.						
Lissonuffly,	Reps. Edward Barry,	1,598	0 21	1	17	4
COUNTY CORK.						
Rathcoursey,	Occupying Tenants,	486	2 8	203	19	0

Acreage taken from Appendix to Estates Commission, 1905, with the exception of Knockurigare and Ballymacaward, which are from 1851 Report.

The following Estates have been sold, and now appear amongst the Investments:—

Brootally, County Armagh. Major Maxwell Close, former Rent,	£1,336	16	7
Rathanny, County Kerry. Francis Cope Peet,	205	0	0
Derryhaw (part of), County Armagh. H. B. Armstrong, do.,	243	13	1
Abbeyballynagall, County Limerick. Sir George Colthurst, Bart.,	90	3	8
Wicklow Town, County Wicklow. John P. Hopkins,	8	0	0

* Acreage in Perpetuity Grant. Portion of this holding has been sold under "Land Purchase Act," and the rent reduced from £1,121 18s. 1d.

ANTHONY TRAILL, *Procurator*,
3rd October, 1906

RETURN (4).—OLD PRIVATE ESTATE

Furnished in answer to Query 2 in Secretary's Letter.

DOCUMENTS.
SECTION B.
VII

Denomination.	Tenants.	Acreage.	Acreage.	Present Rent.
		A. R. P.	A. R. P.	£ s. d.
COUNTY LONGFORD.				
Carrigglaa,	Col. A. H. Lefroy,	—	*1,248 1 27	608 2 8
Drumure,	Do.,	—	*1,181 1 37	448 12 3
		—	2,429 3 14	£1,051 14 11
QUEEN'S COUNTY.				
Tithes of Moyanna,	Col. R. A. G. Cosby,	—	—	62 14 6
Do.,	William Young,	—	—	9 16 0
Do.,	Incorporated Society,	—	—	1 12 3
Do.,	Mrs. Grattan Bellew,	—	—	125 4 6
Monaquid,	Occupying Tenants,	—	*1,265 1 19	502 2 4
		—	1,265 1 19	£701 9 6
COUNTY TIPPERARY.				
Ballycahill,	Occupying Tenants,	—	†1,185 2 0	£843 4 4
COUNTY LOUTH.				
Killany,	Occupying Tenants,	*707 1 23 I.P.M.	†1,145 1 33	777 8 5
Boonakea,	Occupying Tenants (Sold),	—	†397 1 33	245 0 0
		—	1,542 3 26	(Interest). £1,022 8 5
COUNTY WESTMEATH.				
Garrenkeah,	Occupying Tenants,	—	*65 1 29	£53 16 6

RETURN (5).—BALDWIN ESTATE.

Furnished in answer to Query 3 in Secretary's Letter.

Denomination.	Tenants.	Acreage.*	Acreage.†	Present Rent.
		A. R. P.	A. R. P.	£ s. d.
COUNTY KILDARE.				
Big Ballinakill,	James Bourke,	87 0 0 I.P.M.	388 1 23	24 11 11
Little Ballinakill,	Thomas Hemingway,	—	542 3 7	32 19 1
Ballyshannon,	W. J. H. Tyrrell,	—	141 3 1	26 17 4
Ballybrack,	John Gaffney,	116 0 0	308 1 8	38 18 10
Coolighran,	Richard M'Cormack,	20 0 0 I.P.M.	33 1 30	18 13 0
Kilfinagh,	Reps. John Lindsay,	144 0 0 I.P.M.	651 1 1	48 4 1
Do.,	Reps. Samuel Holt,	173 2 0 I.P.M.	507 2 1	45 19 0
Thomastown,	Reps. Gould and Daniel,	—	396 3 25	118 8 2
		—	2,920 1 16	£254 11 5
COUNTY MEATH.				
Great Preffans,	Reps. Samuel Law,	204 1 0	345 2 23	£73 4 8
KING'S COUNTY.				
Clareen,	Reps. Ralph Smith,	—	345 1 15	42 9 2
Tubrid,	Reps. F. H. Tone,	152 0 0 I.P.M.	327 1 11	42 17 10
Corolanty,	Reps. H. Palmer,	—	391 0 21	73 16 11
Kilfrance,	Reps. Amos Doolan,	—	495 1 15	32 4 2
Corolanty,	Reps. Thomas F. Fleetwood,	80 0 0 I.P.M.	132 1 35	22 8 1
Rathcahill,	Reps. Richard Going,	100 0 0 I.P.M.	126 0 38	18 9 8
Gurtageen,	William Woods,	19 0 0 I.P.M.	35 0 12	6 10 7
Shrinrone,	Mrs. M. Jackson,	16 0 0 I.P.M.	31 15 0	12 0 0
Fetra,	Reps. A. G. Richardson,	—	326 2 8	7 7 8
		—	2,274 0 35	£257 18 8
COUNTY DUBLIN.				
Cork-street,	Reps. John Pella,	—	—	8 18 9
Do.,	Occupying Tenants,	—	—	108 17 4
		—	—	£117 16 1
COUNTY DOWN.				
Slevenagriddle,	Col. R. H. Wallace, Agent,	—	261 3 38	153 1 0
Dillon, &c.,	A. J. Orr, Agent,	—	1,007 3 8	308 12 7
		—	1,269 3 6	£461 13 7
COUNTY WICKLOW.				
Ballycarrigeen,	A. Aylmer, Agent,	3,023 1 0	3,415 3 33	£762 3 8

The following Estates have been sold, and are now included in Investments:—

Ballinacree, King's County, Tollemahe Estate, former Rent, £23 6 7

Drummin, County Kildare, Reps. George Pim and Others (O. R. Mullin), 26 14 5

* Taken from Appendix to Estates Commission, 1906.

† Taken from 1861 Commission Report.

ANTHONY TRAILL, *Procurator.*

6th October, 1906.

DOCUMENTS.
SECTION B.
VII.

RETURN (6).—CITY ESTATE.

Furnished in answer to Query 4 in Secretary's Letter.

Denomination.	Tenant's Name.	Present Rent.	Denomination	Tenant's Name.	Present Rent.
COUNTY DUBLIN.		£ s. d.			£ s. d.
Theatre Royal, ..	Dublin Theatre Co., Ltd., ..	382 5 10	Leinster-street, 1 and 2,	Miss K. Finn, ..	78 8 0
Westmoreland-street 41	Scottish Widows' Fund Soc. ..	27 0 7	Do. 3 and part 1	L. K. Bradford ..	109 2 6
Do. 40	Reps. Joshua Clarke ..	25 12 4	Do. 4	Miss M. S. Packer ..	57 7 0
Do. 39	Miss Isabella Smith ..	28 9 0	Lincoln-place, .. 19	Michael Fanning, ..	57 6 10
Do. 38	Nicholas J. Synnott, ..	28 9 0	Do., 20, 21, and 22,	Irish Industries Association, ..	330 0 0
Do., 29, 32, 35, 36,	Sir Francis W. Brady, Bart., ..	134 9 4	Do., 26 to 29,	Dental Hospital, ..	120 0 0
37, and 8, Fleet street.			Printing Office, ..	Messrs. Ponsonby and Gibbs, ..	200 0 0
Do. 34	Reps. George Alker, ..	20 2 3	Lansdowne-road, ..	George Smith, ..	40 0 0
Do. 32	Reps. Henry West, ..	29 3 2	Westland-row, .. 7,	Rev. E. Robinson and others, ..	14 6 8
Do. 31	Reps. George Alker, ..	30 3 6	Do., .. 9,	John Daly, ..	60 0 0
Do. 30	Reps. Richard Ward, ..	29 10 2	Do., .. 10,	William Burke, ..	65 0 0
Do. 28	Reps. James Corcoran, ..	24 18 0	Do., .. 11,	Anderson, Stanford, and Ridge way, ..	60 0 0
Do. 27	Reps. Robert Falkner, ..	24 5 6	Do., .. 12,	Sinclair and Son, ..	60 0 0
Do. 26	Trustees of Graham, ..	28 10 0	Do., .. 13,	Miss E. C. Colman, ..	70 0 0
Do. 25	Reps. Timothy Cahill, ..	24 18 0	Do., .. 14,	H. G. Sherlock, F.R.C.S.I., ..	60 0 0
Do. 24	Reps. Jonathan Bagnell ..	22 9 0	Do., .. 15,	A. L. Harrison, L.D.S., ..	55 0 0
Do. 23	R. H. Jephson ..	30 11 8	Do., .. 16,	Mrs. Rose M'Gurruen, ..	40 0 0
Do., 22,	Reps. Lundy Foote, ..	22 7 6	Do., .. 17,	Samuel Geoghegan, C.E., ..	55 0 0
Great Brunswick street, Lot 1.	Reps. Henry Littlewood, ..	48 11 4	Do., .. 18,	Edward Sheridan, L.D.S., ..	65 0 0
Do., Lot 3.	M'Kenzie & Sons, ..	210 5 0	Do., .. 19,	Ernest Robinson, ..	65 0 0
Do., Lots 4 and 6.	Reps. A. J. Maley, ..	64 7 4	Do., .. 20,	R. and A. Barrett, ..	84 0 0
Do., Lot 7.	Reps. Clarke, ..	29 10 7	Do., .. 21,	K. R. Hallows, ..	65 0 0
Do., 178 and 179,	The Misses White and Mooney, ..	35 0 0	Do., .. 22,	J. J. Burgess, F.R.C.S.I., ..	65 0 0
Do., 180.	Reps. Joseph M. Meade, ..	15 14 6	Do., .. 23,	F. O. Stoker, L.D.S., ..	64 0 0
Do., 181 and 182,	Do., ..	32 10 0	Do., .. 24,	T. A. Rae, L.D.S., ..	65 0 0
Do., 200.	Crossley Brothers, ..	43 0 0	Do., .. 25,	D. J. Farnan, M.D., ..	60 0 0
Do., 201.	L. L. Nusum, ..	38 18 6	Do., .. 26,	J. H. Davys, F.R.C.S.I., ..	60 0 0
Do., 5, 6, 7, and 8.	A. P. Sharp, ..	114 18 8	Do., .. 27,	A. E. Wynne, M.A., ..	60 0 0
Do., 9 and 10.	Reps. B. B. Hopkins, ..	87 4 0	Do., .. 28,	William A. Shea, J.P., ..	60 0 0
Do., 11.	J. J. Kennedy, ..	43 11 0	Do., .. 29,	C. D. Cassidy, ..	75 0 0
Do., 188 and 189,	The Misses Carolan, ..	58 8 6	Do., .. 30,	H. F. Martley, ..	60 0 0
Do., 190 and 191,	Miss Isabella Smith, ..	58 3 0	Do., 31 and 32,	James Conway, ..	150 0 0
Do., 187 and parts 188 to 186.	Do., ..	120 0 0			£ 4,442 8 1

ANTHONY TRAILL, Provoost.
6th October, 1906.

(3)

Memorandum with reference to the sources from which the Trinity College Estates were derived. —

(1) OLD CROWN ESTATES.

The old Crown Estates consist of—

1. Head-rent County Roscommon.

Granted direct by the Crown by Letters Patent 28th June of 39th year of Queen Elizabeth.

This Grant contained a number of other lands in the Counties of Kerry, Cork, Waterford, Tipperary, and Limerick, the title of the Crown to a considerable portion of which proved defective and such of the lands as title could be proved to other than this head-rent were re-granted to the College by Letters Patent dated 10th November, 1666. See below, No. 3.

Granted direct to the College by the Crown by Letters Patent dated 29th August, of 8th year of the reign of King James I.

Granted direct to the College by Letters Patent dated 10th November, 1666.

Granted direct to the College by the Crown by Letters Patent dated 13th October in the 5th year of the reign of William and Mary.

2. Estates in the County of Armagh, County Fermanagh, and County Donegal.

3. Estates in County Kerry, County Limerick, County Tipperary, and County Cork.

4. Tithes in County Meath.

(2) OLD PRIVATE ESTATES.

1. Tithes of Moyanna and Stradbally, Queen's County.

Sir James Fullerton granted these Tithes to the College by deed dated 23rd November, 1617.

2. Estates in County Longford.

John Richardson by his will dated 9th August, 1654, bequeathed this estate to the College, and said property was conveyed to the College by Testator's Executors by deed dated 18th August, 1670.

3. Estates in County Louth

Mrs. Anne Echlin granted the lands held by the College in this county in the year 1698.

(3) THE BALDWIN ESTATE.

The Baldwin Estate.

Was bequeathed to the College by Mr. Baldwin's will dated 21st September, 1758, and consists of lands in the King's County and in the Counties of Wicklow, Kildare, Meath, and Down.

(4) CITY ESTATE.

City Estate.

The College was built by Royal Command on the site of Hogg's Monastery, granted by the Corporation of Dublin to the College, and the College Estate in the city consists of part of the lands so granted.

VIII.

Supplementary Returns relating to Students of Trinity College, Dublin.

(For Returns previously furnished, see Appendix to First Report (Cd. 3176) 1906, page 20.)

(1) Letter from the Provost of Trinity College, Dublin.

PROVOST'S HOUSE,

DUBLIN, 25th October, 1906.

DEAR SIR,

I enclose two returns of the students on the books of Trinity College, Dublin, on 1st May, 1906. The first is according to the Professional Schools, and Pure Arts. The second is according to their religious denominations—1,250 in all.

Yours truly,

ANTHONY TRAILL.

To J. Dermot Daly, Esq.

(2) Returns referred to in foregoing Letter.

RETURN (1.)

RETURN OF STUDENTS ON THE BOOKS OF TRINITY COLLEGE, DUBLIN, MAY 1ST, 1905.

1. Divinity School, ...	69
2. Law School, ...	39
3. Medical School—Men, ...	207
Medical School—Women, ...	7
	214*+3 Externs.
4. Engineering School, ...	69†
5. In Arts Solely—Men, ...	789
In Arts Solely—Women, ...	70
	859
Total Arts Students, ...	1,250

* Besides these there are a number still in the School, but not on the books at the above date, but taking part of the course elsewhere, who will return to take the Medical Degrees. This number may be estimated as between 30 and 40.

† Besides these there are three others, not on the books at the above date, but at some practical work, who will return to take their Engineering Degrees.

RETURN (2.)

STATEMENT SHEWING NUMBER OF STUDENTS ON BOOKS OF TRINITY COLLEGE, DUBLIN, ON 1ST MAY, 1906, CLASSIFIED AS TO RELIGION.

	Church of Ireland and of England.	R.C.	Pres.	Meth.	Others.	Total.
S. B.,	12	1	2	—	—	15
M. B.,	23	2	2	—	1	28
J. B.,	138	22	9	6	11	176
S. S.,	129	17	12	2	4	164
J. S.,	193	32	15	7	7	254
S. F.,	160	22	13	2	6	203
J. F.,	215	42	24	13	18	312
Scholars,	47	1	9	3	11	71‡
Sizar,.	22	1	2	—	2	27
	929	140	88	33	60	1,250

‡ One woman—Non-foundation scholar.

N.B.—It is to be observed that the Degree of B.A. must be obtained before any of the Professional Degrees are conferred. This is unique, and explains why all the Professional students are entered above as Arts students.

25th October, 1906.

ANTHONY TRAILL,

Provost.

IX.

Students of Celtic Philology in Trinity College, Dublin.

COPY of LETTER received from the PROVOST of TRINITY COLLEGE, DUBLIN, in reply to an Inquiry from the SECRETARY of the COMMISSION.

From the Provost of Trinity College,

Provost's House, Dublin.

15th November, 1906.

DEAR SIR,

I enclose Dr. Atkinson's reply to my enquiry, through the Senior Lecturer, as to the Celtic Students.

Yours truly,

ANTHONY TRAILL.

(Copy of Letter from Dr. Atkinson to the Senior Lecturer, referred to in the foregoing Letter.)

CLAREVILLE, UPPER RATHMINES,

DUBLIN, November 15th, 1906.

DEAR SENIOR LECTURER,

In reply to your query, I never had more than one or two, and that intermittently.

But for the last three years no student has come for lectures or instruction in any branch of Celtic Philology.

Yours faithfully,

R. ATKINSON.

2 u

DOCUMENTS.

SECTION B.

X.

X.

Memorandum submitted by the Provost of Trinity College, Dublin, at the request of the Commission

(1) Letter from the Secretary of the Commission.

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND
THE UNIVERSITY OF DUBLIN.

OFFICES: 16, ELY-PLACE, DUBLIN,
11th September, 1906.

SIR,

I am directed by the Royal Commission on Trinity College, Dublin, and the University of Dublin, to forward to you the accompanying Memorandum of some points on which they are anxious to obtain further information. If the information desired can be conveniently supplied, the Commission would esteem it a favour if it could be furnished prior to 16th October.

I am, sir,

Your obedient servant,

JAMES DERMOT DALY,
Secretary.

Anthony Traill, Esq., LL.D., M.D.,
Provost of Trinity College.

MEMORANDUM OF MATTERS ON WHICH FURTHER INFORMATION IS DESIRED BY THE COMMISSION.

A.—Revenues.

With reference to the tables showing income and expenditure, the following questions arise:—

1. Is the balance added to the investments so that the accumulated capital may be available to meet a deficit?
2. If not, how is a balance on hand disposed of? How is a deficit met?
3. Are the Board in any way limited in regard to the disposal of accumulated capital?
4. Is the balance habitually on the right side?
5. Has there been, in the last twenty-five years, any notable diminution of the income of the College?

B.—Residence of Students.

It appears that in order to qualify for a degree, an undergraduate, if he does not attend lectures, must pass nine terminal examinations, but that for four of these examinations he may substitute attendances at lectures during terms.

1. If he declares for the substitution, is he obliged to substitute for all the four terms, or may he substitute for one, two, or three, so escaping the like number of examinations?
2. Do any, many, or most students, frequent the College during their five examination terms?

3. Do they in general, during those five terms attend lectures?
4. If they do not frequent the College, are they still living in Dublin?
5. How do they, during those terms, pursue their studies?

C.—The Teachers.

1. What amount of work is normally expected *per diem* and in the course of the year
 - (a) from Professors (whether Fellows or not);
 - (b) from Tutors; and
 - (c) generally from members of the educational staff?
2. How far does such work consist in formal lectures of an expository kind?
3. How far does the work consist in the informal instruction of individuals?
4. How far does it consist in direction of studies?

(It will be desirable to distinguish between honour teaching and pass teaching, and also between different branches of study).

D.—The Teaching.

- 1 Does the teaching provided by the College suffice for
 - (a) the Honour Student, first, second, or third rate?
 - (b) the Pass Student?
2. Are many men dependent upon unofficial teachers or "grinders"?
3. Do the best students require such outside help?

E.—The Students.

According to the Calendar 1905-6 "Students may graduate in Honours at the B.A. Examination in eight subjects."

1. What is the average number of students who
 - (a) present themselves for examination in each of these subjects;
 - (b) are adjudged worthy of honours;
 - (c) obtain distinction?
2. What is the average number of students who graduate
 - (a) in Honours;
 - (b) in the Pass Examinations?

(2) Memorandum from the Provost.

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, 1906.

MEMORANDUM OF MATTERS ON WHICH FURTHER INFORMATION IS DESIRED BY THE COMMISSIONERS.

A.—REVENUE.

QUERIES.

1. Is balance of revenue added to investments?
2. If not, how is it disposed of?

ANSWERS.

The disposal of the revenue of the College which has not been spent is settled by the Board. An excess of Income over Expenditure in one year may be required to meet the deficiency of a former year, or to provide for some new expense, which, in the opinion of the Board, ought to be incurred. When there is a considerable balance in hand, which is more than is likely to be required within the next three months, it is added to Capital and invested. Temporary investments are sometimes made to provide funds for special emergencies.

QUERIES.

ANSWERS.

DOCUMENTS.
SECTION B.
X

- How is a deficit met? By borrowing money from the Bank of Ireland which is repaid when the balance in hand is sufficient.
3. Are the Board in any way limited in the disposal of accumulated capital? Not except by the terms of the original Charter of Elizabeth. It has, however, been the invariable custom never to spend Capital once invested, unless it was a mere temporary investment expressly made for a special purpose.
4. Is the balance habitually on the right side? On the average, yes, so that a deficiency has always been met by a preceding or succeeding surplus in the income for the year.
5. Has there been, in the last twenty-five years, any notable diminution of income? No.

ANTHONY TRAILL, *Provost.*
8th October, 1906.

B.—RESIDENCE OF STUDENTS.

It appears that in order to qualify for a degree, an undergraduate, if he does not attend lectures, must pass nine terminal examinations, but that for four of these examinations he may substitute attendances at lectures during terms.

QUERIES.

ANSWERS.

1. If he declares for the substitution, is he obliged to substitute for all the four terms, or may he substitute for one, two, or three, so escaping the like number of examinations? No student makes any declaration of choice, but takes terms as he pleases, and often after already passing at lectures keeps the examination.
2. Do any, many, or most students frequent the College during their five examination terms? All those who are not absent teaching in a school, or in some office as clerks, do frequent the College, and the latter are the majority. We have no figures to answer this.
3. Do they, in general, during those five terms, attend lectures? Very commonly. Many are at professional lectures, others at honour lectures outside the ordinary work of the class.
4. If they do not frequent the College, are they still living in Dublin? Many of them, probably the majority; but we have no returns to give figures.
5. How do they, during those terms, pursue their studies? Some go to grinders; some are reading for honors and scholarships, some are devoted to games and spend their time thus.

C.—THE TEACHERS.

1. What amount of work is normally expected per diem and in the course of the year—
(a) from Professors (whether Fellows or not),
(b) from tutors, and
(c) Generally from members of the educational staff?
2. How far does such work consist in formal lectures of an expository kind?
3. How far does the work consist in the informal instruction of individuals?
4. How far does it consist in direction of studies?

(It will be desirable to distinguish between honour teaching and pass teaching, and also between different branches of study.)

[*Note by the Secretary.*—With reference to these queries, the Senior Lecturer stated "Regarding C. and D., most of which cannot be answered in figures, I am ready to give answers before the Commission." The Senior Lecturer's oral evidence, given subsequently, will be found at pages 171-177.]

D.—THE TEACHING.

1. Does the teaching provided by the College suffice for—
(a) the Honour student, first, second or third rate?
(b) the pass student?
2. Are many men dependent upon unofficial teachers or "grinders"?
3. Do the best students require such outside help?

E.—THE STUDENTS.

QUERIES.

ANSWERS.

(According to the Calendar 1905-6, students may graduate in Honours at the B.A. examination in eight subjects.)

1. What is the average number of students who—
(a) present themselves for examination in each of these subjects,
(b) are adjudged worthy of honours,
(c) obtain distinction?
2. What is the average number of students who graduate (a) in Honours, (b) in the Pass examinations?

STATEMENT SHOWING THE ANNUAL AVERAGE NUMBER OF STUDENTS PRESENTING THEMSELVES FOR EXAMINATION IN HONOUR DEGREE SUBJECTS (MODERATORSHIPS) FOR SIX YEARS, 1900-1905

Mathematics,	4.84
Classics,	8.5
Logics and Ethics,	5.67
Experimental Science,	2
Natural Science—A,	2
Do. B,	11 1905 only.
History and Political Science,	7.67
Legal and Political Science,	6.67 1903-1905 only.
Modern Literature,	6.16

STATEMENT SHOWING THE NUMBER OF REWARDS GAINED IN MODERATORSHIP EXAMINATIONS FOR THE SIX YEARS 1900 TO 1905.

	Mathematics.	Classics.	Ethics.	Experimental Science.	Nat. Science, A.	Nat. Science, B.	History.	Legal.	Literature.	Total.
Senior Moderatorships—						*		†		
Large Golds, .	2	3	5	3	1	1	3	1	3	22
Golds, .	15	23	20	6	10	7	13	10	20	124
Junior Moderatorships—										
Silvers, .	10	21	9	3	1	3	21	7	10	85
Allowed Degree—										
First Class, .	1	1	-	-	-	-	-	-	-	3
Second Class, .	-	1	-	-	-	-	1	-	1	3
Third Class, .	-	-	-	-	-	-	-	1	-	1
Unclassed, .	-	-	-	-	-	-	5	-	2	7
Failed, .	1	2	-	-	-	-	3	1	1	8
Total, .	29	51	34	12	12	11	46	20	37	262

* 1905 only. † 1903-1905 only.

STATEMENT SHOWING THE AVERAGE ANNUAL NUMBER OF STUDENTS GRADUATING IN HONOURS (MODERATORSHIPS AND RESPONDENCIES) AND IN PASS EXAMINATIONS FOR DEGREE OF B.A. FOR SIX YEARS 1900-1905.

	Honours.	Pass.
Moderatorships,	38.5	
Respondencies,	16.5	
	55	112.67

[The questions under B, C, D and E were referred by the Provost to the Rev. J. P. Mahaffy, D.D., D.C.L., Senior Lecturer, by whom the replies have been furnished.]

XI. -

DOCUMENTS.
SECTION B.
XI

Documents furnished by the Provost of Trinity College for the information of the Commission.

(1.) Description of Buildings erected since 1856.

(Taken from the Dublin University Calendar.)

[For Cost, see Document (2) on page 342.]

MUSEUM BUILDING.

This Building was erected by the Provost and Senior Fellows in 1857.

It contains the Museums of Natural Philosophy, Geology and Mineralogy, and of Engineering Models, the Drawing Room of the Engineering School, the Room of the Lending Library, a Physical Lecture Room and Laboratory, the Lecture Room of the Schools of Divinity and Law, and a number of other Lecture Rooms. It contains also a Clock in electric connexion with the Observatory clock at Dunsink.

MEDICAL SCHOOL BUILDINGS.

These comprise three blocks.

In the middle one are:—

I. The Anatomical Department, which includes a large Dissecting Room with electric light; a Bone Room, in which are Sections of the frozen body, and various preparations and models illustrating the Development and the Topography of the Brain; a Lecture Theatre, with a powerful projecting Lantern; the Professors' rooms.

II. The Chemical Science School, including four general Laboratories, as well as special Laboratories for Quantitative and Gas Analysis; a Balance Room; a Chemical Museum, in which are a number of the rarer Chemical substances; a large Lecture Theatre; the Professors' rooms and Laboratory.

III. A spacious Pathological Museum, with rooms for the Professor of Surgery.

IV. The Department of Materia Medica and Therapeutics, including a Laboratory, a Museum, and the Professors' rooms.

V. Two Lecture Theatres, Professors' rooms, the Office of the Registrar of the School, a Tutorial Class Room and a Students' Luncheon Room.

This part of the block was completed in 1887.

VI. The Museum of Anatomy and Zoology, completed in 1876.

At the north end of the Zoological Museum is the block containing the Department of Institutes of Medicine, which includes a large Laboratory for Histology, a Theatre in which the Lectures in Physiology are given, and the Professors' rooms. This block was finished in 1878; and subsequently enlarged in 1901.

On the south of the middle block is the School of Pathology, which contains a large Laboratory, a Theatre, the Lecturer's room, and a number of work and preparation rooms. In this building also accommodation is at present provided for the Department of Röntgen photography.

This building was completed in 1904.

All the Theatres have their seats numbered consecutively, one being assigned to each Student on entering for the corresponding course of Lectures.

Dissecting Room for Women, a small room for advanced practical work in Anatomy, and a Reading Room for Women.

GRADUATES' MEMORIAL, OPENED IN 1903.

The north side of the Library Square, which contained the old houses numbered 28 to 31 was demolished in 1899.

The Graduates' Memorial occupies the centre of the new building which has been erected in the space thus vacated, and contains a theatre, a library, a reading room, recreation rooms, rooms for the use of the College Societies, cloak rooms, &c.

The wings of the new building contain forty sets of single students' chambers, and the entrances are at the east and west ends.

LABORATORIES IN CONNECTION WITH THE SCHOOL OF ENGINEERING.

(From the Dublin University Calendar.)

I. ELECTRICAL ENGINEERING, 1903.

A Laboratory and workshop has been constructed, which contains a gas engine of 8 H. P. for driving the dynamos, a storage battery, rotary converter, continuous current dynamo, a potentiometer, oscillograph, and outfit of modern electrical measuring instruments.

A supply of three-phase alternating current is available.

II. MECHANICAL ENGINEERING, 1903.

The Mechanical Engineering Laboratory is under the superintendence of the Lecturer in Mechanical Engineering. Its equipment includes a 10-ton Wicksteed Testing-machine, a Locomotive Boiler and Compound Condensing Engine of 30 H. P., a 8 H. P. Crossley Gas Engine, and a 4 H. P. Tangye Oil Engine. The Mechanical Workshop is fitted with Lathes, Shaping and Drilling-machines, and other Machine-tools for the preparation of specimens for testing and other mechanical work. A part of the Laboratory is fitted up for the testing of Cements: its equipment includes a tensile Testing-machine and other apparatus used in the preparation of samples for testing.

NEW BUILDINGS OF THE SCHOOL OF EXPERIMENTAL PHYSICS, 1906.

(Extract from Statement of Professor Thrift to the Royal Commission.)

The new buildings are, both in design and fittings, in every respect up to date. The cost for building and permanent fittings will amount to nearly £16,000 of the £16,500 given for the building by the Right Hon. Viscount Iveagh. The Laboratory will afford some special rooms for research in addition to such accommodation for teaching as will meet the requirements of the University for many years, unless some considerable increase in the numbers of students takes place. The Lecture Theatre will seat about 130 students. There is a large class-room for practical elementary instruction capable of receiving about 50 students. There are also special rooms for advanced studies in Electricity, Magnetism, Heat, and Optics. In these a certain amount of research could be carried out by students, as well as in the special rooms provided for the purpose.

DOCUMENTS.
SECTION B.
XI

TRINITY COLLEGE, DUBLIN.

(2.) New Buildings, Alterations, and Fittings, since 1856.

		Building.	Alterations and Large Repairs.	Fittings
		£	£	£
1853-1858, . . .	Engineering School and Lecture Rooms. Leas spent before 1857,	£30,328 24,643	5,683	—
1859-1861, . . .	Library Roof and Alterations,	9,540	—	—
" . . .	Engineering School,	—	400	—
1869, . . .	Anatomy House Alterations,	—	167	—
1870, . . .	Parliament Square Buildings,	—	465	—
1871, . . .	Chapel Roof and Alterations,	—	655	—
" . . .	Rebuilding Chimneys, Library Square,	—	122	—
1873, . . .	Library Reading Room (Architect's Fees),	465	—	—
" . . .	New Chambers, No. 27,	2,800	—	—
1874-1876, . . .	Museum of Anatomy and Zoology,	11,218	—	1,286
1876, . . .	Restoring Balustrade, Corner Towers, West Facade,	—	776	—
1877, . . .	Chemical Laboratory,	870	—	160
1878-1880, . . .	Histological Laboratory,	3,145	—	—
1884-1885, . . .	Additions to Anatomical School,	2,180	—	124
1885-1886, . . .	Anatomical Museum,	861	—	64
" . . .	New Lecture Theatre and Bone Room,	2,763	—	—
1886-1888, . . .	Medical School,	17,175	—	970
1889-1890, . . .	Library Colonnade and Alterations,	8,020	—	—
1890, . . .	Pathological Museum,	—	—	189
1891, . . .	Natural History Museum,	—	—	95
1891-1892, . . .	Club Room and Luncheon Room,	1,000	—	—
1893-1894, . . .	Rebuilding Chambers 22 to 26,	3,955	—	—
1896-1899, . . .	Pathological School,	14,690	—	590
1899-1902, . . .	Graduates Memorial Building,	*£10,511	—	—
" . . .	Wings to G. M. Building (Chambers),	£18,520	—	—
1901-1905, . . .	New Fittings in Library,	—	—	967
1901-1903, . . .	Natural History Museum Alterations,	1,475	—	—
1901-1902, . . .	Additions to Printing House,	—	490	—
1902, . . .	Physiological Museum,	1,067	—	—
1903, . . .	Electrical and Mechanical Laboratory,	2,535	—	2,067
1904, . . .	Ladies' Dissecting Room, &c.,	1,808	—	—
		120,780	3,085	6,512
1905-1906, . . .	Experimental Science Building and Fittings, built at the expense of Lord Iveagh,	16,500	—	—
1906, . . .	Botanical Science Building and Fittings, in process of erection at the expense of Lord Iveagh,	7,900	—	—

* Of which £8,200 was paid for by G. M. Committee.

TRINITY COLLEGE, DUBLIN.

(3.) Return of Expenditure on Medical School for
Upkeep and Examination Fees.

Year.	Amount.	Year.	Amount.
	£ s. d.		£ s. d.
1861	247 12 10	1896	1,524 18 2
1862	203 16 4	1897	1,428 18 8
1863	258 4 0	1898	1,278 15 9
1864	290 19 6	1899	1,697 16 7
1865	368 15 7	1900	1,200 8 9
1866	731 10 9	1901	1,663 4 0
1867	1,101 7 1	1902	1,848 9 3
1868	384 18 7	1903	1,965 19 8
1869	515 18 2	1904	3,142 8 2
1870	540 17 8	1905	3,147 7 11

A. GRAHAME BAILEY.

November 2nd, 1906.

(4.) New Foundations in Trinity College since 1855.

(a.) Professorships of—

- (1.) Arabic, Persian, and Hindustani, 1856
- (2.) Sanskrit and Comparative Philology, 1858
- (3.) English Literature, 1867
- (4.) Ancient History, 1869
- (5.) Latin, 1870
- (6.) Comparative Anatomy, 1872
- (7.) Jurisprudence and International Law, 1877
- (8.) Pastoral Theology, 1888
- (9.) Penal Legislation, Constitutional and Criminal Law, and the Law of Evidence, 1888
- (10.) Applied Chemistry, 1904
- (11.) Education, 1905
- (12.) Agriculture, 1906

(b.) Lectureships in—

- (1.) Medical Jurisprudence, 1888
- (2.) Pathology, 1895
- (3.) English Bible, 1898
- (4.) Practice of Electrical Engineering, 1902
- (5.) Electric Traction, 1903
- (6.) Mechanical Engineering, 1903
- (7.) Dutch, 1903

(b.) Lectureships in (*continued*)—

(8.) Roman-Dutch Law,	1905
(9.) French,	1906
Wallace Divinity Lectureship,	1901

(c.) Readerships in—

(1.) Tamil and Telugu,	1902
(2.) Indian Law,	1902

Medical School.

Post-Graduate Classes in preparation for the Royal Army Medical Corps, the Royal Naval Medical Service, and the Indian Medical Service.

Just three years ago the Board of Trinity College approved the formation of, and subsidised classes for, qualified Medical men wishing to enter the Royal Army Medical Corps, the Royal Navy, and the Indian Medical Services. The courses of instruction are held twice yearly, and are given by Graduates of the University. The Lectures and practical classes are held in the Departments of the Medical School, Trinity College, and the Clinical instruction is given in the Royal City of Dublin Hospital.

The classes have been well attended, not only by our own Graduates, but also by young Medical men from other schools in Ireland and Great Britain. The results are shown to be most excellent.

The numbers attending these classes have been as follows:—

1904 (first session)	7
1904 (second session)	11
1905 (first session)	14
1905 (second session)	24
1906 (first session)	27

Post-Graduate Classes in Medicine.

Some three years ago the Board of Trinity College sanctioned a scheme, put forward by the Medical School Committee, for post-graduate instruction for Medical Practitioners. The scheme, which has been carried out in each of the last three years, included instruction in the following subjects?—Surgery, Clinical Surgery, Operations, Medicine, Clinical Medicine, Ophthalmology, Diseases of the Skin, Ear, Nose, and Throat, Pathology, Anatomy, X-Ray work, Gynaecology, and Cystoscopy.

Distinguished practitioners in Dublin, most of them Graduates of the University, have generously given their services in carrying out the scheme, which, without their help, would have been impossible. Trinity College has gained by enlisting the services of these gentlemen for its teaching work. The success which has attended the courses has been very marked, and the results obtained very gratifying. In many cases Medical men gave up their hard-earned summer holiday to attend the classes, and came to Dublin from long distances. Each year our numbers have increased; and we have realised that we have come more fully into contact and sympathy, more especially with the practitioners from the country districts of Ireland. Educationally, we believe the courses have been a distinct success.

The numbers attending the courses were as follows:—

1904	17
1905	21
1906	22

1904—Army School established.

1904—Licence and Degrees in Dental Science.

1905—Diploma in Economics and Commercial Knowledge.

1904—Diploma in Education.

ANTHONY TRAILL, *Provost.*

28th November, 1906.

DOCUMENTS.

SECTION B.

XI

APPENDIX TO FINAL REPORT.—DOCUMENTS.

SECTION C.

Miscellaneous Statements submitted by certain Members of Trinity College, Dublin, and the University of Dublin.

DOCUMENTS.

SECTION C.

XII.

XII.

Statement submitted by the Right Hon. The Earl of Rosse, K.P., Chancellor of the University of Dublin.

Of the revenues of the College I am unable to speak with any detail. The "Board" can give far more information than I can, but, owing to the changes which have taken place in land tenures, it is generally assumed that there has been a considerable shrinkage of the income of the College from their estates, as of those of other landowners. I have no doubt that this is the case, and unfortunately, too, at a time when the requirements of higher education are more exacting as to expenditure.

I am not sure whether certain considerable economies are not possible, however. The incomes of the various members of the staff do not appear duly proportioned. It seems quite right that a young man on entering upon his duties should, beginning with a modest salary, receive additions to it, gradually, up to middle age; but it does not seem in accordance with precedent that at a time of life when he is no longer capable of rendering as efficient service, and his expenses should probably be diminished owing to his family being provided for, he should, by seniority, step into a position of comparative affluence. The position of a Senior Fellow is said to be worth nearly double of that of the senior group of the Junior Fellows, and that of the Provost about double again. There is reason for an augmentation of income on appointment as Head of a large college. The expenses which the position entails are greater, but I do not conceive that expenses are increased on promotion from the position of a Junior to that of a Senior Fellow.

The result of this augmentation of income may be expected to be an unwillingness to accept voluntary retirement, and the retirement must be expensive to the College funds, as it will be based upon the scale of an augmented income.

Probably the salaries of the juniors may be scarcely sufficient to repay at once the delay and labour entailed in seeking the position.

It is needless to say that suggested changes should be made with due regard to vested interests.

Beyond what may be gained by the readjustment of incomes, suggested above, in two departments, viz.: the Observatory and the Botanic Garden, perhaps retrenchment may be possible.

The former, situated, as it is, some seven miles from the College, loses thereby much of its educational value, though for original work the staff are freer from interruptions and the climatic conditions are, I have no doubt, better than if a site nearer to the College, or not so far inland, had been selected.

Under these circumstances, it would appear reasonable that the Observatory be treated more as a State institution, like that at Edinburgh, and that the College be relieved from some part of the burden of its upkeep and running expenses.

The Botanic Garden has been considered by many as not yielding advantages to the College commensurate with the expenditure upon it; some considerable reductions in the expenses have, however, been recently effected on the occurrence of a vacancy in the curatorship.

It is naturally felt that the giving up of either of these two most usual adjuncts to a University, which concern two essential subjects of a University course, would detract much from its completeness and lower the prestige of the University. I would further point out that in the past the post at the Observatory, and indeed that at the Botanic Garden also, have been

held by persons of some eminence, and useful work not directly connected with the establishments has been given to the world.

There is no doubt that the present system of election to Fellowships, by examination alone, or nearly so, in a course, the more important part of which and one essential for success is either the Latin and Greek Classics, or Mathematics Pure and Applied, no longer meets all the varied requirements of a University, and the teaching staff has to be largely added to by professorships in important special subjects, but generally of more uncertain tenure and with inferior pecuniary prospects.

The difficulty in the way of appointment to Fellowships by any form of selection, as opposed to examination, is, of course, the possible imputation of party bias in a country where political party spirit runs so high, but it has been suggested, and I think very fairly, that selection on the merit of published work for the Fellowships, or at least some of them, on the plan which seems to work well for the professional chairs, might meet the case.

There seems no doubt that the present examination system involves too long and severe a strain on the candidates, causing in some cases a permanent injury to their health, and in most cases an indisposition for scientific or literary work for the rest of their days. The system, too, gives the advantage to men of exceptionally great powers of memory rather than of original genius.

There appears to be no adequate provision at present for the separate teaching of honour and pass men by persons best fitted for each of two very different standards of work.

To one matter of detail of some importance I would further wish to draw attention. It is the relative position in which resident and non-resident undergraduates find themselves in Honour Examinations.

In Trinity College students may either reside and attend pass or honour lectures, getting credit thus for some of their terms, or they may keep all their terms by examination, live in the country, and probably undertake scholastic or other work for their support.

If the non-resident student is a candidate for honours, in any case he is probably under a disadvantage from non-attendance at lectures, but he is so to a greater degree if the lecturer be placed upon the Board of Examiners. The practice has been defended by the college authorities on the plea that the lecturer would not receive proper attention from his pupils if they did not expect him afterwards to examine. On the other hand, it is claimed on behalf of the non-resident student that, notwithstanding all efforts, by consulting the published examination papers of previous years, and perhaps notes of the lecturer's lectures of previous years, obtained from other students, he is unable to cope with the difficulty. He does not get equal credit for his knowledge of the subject with that secured by the resident student, owing to the practice of appointing the lecturer to examine.

The matter was the subject of a correspondence between my father, when Chancellor, and the then Provost, Dr. Humphrey Lloyd, of which part may be available.

I am not aware that the Board have since departed from their established practice.

On subject of inquiry No. xii., the steps proper to be taken to increase [or make more general] the usefulness of Trinity College and the University of Dublin to the country—it is exceedingly difficult to know

what to say. While sympathising much with the efforts of members of the staff of the University still further to meet objections which may be raised by Roman Catholics against their present position in it, as also with the various suggestions made from outside with the same object, I think that great care should be taken lest an institution which has for centuries done good work should have its usefulness impaired for those classes who now take advantage of her in futile attempts to draw in others who refuse to take advantage of what is known as the system of mixed education.

For many years the University has been worked on the principle of taking no account of sectarian ques-

tions in the granting of degrees, in the award of honours and passes, and in the appointments to offices of profit. I feel strongly that this principle should be in nowise departed from, even temporarily, as has been suggested. I have always desired to see the principle of "mixed education" adopted as far as is possible, as, apart from other reasons, Ireland is a poor country, and can ill afford to support organisations in duplicate; but I see no reason to think that arrangements which succeed elsewhere can be worked in Ireland.

All my experience has been *most sadly* disappointing.

ROSSE.

DOCUMENTS.
SECTION C.
XII.

XIII.

Supplementary Statement submitted by the Rev. T. T. GRAY, M.A., Senior Fellow of Trinity College, Dublin.*

MEMORANDUM SENT BY MR. GRAY TO THE PROVOST AND FELLOWS ON OCTOBER 10TH, 1904.

The average number of Students who entered Trinity College during the last fifteen years—from the year ending June 12th, 1890, to June 11th, 1904—is 229;† in round numbers, say, 230, the highest number being 285 in 1892, and the lowest 185 in 1903. For the last seven years the average number is exactly 208. This is not an encouraging state of affairs: and, therefore, I think that an effort should be made to induce, if possible, a larger number of our countrymen to take advantage of the education which we offer.

The class from which we draw our Students is not a wealthy class—wealthy Irishmen, as a rule, give Trinity, Dublin, the go-by, and send their sons to Oxford or Cambridge. A man of moderate means, and especially if he has a large family to push on in the world, is obliged to calculate carefully whether he can afford to send a son to Trinity, paying at the same time the fees in Arts and the fees in one of the Professional Schools. Hence, any relief we can give him, no matter how small, either by a reduction of fees, or by an Exhibition of some kind, to help him to pay his way, would tend to make him decide the question in our favour, and send us his son. For, we know that a very large number of the class I am considering look upon our Degree as the highest object of their ambition, and would make any sacrifice in their power to obtain it.

My first proposal, therefore, is to establish twelve more Junior Exhibitions and twelve more Senior Exhibitions of £20 a year, either on precisely the same lines as the present Exhibitions, or partly on these lines and partly on such other lines as may be suggested when the scheme shall have been discussed in all its bearings. These Exhibitions would cost the College £960 per annum. The fund from which I propose to draw this amount is the increase of revenue accruing in the College from the new letting of its Westland-row property. I think it is our duty (as well as our interest) to give the public a share of this addition to our income. This is the very least that we should do. But I would go further, and propose that we should spend the whole of it in helping students during their Undergraduate course, and by making a saving in some other departments establish in addition twelve Junior and twelve Senior Exhibitions of £15 a year. These latter would cost the College £720 a year more. Thus we would be able, at a cost of £1,680 a year to the College, to give forty-eight additional Exhibitions each year; twenty-four Junior and twenty-four Senior. Some of these Exhibitions I would assign to the Medical School, some to the Engineering School, and some exclusively to Students educated at, and entering from, Irish Schools.

It is calculated that we shall derive some £1,520 a year additional income from Westland-row: and of the departments alluded to above from which a saving may be effected, I will only mention the Library, on which an average of £3,200 per annum has been expended for the last four years. From this source alone a saving of from £500 to £700 a year might easily be made, without in the smallest degree interfering with its efficient working. For the nine years preceding—i.e., from November 20th, 1891, to November 20th, 1899, the average expenditure was only

£2,230, and yet no one complained. Therefore, from these two sources alone, not to mention others, we could easily get funds for the expenditure I propose.

My second proposal is to reduce, by a very small sum, the amount of fees payable by a Student in Arts.

I know I must move delicately when I propose a reduction of fees; but my scheme is a very modest one, and it has the following advantages to recommend it:—(1) The amount of reduction is very small; (2) it applies to one payment only, and that the payment which bears most heavily on the Student, and, more than any other, deters men from entering, and thus keeps down our numbers; (3) the payment affected is open to more plausible objections than any other payment, and consequently is the hardest to defend when attacked; (4) the Cista Communis and those members of the College whose pecuniary interests are affected by the reduction will be more than recouped for any temporary loss by a very small addition to our numbers; and (5) should my first proposal be adopted, in whole or in part, and bring in, as it is sure to do, an increased number of Students, the loss caused by the reduction will at once disappear, and a very considerable gain be the final result.

My proposal is, to reduce the Entrance fee from £15 to £10.

The total cost of the A.B. Degree at present is £83 4s., made up of an Entrance fee of £15, eight half-yearly payments of £8 8s., and £1 for the Degree and Testimonium.

Of the Entrance fee £6 6s. goes to the Tutorial Fund, £4 10s. to "Fees to College," and £4 4s. to Decrements. Of the eight half-yearly payments half goes to the Tutorial Fund, and half to Decrements. Therefore each Student during his course pays the Tutors £39 18s., and the College £43 6s.

My suggestion is, that the £5, by which I propose to reduce the Entrance fee, should be made up of £1 1s. taken from the Tutors' share of that fee, and £3 19s. taken from "Fees to College." Thus the Tutors would receive in future from each Student £38 17s., and the Cista Communis £39 7s.

Let us now trace the consequences of this change. Supposing the number of Entrances in future equals the average number of Entrances for the last fifteen years, viz., 230, the Tutors would lose 230 guineas, or £241 10s.; but if the effect of the change brought in only seven additional Entrances, the Tutors would gain £38 17s. × 7, or £271 19s.; in other words, they would have a net gain of £30 9s. per annum. Again, if the number of entrances still continued at the average of 230, the Cista Communis would lose £3 19s. × 230, or £908 10s.; but by twenty-four additional Entrances it would gain £39 7s. × 24, or £944 8s., thus getting a net gain of £35 18s. per annum. Hence seven additional Entrances would recoup the Tutors for the loss they would sustain by reducing the Entrance fee to £10, and twenty-four additional entrances would recoup the Cista Communis for the loss it would sustain.

Suppose, now, that my two proposals are adopted, and by their joint effect increased the average number of entrances by fifty, thus raising the average

DOCUMENTS.
SECTION C.
XIII.

* The Rev. T. T. Gray also furnished a Statement printed in the Appendix to the First Report (Cd. 3176), 1906, page 48. His oral evidence will be found at pages 241-263 of this volume.

† Number of entrances during the year ending June 11, 1905, 266. Number of entrances during the year ending June 13, 1906, 249.

DOCUMENTS.
SECTION C.
XIII.

number to 280, the result would be (1) to the Tutors a gain of £1,701 per annum, and (2) to the Cista Communis a gain of £1,059 per annum. For an increase of seventy in the average number of Entrances, the result would be (1) to the Tutors a gain of £2,478 per annum, and (2) to the Cista Communis a gain of £1,846 per annum. And with a lower Entrance fee, and the offer of forty-eight additional Exhibitions every year (twenty-four Junior and twenty-four Senior), I think we might fairly expect this increase, and so have an average of 300 Entrances; and if this expectation were realised, both Tutors and Cista Communis would be more than recouped for the whole expenditure which they would have undertaken by adopting my two proposals.

The foregoing calculations are based upon the assumption that the average number of Entrances at present is 230, this being the average of the last fifteen years. But a considerable drop, of 50, took place in the year ending June 20th, 1898, which we have not yet recovered, reducing the average to 208 for the last seven years. The actual numbers are—203, 208, 236, 201, 213, 185, 210; while the number who entered during the year ending June 9th, 1897, was 253, the average for eight years to this date being 248.

If, then, we start with the average of 208 Entrances, all the former results will be still more striking. In this case the Tutors will begin with a loss of £218 8s., which an addition of only six Entrances per annum, or an average of 214, will turn into a net gain of £14 14s. The Cista Communis will begin with a loss of £821 12s., which an addition of twenty-one Entrances, or an average of 229 per annum, will turn into a net gain of £4 15s.

If the average number of Entrances rise to 258, an increase of fifty, the result will be (1) to the Tutors a gain of £1,724 2s. per annum, and (2) to the Cista Communis a gain of £1,145 18s. Again, if the average number of Entrances rise to 278, an increase of seventy, the result will be (1) to the Tutors a gain of £2,501 2s. per annum, and (2) to the Cista Communis a gain of £1,932 18s. And, finally, if we succeed in securing an average number of 300 Entrances each year, the result will be (1) to the Tutors a gain of £3,355 16s. per annum, and (2) to the Cista Communis a gain of £2,798 12s. per annum.

If the Entrance Fee were reduced to £7 10s. the half of what it is at present, the amount by which it is reduced (£7 10s.) being made up of £1 1s. taken from the Tutorial Fund as before, and £6 9s. from the Cista Communis, the results of the change would be as follows.—As the Tutors would contribute the same amount as before to the reduction, all previous calculations as to their position would remain the same. But in the case of the Cista Communis, the £43 6s. which it now receives from each Student would be reduced to £36 17s. Hence, starting with 230 Entrances, the average of the last fifteen years, the initial loss to the Cista Communis would be £6 9s. \times 230 = £1,483 10s. But forty additional Entrances, or an average of 270 Entrances per annum, would give an increased revenue of £36 17s. \times 40 = £1,474, a sum practically equivalent to the initial loss. Seventy additional Entrances, or an average of 300 Entrances per annum, would give a net gain of £1,096 per annum (= £36 17s. \times 70 less £1,483 10s. = £2,579 10s. less £1,483 10s.).

If we had started with 208 Entrances, the average of the last seven years, the initial loss to the Cista Communis would be £6 9s. \times 208 = £1,341 12s.; and an increase of thirty-seven Entrances, or an average of 245 Entrances per annum, would give an increased revenue of £36 17s. \times 37 = £1,363 9s.; in other words, a net gain of £21 17s. But if the average number of Entrances rises to 278, an increase of seventy, the net gain to the Cista Communis will be £1,237 18s. (= £36 17s. \times 70 less £1,341 12s. = £2,579 10s. less £1,341 12s.). And finally, if the average reaches 300, an increase of ninety-two, the net gain to the Cista Communis will be £2,048 12s.

If, as a further application of this principle, the Entrance Fee were reduced to £5 5s., and the whole of it went to the Tutorial Fund, the Cista Communis

would lose £8 14s. on each Entrance Fee, and consequently the £43 6s. which it at present receives from each Student would be reduced to £34 12s.

As the Tutors would still contribute £1 1s. towards the reduction of the Entrance Fee, all previous calculations as to their position remain the same as before. The case of the Cista Communis would be as follows:—On an average of 230 Entrances the initial loss would be £8 14s. \times 230 = £2,001. Fifty-eight additional Entrances—i.e., an average of 288 Entrances each year, would give the Cista Communis an increased income of £2,006 16s. per annum (= to £34 12s. \times 58), or a net gain of £5 16s. Any number over this would be altogether a gain to the Cista Communis. Seventy additional Entrances—i.e., an average of 300 Entrances each year, would give an increased income of £2,422 per annum (= £34 12s. \times 70), or a net gain of £421.

If we start with the average of 208 Entrances, that of the last seven years, the Cista Communis will begin with a loss of £8 14s. \times 208, or £1,809 12s., which an average of fifty-three additional Entrances, or an average of 261 each year, will turn into a net gain of £24 4s. (£34 12s. \times 53 = £1,833 16s.). If the average number of Entrances rises to 280, the net gain would be £681 12s. And, finally, if the average number reaches 300, the net gain would be £1,373 12s. per annum.

I need hardly point out how greatly such a move, as I have now given an outline of, would strengthen our position in the present crisis of the University question. The more we do to place our educational advantages within the reach of every man of moderate means in the country, the more unassailable our position becomes. For some years past the expenditure of the College has been more in the line of providing and equipping Lecture Rooms and Laboratories, and great and important improvements have been made. Now, we should make an effort to fill those Lecture Rooms and Laboratories with students; and these additional students can only come from a less wealthy class than that which has hitherto supplied us. The late Commission on the Royal University has left all other Educational Institutions in Ireland in a state of confusion, and uncertainty as to their future; and hence an unique opportunity is afforded to Trinity College, Dublin, to step forward and take the lead, an opportunity which it should lose no time in seizing and turning to the best advantage. The ban of the Roman Catholic Hierarchy, too, is losing its force. The youth of the country are determined to have the best, and only the best, University education which Ireland can give, and this is to be got in Trinity College alone. Our offers to the Presbyterian and Roman Catholic Churches have settled the question of religion, and if we could now give the further inducements of lower fees and numerous Exhibitions, we would take the ground from under the demand for a Roman Catholic University or a Roman Catholic College. Should we succeed in doing so, and draw the Roman Catholic youth of Ireland to Trinity, we shall have solved a troublesome political question, and, by mixing creeds and classes in friendly intercourse during their Undergraduate years with us, have promoted in no small degree the loyalty and peace of the whole country.

But, indeed, there is much more in all this than the mere patching up of the Irish University question. The necessity of uniting and combining all creeds and sects of Irishmen was never more pressing than it is at present. Be the destiny of Ireland what it may, the factors shaping the course of future events are, and will be, mainly within the control of Irishmen themselves. A reduced Franchise, a Local Government Act which has placed the entire control of local affairs in popularly elected bodies, a Land Act which has pledged the British Exchequer for the advance of the purchase money of the land of Ireland, thereby putting the tenant-farmer class into the absolute possession of their holdings—all these things have contributed to make Ireland, to a very great degree, practically independent of British statesmanship and control. Such a position places Irishmen under serious obligations to their country, obligations which, if loyal men, they are bound to discharge for the benefit of the Empire as well as for the benefit of Ireland.

The first, the most indispensable and most pressing condition of their success, namely, the uniting of Protestants and Roman Catholics in their youth and in their education, is the special province of the University of Dublin. In these circumstances our course is plain. We cannot, even if we would, shirk our obvious duty. Our College is a fixture in this country. We cannot stir. We cannot migrate to a more congenial, a more peaceful, clime, carrying with us our teaching staff and our buildings. Our place is Ireland. It is in Ireland that we must flourish or

fail. Let us then cheerfully face the task before us, do our part to the best of our ability, and not put it in the power of our successors to say that we of this generation either ignored or evaded our responsibilities.

THOMAS T. GRAY.

35 TRINITY COLLEGE,
Oct. 10th, 1904.

DOCUMENTS.
SECTION C.
XIII.

NOTE 1. For the seven years ending October 31st, 1897, "Receipts from Students," i.e., Entrances, Half-yearly Payments, and Replacements, averaged £10,004 per annum. In 1898 this item fell to £9,120, and for the last three years, 1901, 1902, 1903, it was £8,176, £8,022, and £8,049, a drop of nearly £2,000 a year.

2. During the last eight years, ending October 31st, 1903, the total sum expended upon new buildings was £44,432, an average of £5,554 per annum, and all paid out of income.

3. During these same eight years expenditure twice exceeded income—viz., in the year ending October 31st, 1897, by £5,167 8s. 5d., and in the year ending October 31st, 1903, by £1,959 16s. 5d., equal together

to £7,127 4s. 10d. During the remaining six years of this period income exceeded expenditure by sums amounting in all to £8,329 0s. 10d. So that we arrive at this remarkable result, that for the last eight years we have saved only £1,201 16s., an average of £150 per annum.

4. I have already alluded to the increased expenditure, about £1,000 a year, upon the Library during the last four years.

5. Under the Local Government Act of 1898 we are gaining about £2,000 a year from the Agricultural Grant.

T. T. G.

XIV.

DOCUMENTS.
SECTION C.
XIV.

Statement submitted by the Rev. J. P. Mahaffy, D.D., D.C.L., Senior Fellow of Trinity College, Dublin; Senior Lecturer.*

COLLEGE FEES.

Several witnesses, who have written without informing themselves of the facts, have urged that the initial fee of £15 (of which £8 8s. is the first half-year's fee, the rest Matriculation fee) acts as a deterrent to poor boys, and that its reduction would increase the number of our students.

Since I became Senior Lecturer, I have taken this question in hand, and devised various easements of the initial outlay, viz., the College authorities have allowed candidates to compete for the Junior Exhibitions (£25 per annum for two years), at the cost of £1, as a mere guarantee of serious intention. Any student who obtains an Exhibition is allowed to pay the first half-year (£12 10s.) towards the liquidation of the remaining £14. Those that fail are only at the loss of £1. Since that time, in accordance with my persistent efforts to bring the College into relation with the Intermediate system, Sir J. Nutting founded (for five years) ten two-year Exhibitions of £50 per annum, and the Board have added twelve more of £20 and £15 per annum, for students distinguished at the Intermediate Examinations, without further test. Moreover, I promoted a complete revolution in the Sizarship examination, which had become so difficult that only the best schools could compete, and, moreover, there was actually no limit of age, or even of College standing. Thus Honormen on the books had been allowed to compete against boys fresh from poor schools, for whom these 30 places were originally intended. This examination has now become a higher Entrance Exhibition. As about eight to ten are awarded yearly, it follows that there are yearly 12 + 22 + 8 places, practically free places, for boys above the average who choose to enter Trinity College. Anyone might have expected that these reforms would have at least doubled the competition for the prizes so modified. Experience has shown that the expectation is vain. There is little increase (mostly that of girls) in the initial competitions, and the applications

for the valuable prizes depending on the Intermediate Examinations have not been numerous, and few of them from the schools we had hoped to reach.

It seems to follow from this, that Trinity College has secured the complete support of a small number of the best schools in Ireland, but that to the rest the College and its advantages are unknown, whether from mere ignorance, or from deliberate policy on the part of the managers. Of the 30 Sizarships intended for clever boys of very limited means, 29 are held by Protestants—a fact which speaks for itself, and the great body of these come from a very few schools, which in past years have made this particular competition their speciality. The new system of easier examination and limit of age (to 19) has hardly been in existence long enough to afford certain conclusions, but I am only speaking the opinion of most experienced tutors in the College, when I say that a reduction of the College fees would mean a grave loss of income without any compensating increase in the roll of students. In fact, if the expense of educating a student in Trinity College be not less than £400 in all, the Matriculation fee of £6 12s. may justly be deemed a negligible quantity.

Let me add that the Board resolved to permit students who obtained two first prizes in the Michaelmas term (formerly £4 each in books), to receive them in money, and also permit them to be allocated to the payment of half-yearly fees. Thus a clever student can pay half his yearly fees by these prizes, quite apart from all the other sources of profit open to him. I have computed that in regard of all the prizes, remissions by the College and the tutors, and other endowments, at least one in every six students on the books escapes paying fees, either wholly or in part. There is, therefore, no reason to think that the reduction of fees could have any but mischievous effects.

* The oral evidence given by the Senior Lecturer will be found at pages 171-177.

XV.

Joint Statement submitted by fourteen Junior Fellows of Trinity College, Dublin.

We, the undersigned Junior Fellows, while heartily agreeing to any proposal for real reform in the system of government of Trinity College, are opposed to schemes of change which may upset our constitution without doing any equivalent good; and particularly object to many of the features embodied in the scheme proposed in Document No. 5, Blue Book 2 (Appendix to the First Report*).

Signed by

GEORGE LAMBERT CATHCART.
WILLIAM SNOW BURNSIDE.
ARTHUR WILLIAM PANTON.
WILLIAM RALPH WESTROFF ROBERTS.
JOHN ISAAC BEARE.
GEORGE WILKINS.
HENRY STEWART MACRAN.

GERARD ALSTON EXHAM.
J. GILBERT SMYLY.
GEORGE WILLIAM MOONEY.
WILLIAM KENNEDY.
WILLIAM ALEXANDER GOLIGHER.
JOHN FRASER.
ERNEST HENRY ALTON.

XVI.

Statement submitted by John I. Beare, Esq., M.A., F.T.C.D., Regius Professor of Greek in the University of Dublin.†

TO THE MEMBERS OF THE ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND THE UNIVERSITY OF DUBLIN.

GENTLEMEN,

I beg leave to submit the following statement of my opinions and feelings on some of the subjects which have been referred to you for investigation. I will here use the terms "Trinity College" and the "University of Dublin" as convertible, and will confine myself to points V., VI., XI., XII., as these, which are organically connected, are also of the highest importance; while the others, however important, are, in comparison with these, matter of detail.

Make the government of Trinity College what existing circumstances seem to require; make the place which the College holds in the Higher Education of Ireland what it ought to be; and all else shall be added unto us.

A.

The system of government by a Board consisting of the Provost and seven Senior Fellows has been attacked bitterly and long. It is a close oligarchy, and therefore strong for its immediate purpose—that of governing. Nor is it in accordance with the analogy of human nature that it should have escaped such attacks. In themselves they avail nothing against it, unless they succeed in showing that under this system the Governing Body tends to be inefficient, e.g., that it tends to be—

- (a) Unprogressive, and out of touch with the academic spirit of the age;
- (b) Out of sympathy with, and unfit to represent, the staff of the College;
- (c) Uneconomical;
- (d) Corrupt;
- (e) Composed of members the majority of whom are too old.

Testing the system by its results during the last thirty years, I beg to say that, in my opinion, none of these charges against it can be sustained.

(a) Under the administration of the Board, during this period, Trinity College has taken so many really progressive steps as an Educational Institution, that those who have its interest most at heart have much reason to be satisfied. I need not enumerate the particular steps to which I refer: they will occur to the minds of all who know the recent history of the College. The term "academic spirit of the age," being hard to define, is liable to rhetorical abuse; but so far as the charge involving it has any practical meaning, it seems easily met by pointing to the alertness of the Board in recent years in recognising and providing for the newer educational needs of University-going students.

(b) The previous training of the members of the Board, while they are Fellow-Professors or Tutors,

* Appendix to First Report (Cd. 3176), 1906, p. 27.

bringing them, as it does, into constant and intimate connection for twenty or thirty years, with the schools and faculties, in the prosperity of which their own pecuniary interests have been during those years involved, has been such that they are, of necessity, peculiarly well qualified, both in knowledge and in disposition, to represent those schools and faculties, and to provide for their efficient working. A system of election, by which members of the staff should choose their representatives on the Governing Body, while better calculated, perhaps, to gratify personal ambitions, would not provide more genuinely representative or more sympathetic governors of the departments of University or College business; and members of the staffs so elected would not have the same length and breadth of experience, qualifying them for general administration, the same impartiality, or the leisure and disinterestedness which, under the present system, their position as *emeriti* gives the members of the Board for supervising, controlling, and promoting the interests of all the faculties and schools co-ordinately. It is, moreover, the duty of the lecturing Professors and Tutors to report to the Board on the needs of their respective faculties and schools. Such reports are always duly attended to; though not always with the result of satisfying those who, with exaggerated or partial views, expect that their own immediate concerns should receive first attention. The practical mean between what is sought for by individuals and what is, on the whole, wisest is best secured by the management of an experienced and impartial body, such as the present system provides in Trinity College.

(c) No one asserts, and there is no ground for asserting, that the Board fails in its economic duty of improving or safeguarding the financial position of the College.

(d) Far from being corrupt, the financial administration of the Board has been honourable in a high degree. When the College received, in lieu of advowsons, £120,000, a sum which was supposed to be intended for pensioning Senior Fellows, this was so dealt with by the Board as to promote the interest of the University as much, and that of individuals as little, as possible. The granting of pensions was so strictly conditioned, that not only has no abuse in this respect taken place, but even the use of the money for that legitimate object has, as some think, been unduly hampered.

(e) The average age of the members of the Board is, doubtless, higher than we should wish; but there are obvious considerations—among them, those derived from the analogies of the public service—which invalidate the mere charge of age. This charge is, in fact, nothing unless joined with that of inefficiency. Old age is not always senility. Impartial and competent judges will, moreover, when they hear the charge of age urged, discriminate between this and weakness;

† Mr. Beare's oral evidence will be found at pages 296, *et seq.*

and, in estimating its weight, will deduct whatever is derived from the energetic desire of the younger men, who make the charge, to step into the shoes of their seniors. The rules which apply to a comparatively mechanical Civil Service should not be allowed to govern the question at what age a person ceases to be fit to fill the position of member of a College Board with profit to his College. Apart from his value as a counsellor, the reputation of a great scholar, even when his period of productive scientific or literary work is past, is an asset of his College while he remains a member of it; and this may be more precious than the activity of a dozen intellectually smaller, though younger, men, in whom what is called "business capacity" is too often but a poor substitute for the higher qualities that constitute the true life of a University.

B.

Nevertheless, I am content that the government by the Provost and seven Senior Fellows should be converted into a government by an Elected Body (in accordance with the scheme of Statement III.* to which I have placed my name), in order to remove, so far as in us lies, every reasonable obstacle to the education, not only of the Protestant, but also of the Roman Catholic University-going youth of Ireland within the walls of Trinity College, under such conditions as to satisfy the moral and religious scruples of their natural guardians.

(a) It is, therefore, for no small consideration that I would consent to the proposed revolution. But if this should have—as I firmly believe it would, if recommended and adopted, ultimately have—the effect of uniting the most intelligent of the youth of Ireland generally within our College, and there teaching or accustoming them to regard one another as friends, and, while acknowledging and respecting differences on transcendental matters, to work together for the material good of their common country, I am willing, on that condition and on that only, to acquiesce in it.

(b) Here, however, I wish to make one point very clear. In the words with which the document (III.) to which I have referred concludes: my "support of any scheme for the alteration of the constitution of Trinity College on the above or similar lines will entirely depend on the adoption of the principle, that while each electoral body shall be free to choose its own representatives on the Governing Body, the profession of any particular form of religious belief shall not be a necessary qualification for membership of the Governing Body, our aim being to provide a constitution which shall be based solely on academic merit." To this also tend the emphatic words of (d) (1) of that document, viz., that "at the end of twenty-five years this body (i.e., the electoral body designed for the satisfaction of Roman Catholics *as such*) shall cease to exist." The temporary arrangement which the signatories of that document offer in a spirit of liberality (in order to procure real effect for Fawcett's Act, by providing that, during the time in which Roman Catholics were securing their academic footing in Trinity College, they might have all the religious and moral security they could wish for) involves the danger that, under a changed political régime, it might by an abuse be maintained as a permanent condition. In the interests of the University, we desire all possible security against this. We do not fear or distrust our Roman Catholic fellow-countrymen, as we know them; but we do not know what new men in a new era might attempt.

(c) We desire that Trinity College should be the National University of Ireland. But we do not wish that it should dwindle into a petty or provincial institution. Its duty must continue to be in the future, as in the past, to focus and distribute the best results of all human thought. Its first business is with Ireland. But, to educate Ireland, it must be itself open to all educating influences. In other words, its eyes must not be always fixed on Ireland.

If it is to provide for the instruction of Irish youth in that which is materially and spiritually good for Ireland—in all Arts, Sciences, and branches of culture generally, it must keep in touch with the work of the great thinkers and Universities of the world. It should not, indeed, neglect or slight the national sentiment of this country. All that Ireland has to teach—her language, literature, and history—should be learned and treasured and taught in Trinity College; which should endeavour, with loving care, to preserve what is vital in them, and to inspire fresh life where it can. But no University could be worthy of Ireland which narrowed itself to Ireland only.

(d) In the past, although Trinity College has done little for Irish history, it has not neglected the study of the Irish language; and even in recent times distinguished Irish scholars have received their education in Irish within the walls of Trinity College. But such studies have, all the same, been on an unhappy footing here. This should be changed. I have never been in sympathy with those who wished to discourage the study of the Irish language. From the first, it was a mistaken policy; the objects which such persons had in view could have been better achieved by utilizing that language. The sense of national insult implied in such a policy has grown with the growing energy of the Irish people, and resentment has followed quickly on the perception of it. The Irish language should have been fostered from the beginning. But nations, like individuals, learn wisdom by experience; and on this subject there is little likelihood of difference of opinion in future.

(e) It may be said that, considering the dead weight of opposition to it that is offered or threatened, the scheme proposed in Document III. is bound to fail of its intended or of any good effect. But it seems, nevertheless, intrinsically sane and practicable; and what is so must prevail in the long run. Given a fair chance, and a fair time to operate in, this scheme should alter the aspect of the University Question entirely and permanently for the better. It aims at meeting the educational needs of the country as a whole; not of any one party or Church. Those who subscribe to it have sufficient confidence in the people of the United Kingdom, and, more particularly, in the people of Ireland, to believe that in doing so their motives at least will be justly appreciated.

(f) As for other schemes: that of a Roman Catholic University is not directly before us; and with regard to a "two-College" scheme for Dublin University, while raising no technical objection to this, I feel that it would have in practice results disastrous to Irish Education.

This statement of mine is chiefly the declaration of a faith which I share with many others in Trinity College. Wishing to be brief, I do not go into all heads of the general subject, or into details under any head.

Re-arrangements in the schools and faculties, if recommended, should be left to be determined by special committees to be appointed hereafter.

Much has been said as to the position of the Professors compared with that of the Fellows, and as to the mode of electing to Fellowships; and on these matters I, too, could say much; but I prefer here to leave the former of them untouched, and to regard the latter, though exceedingly important, as also one which should be dealt with by a special committee.

(Signed), JOHN I. BEARE,

*Master of Arts, Dub. Univ.;
Fellow of Trinity College, Dublin, 1887; Tutor, 1889-1903;
Professor of Moral Philosophy, 1889-1898; Assistant Lecturer in Hebrew, 1898; Regius Professor of Greek, 1902.*

9, Trinity College, Dublin,
1st October, 1906.

* Appendix to First Report (Od. 3176), 1906, pages 23-24.

DOCUMENTS
SECTION C.

XVII.

XVII.

Statement with reference to the Classical School in Trinity College, Dublin, submitted by John I. Beare,* Esq., M.A., F.T.C.D., Regius Professor of Greek, and J. Gilbert Smyly, Esq., M.A., F.T.C.D., Professor of Latin.

TO THE MEMBERS OF THE ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND THE UNIVERSITY OF DUBLIN.

THE CLASSICAL SCHOOL IN TRINITY COLLEGE, DUBLIN.

GENTLEMEN,

We understand that our Classical School has been made the subject of disparaging criticism by one of those who have sent statements to the Commission. We do not think that this calls for any reply on our part; but it seems desirable to lay before the Commission, in a compendious form, the main facts as to the aims pursued, and the methods adopted, in the management of the School.†

The Pass work, in which French or German may be substituted for Greek, need not be noticed here.

At any time the Classical Honor School is under the immediate management of the Professors of Greek and Latin, together with the Term Honor Examiners. The Term Honor Examiners are liable to be changed by the appointment of different men for the duty every two or three years. Thus the Professors and these Honor Examiners constitute what is equivalent to a "Board of Studies" in Classics. If a particular change in the curriculum or teaching-methods of the School seems desirable, any member of this Board can bring the matter before his colleagues; it is talked over, and if there is agreement, in cases of importance requiring, *e.g.*, an alteration in the courses appointed, a motion to this effect is brought before the Academic Council, since no change can be introduced into any part of the undergraduate curriculum without the consent of this body; if the matter be less important, it is settled by private arrangement. The Classical Term Honor Examiners, without the Professors, arrange for and conduct the Term Honor Examinations, and report to the Senior Lecturer the results of such examinations. What is said here of the Board of Classical Studies applies equally to all the other Boards of Studies, *e.g.*, in Philosophy, History, Mathematics, etc., each of which consists of the Professor, or Professors, of each subject, with the Term Honor Examiners in the same subject for the time being. The members of each such Board, while fully responsible, are left with a great deal of freedom, and are not governed by a definite written code. They are not, for example, bound to confer with one another at any particular times, or to report periodically to the Council on the matters under their control; but they have to meet regularly in order to arrange and conduct the examinations of the year.

It has been necessary to give these details, and to dwell on them, because some assert that we have no Boards of Studies. It is true that we have not this name; but we have the thing, and though our Calendar does not contain a paragraph defining the duties of the various organising groups which we have described, yet these duties are well understood and discharged by the members of those groups themselves.

The Honor work consists of, or has reference to, the following, viz. :—

1. Honor Lectures and Examinations (each term).
2. The Examination for Scholarship (annual).
3. The Examination for Moderatorship (annual).
4. The Vice-Chancellor's Prizes for Greek and Latin Composition in prose and in verse (annual).

5. The Vice-Chancellor's Latin Medals (annual).
6. Bishop Berkeley's Gold Medals (annual).
7. The Mullins Classical Exhibition (triennial).
8. The Tyrrell Memorial Prize (biennial).
9. The Ferrar Memorial Prize in Comparative Etymology (annual).
10. The William Roberts Prize (annual).
11. The Marshall Porter Memorial Prize (annual).

The teaching of Classics in Secondary Schools is encouraged by Prizes offered at entrance for Composition in Greek and Latin Prose and Verse, and by the Examinations for Classical Scholarships and for Junior and School Exhibitions.

We give no Entrance Scholarships in Classics; there are now but few Irish schools accustomed to prepare boys in Classics up to a point which would justify us in awarding such Entrance Scholarships.

We have, therefore, to give students reading for Classical Scholarship the requisite teaching after they have matriculated.

The Honor teaching and Examinations for the first two years are intended to lead up to the Examination for Classical Scholarship, the best preparation for which consists in following the curriculum prescribed in Honor Classics for each Term, up to the Trinity Term of the Junior Sophister year. The subsequent Honor teaching and Examinations of the Sophister years lead up to the Examination for Moderatorship (with gold or silver medal), on which the Honor B.A. in Classics is given. These elements in the Classical course can be viewed separately or together. Each Honor course—the Honor course of any Term—may be considered as having a sort of completeness in itself; but the truest and best way of judging our Honor Classical arrangements is to consider all the courses together as parts of a whole; the idea of which is to introduce students to the best Greek and Latin Classics from Homer to Telemachus, and from Plautus to Juvenal and Tacitus, and fulfil itself in three and a half or four years. The Examinations for Scholarship and Moderatorship, as well as each Term Honor Examination, require on the student's part not only accurate knowledge of stated Classical books, and of a specified course in Ancient History or Literature, but also unprescribed translation, and composition in Greek and Latin prose and verse.

At each Term Honor Examination 20 marks out of 110 are given for *visa voce* translation; at the Scholarship Examination, 60 out of 250; and at the Moderatorship Examination, 60 out of 300. The requirement of oral translation, when thus limited, appears to us to have some very good effects. It tends to cultivate in the students the faculty of construing with grammatical accuracy, to produce readiness of expression, and thus to improve their knowledge of both Classics and English.

The courses for all these Examinations are detailed in the College Calendar. There are eight Examiners for Scholarship, six for Moderatorship, and three Term Honor Examiners.

* Mr. Beare's oral evidence will be found at page 296, *et seq.*

† 'School' as used here includes the teachers as well as the taught; all members of the University actively engaged within our walls in the pursuit of a branch of study.

Board of
Classical
Studies.

Entrance
Prizes and
Exhibitions.

Honor,
Scholar-
ship, and
Moderator-
ship Exa-
minations.

Prizes are given at the Michaelmas Honor Examinations to all students who obtain Honors. In the Senior Freshmen Class the student who comes first of the candidates for Honors in Michaelmas Term receives the William Roberts Prize.

The Marshall Porter Prize is awarded to the candidate for Classical Scholarship, who, having failed to obtain a Scholarship, has obtained the highest marks among the unsuccessful candidates, preference being given to those who have obtained the highest marks in Classical Composition.

Honor
Lectures.

There are three Term Honor Lecturers appointed by the Board of Trinity College, usually for two years. These Honor Lecturers are not necessarily identical with the Honor Examiners. Lectures are delivered by the Honor Lecturers in each term; they give instruction in a prescribed course, in more or less close connexion with the work for the Honor Examination of the succeeding term; but active and independent study on the part of the student himself is encouraged.

A separate Lecturer lectures all students in the various branches of Classical Honor Composition.

Lectures are delivered each Term for Classical Students by the Professor of Ancient History.

The attendance at all these lectures is usually good; at the lectures in Classical Composition it is very good.

Moderator-
ships.

The idea which underlies the Course for Moderatorships is that a student who takes a First Class Honor Degree in Classics should not only have a competent literary and grammatical knowledge of the principal works of the Greek and Latin Classical authors, and the power of writing Greek and Latin prose and verse; but should also have a sound knowledge of Greek and Latin Political and Literary History. This idea is expressed in the programme and conduct of the Moderatorship Examinations and Lectures.

Moderator-
ship
Lectures.

The lectures for Moderatorship Candidates are delivered by the Professors of Greek and Latin, who aim rather at imparting knowledge of the higher Classics generally, than at instructing the candidates in a few books. Many subjects are dealt with which could not be fully treated in lectures delivered to Junior students. The lecturer usually sets himself to deal with a period or subject, rather than a work or author. Last year the Regius Professor of Greek took for his subject the literature of the early Alexandrian period, and, with Callimachus (on whom he had to compile a series of introductory lectures) as his immediate text, tried to interest his class in the literary and scientific life of the early part of the third century B.C. at Alexandria; and the Professor of Latin delivered Lectures on Quintilian as a Literary Critic, and on the Fragments of Early Latin Poetry.

Scholarship candidates are introduced by the Professors to an acquaintance with the simpler forms of Palaeography; are taught, for example, to read with a fair amount of ease Greek minuscule hands of the ninth and tenth centuries, e.g., that of the Codex Clarkianus of Plato, phototype specimens of which are set before them. The Professors' moderatorship lectures aim at providing Moderatorship Candidates with the means of acquiring further knowledge of such things, and at encouraging them to cultivate this knowledge. The Professor of Greek exhibits to his class facsimiles such as that of the Bacchylides papyrus; the Professor of Latin exhibits original fragments of inscribed papyrus; and they endeavour to awaken the minds of those attending their lectures to an intelligent interest in matters of this kind.

The difficulty is to excite such interest in a subject for its own sake; to raise the student's mind above mere speculation as to what will 'pay' at the examination. This difficulty, as well as the necessity of giving instruction in the prescribed work (so as to save students the need and expense of having recourse to coaches), is found to hamper more or less the attempt to reach one's ideal of lecturing. Experience seems to show that, without the prescription of a certain amount of work, it is very difficult to produce accurate scholarship. The amount of prescribed translation, however, bears only a small proportion (20 per

cent.) to the whole work of Candidates for Moderatorship.

At each of our three most important Classical Examinations—those for Scholarship, Moderatorship, and Fellowship—the writing of an English essay, generally on a subject connected with Classics, forms an important item, for which high marks are given. At all examinations, in marking papers of translation from Classics into English, attention is paid to style.

The Fellowship Examination in Classics, for which no authors are prescribed, aims at the selection, as far as possible, of Classical men who, besides a competent power of writing Greek and Latin prose and verse, have an accurate and complete literary and grammatical knowledge of all the Greek and Latin writers of the Classical periods; and also a competent acquaintance with many important authors lying outside those limits. The Classical Fellow is expected to have a thorough knowledge of all the Classical authors, because he may be called on to deliver Honor Lectures on, or in reference to, any of the Classical Courses set, and these Courses are subject to alteration from time to time. Classical Fellowship candidates usually take up, together with Classics, Ancient and Modern Philosophy, and Ancient History. The knowledge thus acquired is intended to be a basis for future development in particular directions, e.g. in Pure Classics, History, Philosophy, etc.

Original work on the part of Students in the Classical School (apart from the stimulus given by particular lecturers and by the annual publication of *Hermathena*) is encouraged chiefly by—

DOCUMENTS.
SECTION C.
XVII.

English
Essay.

The
Fellowship
Examination
in
Classics.

Encourage-
ment of
original
work in
Classics.

The Vice-Chancellor's Prizes for the best original Greek and Latin Essays and Poems sent in annually on specified subjects, of which six months' public notice is given. The Examiners for these prizes are the Professors of Greek, Latin, and English Literature.

The Mullins Classical Exhibition, awarded triennially on the answering in a prescribed Course of Greek and Latin authors not included in the general University Curriculum (Julian and Ammianus Marcellinus at present), together with a dissertation (which is an essential part of the examination) on any subject of historical importance belonging to a given period (at present the fourth century A.D.). Both these examinations have the effect of stimulating men to do good work.

The Tyrrell Memorial Prize, offered biennially for the best translations of set passages into Greek and Latin Prose and Verse.

The Berkeley and Vice-Chancellor's Medals, given for minute and critical knowledge of special authors, or portions of authors, Greek and Latin respectively. Sophocles was specified as the subject for the former, and Quintilian, *Institutio*, for the latter, in the present year. These Medals have the good effect of securing on the part of every student who obtains them (for they are not awarded unless positive merit of a high order be shown) really sound knowledge of some important classical work. The best men compete for them, and they are highly esteemed.

All these prizes are generally competed for by senior students, including graduates, though all competitors must be under M.A. standing. The work prescribed for them—the courses of study, subjects for essays, or pieces for prize translations—not being part of the work required for graduation, is under the control, not of the Council, but of the Professors, whose duty it is to arrange it each year, or from time to time as required.

The annual publication of *Hermathena* (the expense of which is borne chiefly by the *Cista Communis*) has a stimulating effect upon the members of our Classical School, to which its principal contributors belong. It usually contains original articles on classical subjects. For example, in the present number, to appear this month, there are, among others, papers with the following titles:—"On the Historia Augusta," "On Attic Prose Rhythm," "Notes on Apuleius' *Metamorphoses*," "The Revenue Years of Philadelphus, Euergetes I, and Philopator," "Medial Vowel-Syncope

"Hermathena."

DOCUMENTS.
SECTION C.
XVII.

Duties and occupations of Professors apart from lectures and examinations.

Lectureship in Archaeology.

Trinity College Classical Society.

in Latin," "Mr. Archer-Hind's Translations into Greek Verse and Prose," "Isaeus and Attic Law." Except the two first, all these are written by members of our School.

Each of the Classical Professors, besides lecturing and examining, assists students with advice and encouragement as far as it is in his power; and each in his own department is regularly engaged in the production of work intended for publication.

The Board of Trinity College have passed a resolution founding a Lectureship in Archaeology; and it is hoped that in a very short time this subject will be developed in proportion to its importance; and that it will here, as elsewhere, help to increase the sum of human interest attaching to the higher Classical studies.

The first steps have also been taken, for the founding of an organised Society of which all Students of Classics in Trinity College shall be members. This Society will be managed entirely by a President, Officers, and Council chosen by the members them-

selves. At its periodical meetings (to be arranged according to Programme by the Council of the Society) the subjects of interest to be brought forward, by reading of papers or otherwise, will embrace:—

- (a) Pure Classics with Criticism and Translation;
- (b) Archaeology, Epigraphy, Palaeography, Study of Papyri;
- (c) Classical History and Literature;
- (d) Classical Art and Science;
- (e) Classical Philosophy;
- (f) Classical Drama—its modern staging and representation.

JOHN I. BEARE,
Regius Professor of Greek.

J. GILBERT SMYLY,
Professor of Latin.

Trinity College, Dublin,
November 5th, 1906.

DOCUMENTS.
SECTION C.
XVIII.

XVIII.

Supplementary Statement submitted by E. J. Gwynn, Esq., M.A., F.T.C.D.*

(See Mr. Gwynn's evidence, page 66.)

ON THE TEACHING OF ARTS SUBJECTS IN TRINITY COLLEGE.

I have been asked by Dr. Coffey to make a return showing "how the courses which comprise the instruction in the Faculty of Arts are conducted": and he further divided his question into three heads, namely:

- (1) How these subjects are taught;
- (2) by whom they are taught and lectured on;
- (3) their relation to the B.A. Degree.

Before supplying answers to these questions in tabular form I desire to make some general remarks.

There is no separate "Faculty of Arts" in the University of Dublin, and though we habitually speak of "Arts lectures," it is difficult to obtain a satisfactory definition of this expression. The term "Arts" is generally understood to denote those subjects which form part of a general education as distinguished from those which make up the training required for some special profession. Thus, Logic is universally regarded as an Arts subject, and Surgery as a professional subject. But it is not so easy to decide in which category such subjects as Physiology, Geology, or Political Science should be placed. These studies may have been introduced into the University in connection with some particular professional school, and yet may be well adapted to form part of a general education. Nor can a satisfactory division be obtained by distinguishing the subjects which enter into the curriculum for an Arts Degree from those which are required for a professional degree, since many subjects which are recognised as part of the Arts Course are also necessary parts of some professional course; while other subjects which can only be reckoned as belonging to Arts do not form part of any of the courses for an Arts degree—such are Spanish and Hebrew.

For the purpose of the present Statement "Arts" is regarded as a term including all subjects which are not confined to the curriculum of a single professional school.

These subjects are taught partly by the Fellows, partly by Professors. In earlier days all the Arts teaching was given by the Fellows, each of whom was expected to be able to teach any of the branches of the *trivium*. Then, as the growth of scientific knowledge rendered specialisation necessary a distinction grew up between classical and scientific (or mathematical) Fellows. This distinction, however, is merely

customary, and there are still some Fellows qualified to teach both Classics and Mathematics.

Although the Arts Course has been gradually widened, the subjects of the Fellowship Examination have remained unaltered for more than fifty years.

The consequence of the gradual and unsystematic growth of the Professoriate was that its teaching functions are inextricably entangled with those of the Fellows. Some Professorships (as the Chairs of Greek and Latin), can, by statute, be held only by Fellows. Others to which a very small stipend is attached, are practically confined to the Fellows. It would, for instance, be impossible to procure an outsider competent to discharge the functions of the Professors of Hebrew and Ancient History for the salaries annexed to their Chairs. Again, in several cases it happens that a subject is taught partly by Fellows, partly by Professors or Lecturers who are not Fellows. In the annexed Table (A) I have noted the cases in which a Professor or Lecturer is also a Fellow.

It would be difficult to compute exactly the number of hours' teaching given by each teacher in each subject; but the main part of our Arts teaching is certainly given by the Junior Fellows. Apart from such Professorships, Lectureships, etc., as they may happen to hold, it is the regular duty of Tutor Fellows to lecture during term two hours daily in one or more Arts subjects, which include Mathematics, Classics, Logics and Ethics, Experimental Physics, French, and English Composition. These are the chief, though by no means the only subjects which enter into the course for an Arts Degree. The other subjects (as German, Chemistry, etc.), are taught by the Professors and their assistants. All compulsory subjects in the ordinary B.A. Degree Course are taught exclusively by Fellows; and these are, of course, the subjects in which most teaching is required.

As I have elsewhere joined in recommending extensive changes in our Fellowship system, I should like here to point out that the system as it stands has one great practical merit which it would be a pity to lose. The all-round training required from candidates for Fellowship secures for the College a body of teachers each of whom is able to give instruction in more than one subject. This gives our teaching arrangements an elasticity which a thoroughly specialised system could hardly achieve except at a much greater cost. It should be remembered also that besides the regular "tutorial" teaching the Tutor-Fellows do a great deal of work in the professional Schools. The annexed table (A) takes account only of such teaching as may be considered to belong to the Arts course, and excludes all that is intended for professional students only.

* Mr. Gwynn also furnished a Statement printed in the Appendix to the First Report (Cd. 3176), 1906, page 42.

In the annexed Table (A) I have distinguished Prelections by which I understand set and continuous lectures, from class teaching, which is carried on by a more conversational method, usually by question and answer.

Only the more general divisions of subjects are given: Experimental Physics, for instance, includes many sub-divisions, such as Heat, Magnetism, etc.

A.

Subject.	How Taught.	By whom Taught.
Mathematics (Pure and Applied).	Class Lectures (Honor and Pass.)	Erasmus Smith's Professor of Mathematics; Donegal Lecturer; Professor of Natural Philosophy (all these are Junior Fellows); the Royal Astronomer; the Tutorial Staff.
Experimental Physics.	Prelections; Class Lectures for Honor Students; Demonstrations, and practical work.	Professor of Experimental Physics (a Junior Fellow), with two Assistants.
Chemistry.	Prelections; Class Lectures for Honor Students; Demonstrations, and practical work.	Professor of Chemistry; the Professor of Applied Chemistry; one Assistant; one Demonstrator.
Zoology.	Prelections; Class Lectures, and Demonstrations, and practical work.	Professor of Zoology and Comparative Anatomy, with one Assistant.
Botany.	Prelections; Class Lectures, and Demonstrations, and practical work.	Professor of Botany; one Assistant, and Demonstrators.
Geology.	Prelections and Demonstrations, and practical work.	Professor of Geology.
Classics.	Class Lectures (Honor and Pass) and Lectures in Composition.	Professor of Greek; Professor of Latin (both Junior Fellows) the Tutorial Staff.
French.	Class Lectures (Honor and Pass).	Professor of Romance Languages; Assistant Lecturer in French; the Tutorial Staff.
German.	Class Lectures (Honor and Pass).	Professor of German.
English Literature.	Prelections. . . .	Professor of English Literature.
English Composition.	Class Lectures. . . .	The Tutorial Staff.
Celtic Languages.	Class Lectures. . . .	Professor of Irish; Lecturer in Celtic.
Dutch. . . .	Class Lectures. . . .	Lecturer in Dutch.
Sanskrit and Indian Languages.	Class Lectures. . . .	Professor of Sanskrit; Reader in Tamil and Telugu; Professor of Arabic, Persian, and Hindustani.
Hebrew.	Class Lectures. . . .	Professor of Hebrew (a Junior Fellow); three Lecturers in Hebrew (two are Junior Fellows).
Syriac.	Class Lectures. . . .	Professor of Hebrew.
Arabic and Persian.	Class Lectures. . . .	Professor of Arabic, Persian, and Hindustani.
History.	Class Lectures and Prelections.	Professor of Modern History, with one Assistant; Professor of Ancient History (a Junior Fellow).
Comparative Grammar.	Class Lectures. . . .	Professor of Sanskrit.
Political Economy, and Political Science.	Class Lectures. . . .	Professor of Political Economy.
Mental and Moral Science.	Prelections; Class Lectures (Honor and Pass).	Professor of Moral Philosophy (a Junior Fellow); the Tutorial Staff.
Theory of Education.	Prelections and Class Lectures.	Professor of Education (a Junior Fellow).
Music. . . .	Prelections. . . .	Professor of Music.

B.

The relation of each subject to the course for the ordinary B.A. Degree is best exhibited in the following syllabus:—

Junior Freshman Year.

Geometry, Arithmetic, Algebra, Trigonometry. Latin, and either Greek, French, or German. English Composition (the subjects being chosen from prescribed books).

Senior Freshman Year.

Geometry, Arithmetic, Algebra, Trigonometry, Mechanics. Formal Logic. Latin, and either Greek, French, or German. English Composition (as above).

Junior Sophister Year.

Mechanics, Hydrostatics, Optics, Astronomy. Logics (i.e., Formal Logic and Psychology). English Composition (as above). And one of the following optional subjects:

1. Languages (any two of these, viz; Greek, Latin, French, German).
2. Experimental Science.
3. Natural Science.
4. History.

Senior Sophister Year and Degree Examination.

Astronomy.

Ethics and Logics.

English Composition (as above).

And two of the following optional subjects:

1. Languages (as in Junior Sophister Year).
2. Mathematical Physics (Mechanics, Hydrostatics, and Optics).
3. Experimental Science.
4. Natural Science.
5. History and Political Science.

The Tutorial lectures deal with the new business of each term in Science (i.e., Mathematics, or Logics and Ethics) and with the set courses in Languages.

Professional students are excused the optional subject in the Junior Sophister Year, and are only required to take one optional subject in the Senior Sophister Year.

A special Arts Course has lately been arranged for Medical Students, which is somewhat lighter than that which other professional students have to take.

Honor Degrees are given in nine different courses, viz.—Mathematics, Classics, Logics and Ethics, Experimental Science, Natural Science, History and Political Science, Legal and Political Science, Modern Literature, and Engineering Science.

But candidates for Honor Degrees must have taken out the ordinary Pass Course up to the Degree Examination.

DOCUMENTS.

SECTION C.

XIX.

Supplementary Statement submitted by the Rev. W. R. Westropp Roberts, B.D., F.T.C.D.*

To the Members of the Royal Commission on Trinity College, Dublin, and the University of Dublin.

GENTLEMEN,

As the evidence which has lately been laid before you by some Fellows and Professors of Trinity College appears to indicate a spirit of hostility to the Board as well as a desire for drastic changes in the Constitution of the Governing Body, I beg to submit the following statement of my views on this and on some other matters of importance.

The attacks which have been made, from time to time, upon the system of Government by a Board consisting of the Provost and seven Senior Fellows, are of old standing and have culminated in the evidence submitted to you some few months ago.

In estimating the value of such evidence, I have little doubt that the Commissioners will bear in mind the fact that no specific instance has been adduced in which the present Board has failed in the performance of its duty or neglected to promote the interests of Higher Education in Ireland.

In proof of what I assert, you have only to consult the Calendar for 1906-7, and compare it with that of 1896-7, to learn what progressive steps have been made under the present Board, or under the influence of its members, before they had a voice in the government of the College.

When we consider the present condition of our Schools, the instruction now given in our Army Classes, the changes which have been introduced into our Sizarship Examinations, the wider sphere of the influence of our University, we feel it is idle to assert that the Board is without initiative or unprogressive.

Again, when we contemplate the Chairs which have been founded by the Board at the suggestion of Junior Fellows and Professors, and the valuable Exhibitions awarded to students from South Africa, we learn how ready the present Board has been to adopt any scheme which has for its object the advancement of Education and the interests of the University.

But, it is urged, the Board is composed of men of advanced age, who take no part in teaching, and are not in contact with the students.

Well, I reply, at no period of life is a man better fitted to govern than between the ages of sixty and seventy.

Human nature and human capacity for action are to-day very much what they have always been in the civilised world.

Aristotle says, somewhere, that wealth must be possessed before leisure can be obtained; and until leisure be obtained, office ought not to be courted, since he who is oppressed by private concerns cannot be expected to manage public affairs either wisely or faithfully; while Cicero points out that old age is the time for great achievements, and that experience and wisdom are of greater value than bodily vigour:—

"Non viribus aut velocitatibus aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri senectus solet."

The wit of man can devise no system which does not admit of some adverse criticism; but the present system of election to the Board appears to me to be open to fewer objections than any other scheme which has been laid before you. For the process by which a Junior Fellow becomes a member of the Board is practically an automatic one, and possesses the great advantage that no religious or personal element is involved in his election. Further, the elected member takes his seat on the Board with a full and intimate knowledge of the work he may be called upon to perform as Senior Lecturer, Registrar, or Senior Dean, and, if he be in Holy Orders, as Catechist.

With regard to the office of Bursar, the financial administration has been conducted in such a manner, in nearly every case, as to reflect both honour and credit upon that officer.

One of the chief advantages of the system is that the Senior Fellows are not called upon to lecture, and, in consequence, they have that leisure which enables them to devote themselves to questions of Administration and of Higher Education.

Consider but one of the many evils which would result from an elective Board and officers. We should have a Senior Lecturer of junior standing on the College books giving orders to his seniors, who should

obtain the permission of their junior to absent themselves in case they found it inconvenient to examine at the time stated on their notice paper.

Again, it is the invariable rule that the senior in Hall shall be consulted on all points of discipline which may arise.

Is this rule to be abrogated in the case of an elected Senior Lecturer, and if abrogated in one case, what will be the effect on College discipline?

Suppose it was agreed that one of His Majesty's regiments should be commanded by an officer elected by his fellows, and that a popular subaltern was selected for the post, what, we may ask, would be the state of discipline in that regiment in a week's time?

In reviewing the various schemes for reformation which have been laid before the Commission, I find that the greater number of them contain a mass of hostile and destructive criticism on existing systems; and although they supply many valuable suggestions, yet they fail to show how the changes therein contemplated are financially possible.

To those who cry out for an elective Board and the retirement of Fellows at the age of sixty-five, I ask but one question, "How do you propose to finance your scheme?"

The cost of the retirement of a Senior Fellow is about £1,100 per annum, and from what source this expenditure is to come, when the number of Fellows retired exceeds four, I fail to see, unless it comes out of the pockets of the Junior Fellows who advocate such a scheme.

One scheme stands out conspicuously from the rest, as financially perfect and equitable in all its bearings, for in it the vested and prospective interests of all whom it may concern are provided for and carefully guarded. Any measure which did not protect these interests would seriously affect the future welfare of the College. Surely any young man of ability who now contemplates reading for Fellowship, would reconsider his decision if he saw vested interests disregarded and changes introduced which were calculated to affect adversely the prospects of the present Fellows.

In all probability he would seek another field for the exercise of his talents, such as the Indian Civil Service or the Bar, in both of which professions the prizes to be obtained are far superior to those which Trinity College has to offer, and the tenure of which is secure.

I am strongly of opinion that the scheme of Dr. Tarleton, to which I refer, can be so modified by adopting some of the suggestions of my colleagues, as to furnish no reasonable ground for complaint on the part of either Junior Fellows or Professors.

The modifications I suggest are as follows:—

The Constitution of the Senate shall remain as at present; and it shall occupy the same relations to the new Board as it does to the existing Board, save that it shall elect one representative from among the Fellows to sit on the new Board or General Governing Body.

The Board of Trinity College shall consist of—

A.

The Provost and seven Senior Fellows, who shall constitute a central body, having control over all the finances of the College, and performing all the duties now performed by the present Board, save so far as herein expressly stated.

B.

The Junior Fellow elected by the Senate. A representative of each of the Faculties of Arts, Science, Law, Medicine, and Engineering. The Regius Professor of Divinity.

The General Governing Body shall appoint the Provisional Fellows, the Junior Fellows, and all Professors save the Professors in the School of Divinity, who shall be appointed by a Committee, consisting of the Provost, the seven senior of the Fellows who are members of the Church of Ireland, the Archbishop of Dublin, and three Bishops of the Church of Ireland, elected by the General Synod. It shall also deal with all modifications of the Courses prescribed by the various Faculties which may, from time to time, become necessary.

* The Rev. W. R. Westropp Roberts also furnished a Statement, printed in the Appendix to the First Report (Cd. 3176), page 63.
† Appendix to First Report (Cd. 3176), 1906, page 63.

The General Board shall elect an official, who shall not be a Senior Fellow, to act as Registrar, at a salary of £400 per annum. In the event of a Junior Fellow being elected, he shall receive a salary of £200 per annum.

A new office shall be created, to be held only by a Senior Fellow, of Secretary to the Board, the salary attached to which shall be £100 per annum.

The Senior Fellow elected to the office of Secretary to the Board, shall be compensated for by the loss of income arising from the smaller salary attached to the new office.

The Junior Fellow elected by the Senate and each representative of the Faculties of Arts, Science, Law, Medicine, and Engineering shall receive an *honorarium* of £25 per annum.

The Provost and seven Senior Fellows shall meet on Saturdays for the transaction of business, as at present, and at all other times when convened by the Provost.

The General Board shall be convened by the Provost, or by the Secretary to the Board, on receipt of a written requisition signed by any three Members of the General Board.

The proposed alterations in Dr. Tarleton's scheme offer no financial difficulties. In Dr. Tarleton's scheme £400 per annum is allowed for salaries of elected members of the Board, while I suggest that the above-mentioned Elected Members shall together

receive a sum of £150 per annum, thus leaving a yearly gain to the Cista Communis of £250 per annum.

In the event of a Junior Fellow being selected as Registrar, £200 per annum of this yearly gain shall be paid to him as salary, thus leaving a yearly gain of £50 per annum to the Cista Communis. Of the £300 per annum now paid to the Senior Fellow who acts as Registrar, £100 per annum shall be paid to him as Secretary to the Board, and £200 per annum as compensation for loss.

In the final state of affairs, the yearly gain to the Cista Communis will consequently be £250.

I have drawn attention only to such modifications of Dr. Tarleton's scheme as seem to me to be desirable; in all other respects I hold that the scheme should be accepted as it stands.

In conclusion, I earnestly ask the Commission to modify but not to destroy the existing system of government; for I am convinced that the plan of an elective Board, any member of which was entitled to an office as such, would lead to corruption, and be subversive of all discipline.

I am, Gentlemen,

Your obedient Servant,

W. R. WESTROPP ROBERTS, F.T.C.D.

DOCUMENTS.
SECTION C.
XIX.

XX.

Statement submitted by J. Joly, Esq., Sc.D., F.R.S., Professor of Geology and Mineralogy in the University of Dublin,*

DOCUMENTS.
SECTION C.
XX

On the place which TRINITY COLLEGE, DUBLIN, and the UNIVERSITY OF DUBLIN, hold as organs of the HIGHER EDUCATION in IRELAND, and the steps proper to be taken to increase their usefulness to the country.

(1) I would gladly have put forward my ideas on the above matters solely from the constructive side, and without criticising the views of colleagues whom I greatly respect. But this is impossible. I, therefore, have to consider a proposition which has been put forward (Document III.†) to widen the constitution of the University and the College, so that both Protestants and Roman Catholics may govern these institutions, and both may feel them to be theirs. The constructive suggestions I have to offer come later. They deal with an aspect of the University question which, in my opinion, has been too much lost sight of: the duality of the requirements of the Roman Catholic laity so far as higher education is concerned.

(2) My argument is mainly directed to the following considerations:—

I place our freedom of opinion and thought in the forefront of our possessions, regarding it as an heirloom of which we in our generation are but the custodians. This inheritance, which can hardly be defined, is yet the soul of all our work for progress. Take it away, and there is nothing left worth fighting about. In sharp contrast is the ideal which the Roman Church recognises. Reconciliation between these opposed ideals is impossible.

A certain scheme of "widening" the constitution of Trinity College (Doc. III.) is not consistent with the safety of our educational ideals, and must therefore be rejected if for this reason only. Even if the old spirit of freedom ultimately prevailed, this scheme must almost certainly result in the introduction of contention on the Governing Body. It, furthermore, suggests an element as part electorate of this body, which at the best is incompetent.

If the University of Dublin is to be made available for the bulk of the Roman Catholic laity not only must the spirit of its education be radically altered, but also its scope and type. In a word, the only University in Ireland available for the higher professional classes, both Protestant and Roman Catholic, must be swept away.

These premises alone lead to a conclusion which has to take into account three elements, two of which are the Protestant and Roman Catholic professional classes, and the third is the great majority of the Roman Catholic laity. The first two should find their

wants supplied in Trinity College; the last appeals to the State on just and sufficient grounds for the type of University education adapted to its needs.

What follows is mainly concerned with these heads in the order in which I have stated them.

(3.) Since the period immediately succeeding the Reformation two theories of education, becoming more strongly differentiated as time went on, have striven for mastery in Northern and Western Europe. There is no doubt that the most liberal of these was early associated with Protestantism. This in many parts of the world has continued to be the case, at the voluntary desire of the Roman Catholic Church. Liberal education—based on the right to think for oneself—is, on the Roman Catholic theory, "dangerous to faith and morals." Protestants do not generally think so.

In Trinity College—a Protestant foundation—independence of judgment is at the basis of our education. We do not expect men of research to work under a control which will not listen to evidence, but silences by rule of dogma. We consider that to hamper honest enquiry in this way is both injurious and immoral. We believe that to teach the students the facts of Science, and at the same time train him to close his eyes to obvious deductions is a sort of education which is fatal to the development of independence and rationality—the most important faculties concerned in research. From our point of view, such an education is deficient. We freely admit, indeed, the honesty of those who, brought up on different ideals, hold that the dogma which they believe alone protects faith and morals must be placed in the supreme position, and must defend itself at all costs.

In the event of our freedom being taken from us, then will our degrees denote a new thing; our tradition will be broken; our prestige, which cannot descend to unlawful heirs, will become but a memory. The principle at stake is no more nor less than that which brought almost the entire staff of the University and the College to make protest against a sister college being introduced into the University wherein admission to the Governing Body might in theory or in practice be by any other road save that of academic merit only.

This is the *status quo* so far as the existing University of Dublin is concerned.

* Professor Joly's oral evidence will be found at page 50 *et seq.*

† Appendix to First Report (Cd. 3176), 1906, pages 23–24.

DOCUMENTS.
SECTION C.
XX

(4.) At the sittings of the last University Commission several questions were directed to ascertain how far the education given in a University of the type asked for by the Roman Catholic laity and clergy would be free from clerical control. In my opinion, the substance of the answers indicate views on the matter quite incompatible with the existing ideals of Trinity College.

The learned and reverend President of the Catholic University is asked—"Would you allow him (the Professor) to teach as a scientific possibility, to say nothing more, that the human species was developed in that way (Darwin's Theory of Natural Selection) from lower organisms—in the same way as the development of other species can be traced?" The answer is—"If he advanced as a mere speculative theory that there appeared to be a considerable body of evidence to suppose that the human body may have been developed from some simious animal, I should say he was trenching on dangerous ground; but I should see before condemning him that his teaching was not merely in discord with my own general opinion, but condemned by the Catholic Church in that particular form."

In other words, it is not a question of the right of evolution to rank as a credible generalisation on the support of facts of Palæontology, Embryology, and Comparative Anatomy. It is not a question of the weight of scientific authority in its favour. The question is whether or not, in the judgment of theologians, it is contrary to their reading of Scripture. I ask with the greatest personal respect for the learned and reverend gentleman who answered these questions:—How far is this an advance on the days of Galileo? Was he not convicted "of believing and holding the doctrines—false and contrary to the Divine Scriptures—that the sun is the centre of the world, and that it does not move from east to west, and that the earth does move, and is not the centre of the world." (Berry, *Hist. of Astronomy*, 1898.)

The evidence of the Bishop of Limerick is quite consistent with this position, and fully supports it. "I would let him (Huxley) go on as long as his science did not come in contact with Revelation." And again—"It is only when scientific men begin to philosophise, when they give up science and become philosophers, that a difficulty exists." (754.) They are, in short, not to think!

Of course, from the point of view of one holding the faith of the Roman Catholic Church the position of Dr. Delany towards evolution is quite logical. The Congregation of the Index is still sitting. The Church alone can pronounce on these things. I do not assail the faith held by the reverend gentlemen. But I say that in not one of the great Universities of England, Germany, or America, would such a restriction on the teaching of a scientific man be tolerated. Even were the student of Biology destined to be but a spectator of its triumphs all his days, his mental attitude would be considered lamentably deficient without full and clear understanding of the evidence for Evolution—evidence not directed towards the "antidote," but calm, judicial, scientific evidence.

I ask now if in a future Trinity College, subject to such ideals of higher education, we might welcome to our halls a Darwin or a Mathew Arnold, a Kant or a Hallam. Would such men find a home where their greatness would meet honour—their work recognition? Kant, Hallam, Herbert Spencer, are on the Index. Our poor, unwise Oliver Goldsmith is in the Index. Would Lecky sit at our Library door to uplift our hearts to higher things under a regime which may not teach from Kant or Hallam save with the antidote at hand?

The answers to such questions must negative all hope of reconciliation between the Roman Catholic ideal and ours.

(5.) I have now to consider how far a particular scheme for "widening the Constitution of Trinity College, Dublin" (Document III.*), would be likely to result in the radical alteration of our prevailing freedom of education.

I will assume that the scheme is accepted both by Bishops and laity of the Roman Catholic Church. From its intrinsic nature it is intended so to be. Its full and adequate realisation is obviously impossible without the acceptance of both bodies. My remarks then apply, and apply only, to the conditions attending present or future acceptance by both divisions of the educated Roman Catholics of Ireland.

The Memorial proposes that a part—five out of twenty, for instance—of the Governing Body is to be elected by an outside body of fifty electors. The qualifications of these electors are not named, but ten may be ecclesiastics. The difficulty of picking this body, in Ireland, will be considerable—almost as great as confronted Mr. Gladstone in 1873 when asked to name the Council of his projected "widened" University. But whoever may be chosen, or may accept office upon it, the functions assigned to it, its *raison d'être*, involve that it be mainly Roman Catholic, and that the Roman Catholics be, of course, orthodox; otherwise grave dissatisfaction must be created among the body it is most desired to conciliate. The elected Ecclesiastics will, of course, include Roman Catholic Bishops and, logically, these should constitute a majority of the Ecclesiastical element. These predictions will not, I think, be disputed.

The next question is who will they select to serve on the Governing Body? If the Hierarchy desire that some of their number should sit on the Governing Body could the Roman Catholic lay members of the electorate object—would they be justified in objecting? I think when these matters are carefully considered the conclusion we arrive at, as most probable, is that the representatives of the fifty would be Roman Catholic laymen approved of by the Bishops, along with, perhaps, two of the Bishops or other Ecclesiastics at present associated with educational matters. I consider that this section of the future Governing Body of Trinity College cannot be reckoned upon to uphold our existing freedom of teaching, but on the contrary must accept office in a spirit of duty towards the faith that was in them to make the University acceptable to Roman Catholic ideals. I speak both of the elected laity and of the elected Ecclesiastics. Thus, the Most Rev. Dr. O'Dwyer at the last Commission is asked (571)—"You admit that you desire the laity to be on the Governing Body?" Ans.—"Decidedly."

(572) "You also admit that probably they would follow the Bishops in questions of faith and morals?" Ans.—"It is extremely likely."

Those who do not wilfully close their eyes must recognise that the whole question of this or that sort of education is, in the eyes of a devout Roman Catholic, one of "faith and morals."

This body is to exist for twenty-five years only. On this shadowy and evanescent protection, it would appear, support was in many cases given to a proposal which certainly both "in theory and practice," admits those upon the Governing Body who may or may not have a claim to academic distinction. I say evanescent, for supposing that Roman Catholic students did not come in according to anticipations, would it not be urged that the spirit of the concessions of 1906 certainly justified a renewal of the safeguards to Roman Catholic influence?—One generation is not tied by the promises of the preceding, and, moreover, it would be a just and adequate contention and fairly based on the spirit of the concessions.

But this is not to be the only avenue of access to the Governing Body. Even the laity object that this would not be nearly enough. The means of obtaining a *pro rata* representation upon the Governing Body must be provided, and one which will come into force so fast as the basis of representation—the number and merit of Roman Catholic students—broadens in the University—i.e., it is to be "according to number and academic merit."

The only suggestion put forward to attain this condition is that a Guild of Moderators should be formed who, as their numbers increase, are to obtain an increased franchise till ultimately when the external electorate of fifty shall have been dissolved six out of the twenty are to be elected by them.

The Moderator has been four years in College. He has distinguished himself at his final examination, but the distinction need by no means be of high order. In many cases—in most cases, I think—he is still in a professional school. I lecture Moderators every year. It is not definitely stated from what body they elect, but my class will certainly have votes to elect my masters, possibly to support my own candidature or the reverse; and they will necessarily possess influence to use against me if I am not popular. But this is not the most serious aspect of the proposal. It must be borne in mind that there has been careful supervision of the religious education of these students all along. Their religious monitors and guides are round about them, and live with them. The dependence of

youth has not given place to the self-reliance of later years. How much independent judgment must we expect from such an electorate?

This is no exaggeration of the conditions attending this remarkable "illustration" of what is intended. The older Moderators will have scattered far and wide, as they do at present. Of these still within reach of Dublin but a few could be reckoned upon as caring to interfere. The Moderators of at most two or three years' standing, many of whom, as I say, will be in the professional schools, will control the election. On existing data they will be from 70 to 90 in number. Is there any need of criticising further? Where in the world is there a University which places an issue so grave in so juvenile an electorate? Many will be barely twenty-two years of age. They will elect nearly one-third of the Governing Body perhaps from their own number! What will they know of the larger questions of University education? What can they know of the views of the adult world as we hear them at our academiés and our Royal Societies, or read of them in our journals and reviews—young men struggling to establish themselves in professional life. Nay, it is a particularly dangerous electorate, for there is a considerable body of students who, in our Debating Societies, talk themselves and each other into the belief that they know a great deal about these things, and many other things, too. In any country such influence placed in such a body would be perilous on account of its youth and inexperience; but in a country where religious and political differences are heated as they are in Ireland, and have been for generations, even the element of independent judgment and impartiality might be wanting. I believe that if the ascendancy of this or that party in the University was a matter of contention, the most injurious consequences to discipline and the proper relations of student and teacher must arise. It may be said this was only an "illustration." Then why put forward one so unfortunate if better was forthcoming?

Lastly, a junior body of the teachers are to elect seven of the twenty when the twenty-five years are expired. As by that time twenty-five new Fellows will have been appointed, and not less than nine out of the existing eleven whole-time Chairs will have been vacated, this junior body will be entirely new. If it is largely Roman Catholic then the possibility of seven more seats in denominational interests is to be considered. It is, again, not definitely stated who is to be elected. But let us assume that it is intended that representatives as well as electorate are to be of the staff. Then we have to consider what interests and ideals will sway the electors and elected some twenty-five years hence.

Those who advocate a widened Trinity College possess in their minds a certain ideal of a Roman Catholic colleague. They endow him with all the aspirations and views they would wish him to have on educational matters. They think that the circumstances, chiefly the modifying and harmonising influences of social life in Trinity College, must develop the sort of competitor for Fellowship or Professorship they would approve of. I fully agree that in the keeping of such men our freedom, our liberty of thought, would be perfectly safe. The question is will we, under the altered circumstances, get these men?—I do not think so.

For the training of Roman Catholic students into these ideals is just what the ecclesiastical influence will naturally—and, from its point of view, rightly—set itself to counteract. When, therefore, in all good faith the advocates of this mode of widening Trinity College make offers which they do not represent to themselves as working out in the orthodox Roman Catholic way, do they not reckon without their host? They entirely forget that hitherto there has been no inducement for the kind and degree of interference with the University life of young Roman Catholics which must prevail in the future. Do they imagine that, with the means put into their hands, the Roman Catholic Bishops are going to so far lay aside the doctrines of their Church, their age-long attitude towards education, as to permit, if they can prevent it, a staff of men of this sort springing up in the National University—men who will ultimately largely control the destinies of their Church so far as educated Ireland is concerned? If the Hierarchy accept the concessions now suggested it will certainly not be with such an end

in view. In the future Trinity College there will be the Advisory Board, the Roman Catholic Catechists (presumably), and the Clerical Staff of the Faculty of Theology to attend to the safeguards of the Roman Catholic student. Will the zealous men who take part in this work suffer the student coming up from the Roman Catholic School to go adrift? Would they be acting conscientiously in doing so? Guilds or societies will be formed wherein these young men will meet each other, and hostels for residence will unite their lives. Meanwhile, the growing Roman Catholic influence on the Governing Body will surely befriend the efforts in defence of "faith and morals."

Whether the Hierarchy accepted the widening proposals willingly or unwillingly the course of action I have sketched is incumbent upon them. They at present have their fears for the future, as, I believe, we may well have ours. That the acceptance by the Hierarchy must involve a struggle between the advocates of the two ideals of education I am convinced. I am also convinced that we would die hard. The result ultimately arrived at would turn largely upon how many Roman Catholic students came in. Will it be Dr. O'Dwyer's 2,000? Or at the first the 1,000 or 700 he thinks a University for Roman Catholics would start with. Such numbers would rapidly dissipate the Protestant atmosphere, and, I believe, substitute a very different one. A few Roman Catholics would be assimilated easily enough. But my argument is not directed to the conditions attending rejection, but to *energetic acceptance*, be this willing or unwilling.

I do not mean there would be a Donnybrook Fair in Trinity College. The struggle would go on beneath a surface of the utmost urbanity. But if a Professor of Education referred to the history of education in the middle ages and ventured a little into the life and times of Melancthon, from the Protestant point of view, there would be a whisper that really it was desirable that there should be a second Professor of Education; and, indeed, it would be quite as justifiable a demand as for dual Chairs of Modern History and of Mental and Moral Philosophy. Then, when a Chair in Natural Science became vacant it would be said that as the last man held views in favour of giving fair hearing to evolution, it was only proper now to get someone with different ideas who would not discuss it. Changes of this sort would steal in at a rate which would be accelerated as broad-minded people betook themselves elsewhere. At first the "accommodating Protestant" (the type described by Mr. F. H. O'Donnell), would greatly assist the outsiders on the Governing Body, but afterwards (and in fourteen or fifteen years there might be a majority of Roman Catholics on the Governing Body) the crutch would be unnecessary. Of course, a gentleman of the "Hands off Trinity" type would not succeed our present respected Provost. It might be an "accommodating Protestant," to preserve the tradition for a little longer. I must not be misunderstood. I do not mean to impute blame to those who, fighting, as they believe, for their faith and morals, deem every other consideration trifling.

(6.) I have heard it said that the proposed admission of outsiders upon the Governing Body would resemble the practice at Liverpool, where the Council of the University is in part composed of outsiders. The argument being that what can be done safely in Liverpool can be done in Dublin. Most of us who know Ireland will see the danger of this conclusion at first sight. A few words will make the fallaciousness of the argument manifest.

The Court of Liverpool University is the supreme Governing Body. The Council is an executive body, and is subject to the Court. The Court is a very large body, indeed, and composed of leading men in various educational, commercial, and academic institutions, as well as munificent patrons of the young University. This body elects fifteen members of the Council. Five Councillors are appointed by the Municipal Council of Liverpool, one by the Senate and one by each of the Faculties, one by Convocation and the remainder, making in all thirty-one, are the *ex-officio* heads of the University.

Now, let it be remembered that there is not the shadow of a question of religion or politics involved in the action of the bodies which contribute to this Council. There is only one desire—to forward the interests of a University which is strictly secular. The state of things in Liverpool is sufficiently shown by the fact that the Corporation of the City of Liverpool now subscribe £10,000 annually to the University, and the

DOCUMENTS.
SECTION C.
XX.

DOCUMENTS.
SECTION C.
XX.

Borough and County Council give £1,800 more. I have never heard a word of complaint against the rates which afford these sums.

(7.) It is instructive to compare the "widening" scheme which is before the Commissioners with a feature of Mr. Gladstone's proposals of 1873, which did more to wreck those proposals than anything else in the Bill. Mr. Gladstone had to name a Council of twenty-eight persons to govern the new University. He could not do it. The pressure put upon him in the House of Commons was great, but he could not do it. The House very rightly took up the position that they would not pass the measure till they knew what sort of Council was intended. Mr. Gladstone retorted that no respectable man would have himself named as a Councillor till he knew what sort of Act he was to administer. The House would not accept this plea, and this *impasse* became a leading feature of the celebrated debate which ended in the defeat of Mr. Gladstone's Government. Now, here is Mr. Gladstone's admission early in the debate—"It is said, however—and I quite agree with the observations of those critics of the Bill—that a great deal of the success of this measure will depend upon the choice made of the persons who are to form the Council. Indeed, I might truly say that so much, I think, will depend upon the selection of those members that, even supposing the Bill were a thoroughly good and satisfactory one, and that its provisions were universally approved of, if there were a bad list of names inserted as Councillors, if names of incompetent men, or names of mere partisans, sectarian or political, were inserted in the Bill, it would defeat the whole beneficial effect of the wisest provisions of the Legislature."

It is under an uncertainty not less perilous that the University is now to launch out on a new career during a period of special storm and stress in Irish politics, for there are, in the political aspects of this question, perils which surely require no pointing out! And, worst of all, the influences which we dread are allied against us.

(8.) Let it not be said that I have wilfully dipped my pencil in the hues of earthquake and eclipse. Far more might have been said—far more quoted to support my views. Convinced as I am of the reality of the fears I have expressed, I must freely admit that from one point of view—like certain curious objects in Nature—this scheme of "widening" lights up with a glamour almost overpowering, and appeals to one's deepest sympathies. To close the old feuds, to bring Protestant and Roman Catholic youth together in friendship—who would not work for such issues. I neither blame, nor am I ashamed of, impetuous action under such incentives. Perhaps I may even appeal to my first vote upon this question—when, as a member of the Committee the initial step of Roman Catholic representation came before me—as evidence of every desire on my part for such laudable results. But more careful consideration convinces me that the two ideals of education cannot flourish together upon equal terms in the one College; that one or other must submit to a subordinate place or to extinction; and that this is more especially true of the circumstances and conditions attending the present case. Something may, and should be done, towards meeting the wishes of the higher class of Roman Catholic laity. I think those laymen have a case and grievance of their own. Before coming to this and to suggestions of a constructive nature a few words must be said on another aspect of this difficult University question.

(9.) If Trinity College was to become the National University of Ireland it would be, of course, immediately urged that to charge between £80 and £90 for a degree in the National University of a poor country like Ireland was out of all reason. The fees would certainly fall to half or less than half. Dr. O'Dwyer's 2,000 students or 1,000 students will then come in. Apart from any class prejudices, we must ask if Trinity College is the proper place for these boys. They will be admittedly drawn from a class lower in the social scale than the existing professional Roman Catholic and Protestant classes. "We have had in Ireland hitherto two extremes—the gentry and a nation almost of paupers; but I think there is growing up now a great middle class, the farmer class, the mercantile class, and the professions; and for these there is a growing need of higher education; but not higher education of the type that has been given, or under the conditions under which it has been given,

at Oxford or Cambridge, and Trinity College, Dublin, up to this; but a much cheaper, and, I would say, a much more practical scientific education." These are the words of Dr. O'Dwyer at the last Commission (641). His lordship is elsewhere again (506) perfectly clear that the new students would be "poor country boys," and that "the people who go to Oxford would be of a better social standing than the body of our people for whom a University education is wanted." (506.)

Thus it would appear that Dublin University as it is is not the sort of University required by the larger number of Irish Roman Catholics. Dr. O'Dwyer knows what he is talking about, and I am sure he is right. Many of us have grave doubts about the wisdom of tempting into the higher professional walks, already overcrowded, boys from this station in life. The new-comers have neither the money nor the family influence possessed by the others. It would be more humane and far wiser to let them seek those paths where influence counts for less.

(10.) But if Trinity College is not the place for these boys, and its higher education not of the type which they require, then are we logically bound to conclude that the type of education which is to prevail in the new Roman Catholic University will not be suitable to the higher class of Roman Catholic laity—a class of laity which even now sends its sons to Trinity College, and is in every way of the status of the professional classes of England who enter Oxford and Cambridge. The conclusion is justified on his lordship's own statement:—"The people who go to Oxford would be of better social standing than the body of our people for whom a University education is wanted." It is evident that the Bishop has in his mind a very different class of institution from Trinity College—one like the Provincial University of England or some of the Scottish Universities. "The body of the Roman Catholic people require a much more practical scientific education than is given in Oxford, Cambridge, or Trinity College, Dublin."

This leads us to what is apparently an insufficiently considered side of this complex problem—the special requirements of the professional and upper classes of the Roman Catholic laity. Are they to accept, whether suitable or not, the University designed to meet the wants of the many hundreds of poor country boys who are looking forward to very different careers?—Everybody will agree that the two types of education could not be combined in the one institution. We cannot mix the University of Leeds with the University of Oxford, nor can we, for those who hold to class distinctions, divide the University into first and second class compartments. The Arts courses, a leading feature in the one type, is a subordinate feature in the other type; while the practical teaching of science in relation to technology is a prevailing feature of the latter class of institution.

The average professional Roman Catholic gentleman is in every respect the social equal of his Protestant neighbour. We Professors only learn by accident the religion of the students we lecture, and, in my experience, as often as not it turns out that some particularly able and attractive pupil of ours is a Roman Catholic. A few weeks ago I met, on my way from Dublin to London, one of my students. Our talk turned upon the future of Trinity College. He told me he was a Catholic, and added—"Trinity is a very nice place—no one ever asks if you are a Catholic or Protestant, or says anything to hurt." I think that practically everyone who has lived in Trinity College will endorse my pupil's words. I may add that the only case of a change of religion during College days which has come to my knowledge in over twenty-three years' teaching, was that of a Protestant young man who entered the Roman Catholic Church while an undergraduate and residing in College.

I interject these remarks, for I think it should be clearly understood that Trinity College is just as fitting a place for the professional student of Roman Catholic persuasion as are Oxford and Cambridge.

(11.) The parallel between the Roman Catholics of England and the professional classes of Irish Roman Catholics in this matter of University education appears to me to be complete in every respect. Both are small in number compared with the Protestants of similar standing in the country. Both are by education and character sufficiently enlightened and independent to adopt what safeguards may be requisite for their sons during University life. "In the better

class Catholics of England, the Catholic gentry, as a body they are keen upon the question of their religion, and their sons grow up with that feeling, and in the Catholic School of England, as far as I know, there is very great and very careful attention paid to the religious education of the youth. The young man then, of these, who goes to the University, is less liable to be influenced by unfavourable religious associations than a poor country boy who has never been in any society such as he would meet there, and has got a very limited mental equipment." (The Most Rev. Dr. O'Dwyer, Q. 506.)

Every statement which the Bishop of Limerick so ably laid before the Commission, explanatory of the position of the English Roman Catholic layman, applies to the Irish Roman Catholic layman with equal force. Taking the Catholic question in its wide bearing, Dr. O'Dwyer explains that "In England you have to deal with individuals of a very limited number, for whom precautions may be devised; in Ireland there was the question of accepting for a whole nation a system that in itself was inherently dangerous, and that in a Catholic nation." Would there be any greater difficulties in taking precautions in Trinity College? The total number of the Irish gentry concerned appears to be about 1,100. This is the number who sign the Memorial printed in the Blue Books of the last Commission, and which Dr. O'Dwyer refers to as signed by the "whole mass of the Irish laity" (Q. 320). If it is considered that from the entire number of Episcopalian Protestants in Ireland, Trinity College receives but from 170 to 200 students annually, it is apparent that no large number of Roman Catholic students of this class is to be expected.

Such men send their sons to Oxford and Cambridge with the consent of their clergy and without requiring the subversion of the constitutions of the Universities and representation upon the Governing Bodies. Dual Chairs or Advisory Boards. Surely, so drastic and confiscatory a measure as I have been criticising is not now required of Trinity College!

(12.) We have arrived at one important conclusion clearly and directly based on the evidence given at the last Commission—that of the people in Ireland who require a University such as Trinity College now is, the Protestants are in the great majority. It is a plain numerical statement. So far as the University question, then, affects Trinity College, as it is, there should be an end of the talk about the three-and-a-half millions of Roman Catholics; a body of some eleven hundred represents the whole mass of that part of the Irish Roman Catholic laity who require the type of education we can offer.

(13.) Before summing up my remarks I would like to add a word in reference to the two-College scheme. Mr. Gwynn has dealt with the matter so thoroughly that but little remains to say. However, in connection with the evidence I have been citing, it perhaps remains to point out that the proposal assumes an aspect which borders on the grotesque. If the body of the Irish Roman Catholic laity require a University education not of the type given in Trinity College—and Dr. O'Dwyer is very clear on this point—then how can the same University profitably or fairly include the two types? Imagine Leeds incorporated as a constituent College of Oxford! Even if we passed over the very just objections of Oxford men and of Leeds men, the confusion created would be sufficient objection to such a scheme. The degrees would lose all significance. The Dunraven scheme sets out to accomplish a precisely similar thing.

This is the merely secular aspect of the scheme. For those who look deeper into what this or that University degree connotes, the denominational difference awakens even more serious objections. I venture to think that Oxford or Cambridge men would very strongly object—and legitimately object—to one of their Colleges being set apart for government on the ideals so candidly defined by Dr. O'Dwyer and the Rev. Dr. Delany.

(14.) The final conclusion appears to me perfectly clear, and led to from every side of the question.

If Trinity College is nationalised it must cease to be a home of the upper Protestant classes. Religious, political, and social conditions will conspire to estrange them. Their educational ideal will be replaced by one repugnant to them. The act of nationalising Trinity College would prove nothing short of confiscation. The union of hearts would be more remote than ever.

And then there is the other aspect of the matter—the standpoint of Dr. O'Dwyer. The great bulk of Roman Catholics likely to seek University education do not want Trinity College. They want neither the task of contending with our educational system from its religious aspect nor from its secular aspect.

Both these aspects of the question lead to the one conclusion—Leave us our University and our College; the Trinity College we and those who think with us have built up. Give, and give without stint, to those who best know the wants of the great bulk of Roman Catholic schoolboys, the sort of College they require. Lastly, give us powers to effect such changes in Trinity College that the cultured Roman Catholic laity may compete with more hope of success for influence on its Governing Body, and thus with more ease of conscience come in.

(15.) A large body of opinion, representing the views of some of the most distinguished and vigorous men in Trinity College, has been put forward in favours of reforms within the College (Document V.*) These in the first place, if they lead to the changes desired in the mode of electing the Governing Body, will go a considerable way towards removing a Roman Catholic grievance. There will no longer be a delay of forty years or thereabouts between the day of winning Fellowship and coming on the Board. Furthermore, in the reforms suggested in Document V. the Professor who gives his whole time to the College is to be open to election upon the Governing Body. Here is another road to the government of the College which may legitimately be taken by talented Roman Catholics.

Then, again, it is proposed to elect Readers on the results of the Moderatorship examinations. It is anticipated that the Readers will often fill the posts of Assistants to the Chairs; and in every case they will be teaching posts. In so far as Roman Catholics distinguish themselves, here is another road, and a very direct one, to influence in the teaching staff.

Again, the system of election to Fellowship proposed is such as to abolish the long years of preparation. The Fellow will in general obtain the provisional status before he is of M.A. standing. This will also shorten the road to educational influence.

The elements of increasing influence are here. Let our Roman Catholic young men win Fellowships, Professorships, and Readerships, and they will earn, and rapidly earn, the influence they seek to obtain. To the sense of fairness of the electing staff, without childish restrictions as to percentages and years, I would confidently entrust the duty of securing Roman Catholic representation on the Governing Body. There would be some representation even from the first.

As regards the conditions set forth by the memorial signed by some 500 Roman Catholic laymen, and now before the Commission, it would appear that the co-operation of the Hierarchy is necessary for the realisation of most of them. We in Trinity should promote that co-operation as far as is in our power. The existing offers of the Board regarding a place of worship and a Roman Catholic Faculty should remain open.

I cannot, under the conditions, admit that any Advisory Council or Board is necessary. The existing statutes safeguard the student against any attack upon his creed. All its duties would be better discharged by Roman Catholic catechists, whose advice would be sought by the Governing Body if questions concerning dogma arose.

The reforms of Document V.* embody, in my opinion, all the elements of "widening" in the truest and fairest sense, outside those concessions which I have referred to as dependent on the Hierarchy. They confer more direct avenues to the influence of academic merit than exist in either Oxford or Cambridge.

(16.) For the rest I would urge, as being more to the interests of all and just in itself, that the wishes of the Roman Catholic Bishops for a Roman Catholic College should be acceded to. A considerable and valuable body of intermediate educational work is already being done in Roman Catholic schools. The higher education by the help of the State of the boys who leave these schools is in a sense a matter of duty. The continued influence of denominationalism in an education initiated by it, should not be regarded as retrogressive.

The wholesale conferring of degrees by the Royal University I regard as injurious. It was condemned in the Report of the last Commission. I take it that

* Appendix to First Report (Cd. 3176), 1906, page 27 *et seq.*

DOCUMENTS.
SECTION C.
XX.

if a portion of its funds be diverted to assist in the endowment of a Roman Catholic College this function of the Royal University would cease. This, of course, would be after a term of years. When that period had expired it should be understood that examination degrees could not be obtained in Ireland.

I believe a College in the Royal University, well endowed and equipped, could discharge all the important functions outlined by Dr. O'Dwyer.

(17.) The leading elements which should, in my opinion, be borne in mind in the consideration of the whole problem are, firstly, that Trinity College cannot be made to harbour two opposed ideals of education. The prevailing tone must be taken from one or the other. We who now possess Trinity College are the enormous majority in Ireland of those for whom such a high class of education is desirable. Moreover, we have made it what it is, and have all the rights of possession.

In the next place it is a fact that a large body within the University desire internal reforms (Document V.) which would greatly assist the Roman Catholic gentry to share the advantages of our education.

Lastly, there remains the great body of Catholic laity which now is largely being educated in Roman Catholic schools, and whose wants in life are far better known to those associated with them the Roman Catholic Bishops and others than to any other custodians the Government could possibly appoint.

(18.) I turn to a different subject—the relations of Trinity College to Alexandra College and the attitude of the University of Dublin towards the higher education of women. I wish, in the first place, to associate myself with what the Very Rev. the Dean of St. Patrick's has so well said upon this subject. I

am convinced that the existing relations between the older and the newer institution are gravely unfair to the latter, whose work for the higher education of women in Ireland is beyond praise.

If a hostel for the use of women students attending Trinity College was in contemplation I believe much would be gained by instituting this in connection with the Alexandra College, a measure which is, I think, suggested in the Report of the last University Commission. The relations of Alexandra College to the University of Dublin would then be in part at least on the lines of Newnham or Girton to Cambridge. The Alexandra College, while pursuing its own teaching functions, would be a most suitable place for residents, and would add an element of social life which mere attendance at the lectures in Trinity College does not really offer. All the machinery is already there for the safe and wise organisation of such an institution.

(19.) Under the same clauses of the Terms of Reference I may, perhaps, be permitted to refer to another matter of not inconsiderable importance—I refer to the case of men students who do not live within the College, but for one reason or another have to reside in lodginghouses in the city. In Oxford and Cambridge, as everyone knows, the sanitation and suitability of such lodgings receive careful attention. I think it is most desirable that lodginghouses for College students should be under license in Dublin, and be supervised by the College authorities. A recommendation to this effect was made by the University Royal Commission of 1851. I would respectfully suggest that the renewal of this recommendation would give the matter the prominence it deserves.

XXI.

DOCUMENTS.
SECTION C.
XXI.

Letter from W. E. Ormsby, Esq., M.A., LL.D., Reader in Indian Law in Trinity College, Dublin.

HAMILTON,

AILESBUARY ROAD,

DUBLIN, 30th October, 1906.

SIR,—In reply to the Trinity College Commissioners' invitation for brief statements, I would say—

That I entirely approve the case set forth by the Board (Joint Statement I.*) and the arguments by which that case is supported.

That I consider the proposal to replace the Board (Joint Statement III.†) by a new Governing Body, composed partly (it would appear) of their juniors and partly of outsiders selected by a new religious test, as the very worst which could possibly be conceived.

I have the honour to be, Sir,

Your most obedient servant,

W. E. ORMSBY, M.A., LL.D.,

Reader in Indian Law.

James D. Daly, Esq.,

Secretary, Royal Commission on Trinity College.

XXII.

DOCUMENTS.
SECTION C.
XXII.

Statement submitted on behalf of the Scholars on the Foundation of Trinity College, Dublin.

6, Trinity College, Dublin,
28th November, 1906.

DEAR SIR,—I beg to enclose a statement signed by a majority of the Scholars of Trinity College. Owing to the short time which I had to collect signatures, the list is not so complete as it would otherwise have been, and, further, there are at least fourteen Scholars at present abroad.

The signatories desire to apologise for the lateness of the period at which this statement is sent forward, and to add in excuse of the delay that no one of them received the invitation to offer suggestions, which, as they understand, was sent individually to the other members of the Corporation.

Yours very faithfully,

J. H. MONROE.

* Appendix to First Report, page 22.

† *Ibidem*, pages 23-24.

STATEMENT ON BEHALF OF THE SCHOLARS ON THE FOUNDATION OF TRINITY
COLLEGE, DUBLIN, SUBMITTED TO THE ROYAL COMMISSION.

GENTLEMEN,—We, the undersigned Scholars on the Foundation of Trinity College, Dublin, desire to submit the following statement to you concerning—

- (1) the status of the Scholars on the Foundation of the College;
- (2) (a) their salaries,
(b) fees, etc., payable by them;
- (3) the tenure of their Scholarships.

(1) The Corporation is thus defined in the Charter of Queen Elizabeth:—

"Praepositus, Socii, et Scholares Collegii Trinitatis et eorum successores in re, facto, et nomine, de cætero, sunt, et erunt, unum corpus corporatum et politicum, de, ac in, perpetuum, incorporatum et erectum, per nomen Praepositi, Sociorum, et Scholarium Collegii Sanctæ Trinitatis Elizabethæ Reginae juxta Dublin."

And in the Letters Patent of Charles I.:—

"Corpus Collegii constare volumus ex Praeposito tanquam capite, et ex Sociis, et Scholaribus, tanquam nobilioribus hujus corporis membris. . . . Scholares Collegii sumptibus alendi, sint numero septuaginta."

It is clear from this that, with the exception of the Provost, the status of all the members of the Corporation described as the "membra nobiliora" was intended to be the same.

(2a) By Chapter 21 of the Letters Patent of Charles I., the salaries of the Junior Fellows and Scholars were fixed at £3 per annum each; and provision for increase is made in the following words:—

"Si autem reditus Collegii posthac eo usque creverint, ut ratio de augendis salaris iniri possit, volumus, et statuimus, ut, *habita proportionem ad ea quæ jam posita sunt*, augmentum fiat per Praepositum, et majorem partem Sociorum seniorum," etc.

By this authority a general increase was made in 1722, the salaries of the Junior Fellows and Scholars being then fixed at £15 per annum each.

In 1758 the salaries were again increased; but the direction of the Letters Patent as to proportionate increase was not observed; for that of a Junior Fellow was fixed at £40, and that of a Scholar at £20, their present nominal values; the actual value of a Scholar's salary is £18 9s. 3d. Further, the Scholar of to-day is, in three respects, in a much worse position than the Scholar of 1758, for (a) the purchasing power of money has decreased (we have the authority of Professor C. F. Bastable for the statement that "broadly £1 in the middle of the eighteenth century would go as far as £2 now"); (b) the fees payable by Scholars have been increased since then; (c) the standard of living is considerably higher.

If it be argued that the salaries of the Junior Fellows in virtue of their Fellowship have also remained stationary, the answer is that the sums received by them under other heads have increased so largely that the present average income from the College of a Junior Fellow is £817 17s., so that they have had no reason since 1759 to apply to have aug-

mented that portion of their salaries which they receive as Fellows.

(2b) Prior to 1846 the tuition fees in Arts payable by Scholars were fixed by the Letters Patent of Charles I. at not more than twenty shillings ("non solvant ultra viginti solidos"). In this year they were increased to £4 4s. by a decree of the Board and Visitors,* though, in view of the fact that they received no tuition in Arts, all tuition fees in Arts were remitted for those who had taken the degree of B.A.

Attention may also be drawn to the fact that, while the other members of the Corporation have their chambers entirely free of charge, the Scholars in every case are compelled to pay more than half the ordinary rent charged to students. It may further be pointed out that the free accommodation allotted to Fellows is more than liberal.

Owing to these deductions, the average net income of the Undergraduate Scholar from scholarship is between £8 and £9 per annum. It is not surprising, then, that many Scholars have been compelled to resort to teaching and other employment, and have thus been seriously handicapped in their academic career.

(3) The tenure of Scholarship was fixed by the Letters Patent of Charles I. to last from the date of election till Master's standing. In 1889 this was modified, so that a Scholarship is now held for a period of five years, or until the June quarter after the Scholar becomes of M.A. standing, whichever period terminates first. There is no supervision of the work carried on by Scholars after the B.A. Degree has been taken, nor are Graduate Scholars compelled to maintain their connexion in any way with the College. The result of this system is that some persons who are below M.A. standing, and are working for Fellowship or in one of the Professional Schools, have been compelled to vacate their Scholarships under the five years' rule, through having obtained them in their first or second years.

We therefore submit—

(1) That, in view of the statements concerning the status of Scholars quoted above, the present position of the Scholars relative to the other members of the Corporation is inequitable;

(2) That, on matters which vitally concern themselves and their fellow-students, the Scholars have at least a right to be consulted, and that, therefore, some provision, on the same lines as has for some time existed in the case of the Junior Fellows, should be made to secure them a hearing;

(3) That a Scholar should be put in a position to support himself without being compelled to seek temporary appointments outside the College during his academic career; that, therefore, all Scholars should be exempted from tutorial fees in Arts; should have free chambers, and that their salaries should be increased;

(4) That the rule regulating the tenure of Scholarship should be altered, and that the previous rule as stated in the Letters Patent of Charles I. should be revised.

(Signed),

A. J. KENNY.
S. J. M'CONNELL.
T. W. BRIDGE, B.A.
G. J. W. STEPHENS, B.A.
WM. H. PORTER, B.A.
M. T. SMILEY, B.A.
J. H. MONROE, B.A.
R. M'COMBE.
W. H. LLOYD, B.A.
R. L. SINCLAIR.
J. H. CRAIG.
W. M. GILMORE.
JOHN BENNETT.
R. B. WHITE.
J. M. HENRY.
H. W. LEMON.
D. P. W. MAUNSELL.
JOHN C. DUNCAN.
A. E. ELDER.
CHARLES BARTLEY, B.A.
ROBERT NOEL SMYTH, B.A.
HENRY MOORE, B.A.

J. E. MAGUIRE.
M. NOYK.
ALFRED W. EDMUNDS, B.A.
GEORGE NICHOLLS, B.A.
RALPH FRIEL, B.A.
THOMAS H. HILL.
F. G. LEECH.
C. A. PRESTON.
H. R. M. FERGUSON.
T. M. BARKER.
FRANK SEYMOUR, B.A.
DAVID DUFF, B.A.
E. L. HUNTER.
J. E. L. OULTON.
ROBERT V. DIXON.
J. H. F. LELAND.
M. A. C. WILKINS.
H. S. DILWORTH, B.A.
C. W. HILDEBRAND, B.A.
W. H. BOYCE, B.A.
S. B. B. M'ELDERRY.

* It is more than questionable whether any members of the Corporation had power to deprive their fellow-members of a portion of their income without even giving them an opportunity of being heard.

APPENDIX TO FINAL REPORT.—DOCUMENTS.

SECTION D.

Docu-
ments.
SECTION D.
XXIII.

Statements submitted to the Commission with reference to the Divinity School in Trinity College, Dublin, and the University of Dublin.

XXIII.

Documents put in by the Right Hon. Gerald FitzGibbon, P.C., LL.D., Lord Justice of Appeal in Ireland.
(See evidence of Lord Justice FitzGibbon, p. 124 et seq).

RETURN A. THE EXISTING CLERGY OF THE CHURCH OF IRELAND, 1905-6 :
Showing the Number and Proportion of Students and Graduates of Trinity College, Dublin, with the Number of Fellows, Scholars, Moderators, and Electors ; also the Number of Students and Graduates of other Colleges and Universities, and the Number of " Literates," included in the Return.

PROVINCE OF ARMAGH.

No.	RANK.	Trinity College, Dublin.	UNIVERSITIES.								COLLEGES.										Non-Univ. "Literates."	TRIN. COLL., DUB.				PERCENTAGES.	
			Q.U.I. and R.U.I.	Oxon.	Cantab.	Durh.	Lond.	Glasg.	Colonial.	Foreign.	S. Aid.	S. Bee.	Chieh.	Linc.	C. M. S. Islan.	Wilson, I. of M.	Lamp.	Meth., Belf.	Colonial.	Foreign.		Fellows.	Scholars.	Moderators.	Electors.	University Students and Graduates.	Trin. Coll., Dublin.
DIOCESE OF ARMAGH.																											
1	Arch Bishop, . .	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
88	Incumbents, . .	70	1	1	1	4	-	-	-	-	2	6	-	-	-	-	-	-	1	-	2	-	3	5	-	-	-
21	Curates, . .	18	1	-	-	-	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	2	-	-	-	-
1	Diocesan, . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	-
111	Totals, . .	89	2	2	1	4	-	-	-	-	3	7	-	-	-	-	-	-	1	-	2	-	4	8	46	'88	'80
DIOCESE OF MEATH.																											
1	Bishop, . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	-
68	Incumbents, . .	59	2	2	1	2	1	-	-	-	-	1	-	-	-	-	-	-	-	-	-	2	8	-	-	-	-
12	Curates, . .	11	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	2	-	-	-	-
1	Diocesan, . .	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
82	Totals, . .	71	2	3	1	3	1	-	-	-	-	1	-	-	-	-	-	-	-	-	-	4	11	34	'98	'86	
DIOCESE OF CLOGHER.																											
1	Bishop, . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	-
68	Incumbents, . .	47	1	1	2	1	-	-	1	-	6	2	-	-	-	1	-	-	1	-	5	-	3	7	-	-	-
11	Curates, . .	10	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	1	-	-	-	-	-
2	Diocesan, . .	1	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
82	Totals, . .	59	1	1	3	1	-	-	1	-	6	2	-	-	-	1	-	-	2	-	5	-	5	8	24	'80	'72
UNITED DIOCESES OF DERRY AND RAPHOE.																											
1	Bishop, . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
105	Incumbents, . .	76	3	7	-	3	-	-	1	-	5	6	-	-	-	-	-	-	-	-	4	-	5	6	-	-	-
15	Curates, . .	15	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	2	-	-	-	-
2	Diocesan, . .	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
123	Totals, . .	94	3	7	-	3	-	-	1	-	5	6	-	-	-	-	-	-	-	-	4	-	6	8	38	'87	'76
UNITED DIOCESES OF DOWN AND CONNOR AND DROMORE.																											
1	Bishop, . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
165	Incumbents, . .	136	10	-	2	3	2	-	-	-	2	4	-	-	-	1	-	-	1	-	4	-	8	16	-	-	-
64	Curates, . .	52	7	-	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	5	3	-	-	-
9	Diocesan, . .	9	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	2	-	-	-	-
239	Totals, . .	198	17	-	4	5	2	-	-	-	2	4	-	-	-	1	-	-	1	-	5	-	15	22	93	'94	'82

RETURN A.—continued. THE EXISTING CLERGY OF THE CHURCH OF IRELAND, 1905-6:

PROVINCE OF ARMAGH—continued.

No.	RANK.	Trinity College, Dublin.	UNIVERSITIES.								COLLEGES.								Non-Univ. "Literates."	TRIN. COLL., DUB.				PERCENTAGES.	
			Q.U.I. and R.U.I.	Oxon.	Cantab.	Durh.	Lon.	Glasg.	Colonial.	Foreign.	S. Aid.	S. Bee.	Chich.	Line.	C. M. S., Isl.	Wilson, I. of M.	Lamp.	Meth., Belf.		Colonial.	Foreign.	Fellows.	Scholars.	Moderators.	Electors.	University Students and Graduates.	Trin. Coll., Dublin.
UNITED DIOCESES OF KILMORE, ELPHIN, AND ARDAGH.																									
1	Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
92	Incumbents, . .	77	3	-	2	-	1	-	-	1	2	-	-	-	-	-	-	-	-	5	5	6	-	-	-
20	Curates, . . .	19	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
-	Diocesan, . . .	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
113	Totals, . . .	97	3	-	2	1	1	-	-	1	2	-	-	-	-	-	-	-	-	5	5	6	37	92	85
UNITED DIOCESES OF TUAM, KILLALA, AND ACHONRY.																									
1	Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
58	Incumbents, . .	48	-	-	1	1	-	-	-	1	1	-	1	-	-	-	-	-	-	5	3	3	-	-	-
8	Curates, . . .	7	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1	Diocesan, . . .	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
68	Totals, . . .	56	-	1	1	2	-	-	-	-	1	1	-	1	-	-	-	-	-	5	3	3	22	88	82

PROVINCE OF DUBLIN.

UNITED DIOCESES OF DUBLIN, GLENDALOUGH, AND KILDARE.																											
1	Arch Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-
150	Incumbents, . . .	129	1	2	3	6	2	-	1	-	1	1	-	-	-	-	-	2	-	2	1	14	27	-	-	-	
78	Curates, . . .	71	2	-	3	1	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	11	12	-	-	-	
44	Diocesan and General.	38	1	1	2	-	-	-	1	-	-	1	-	-	-	-	-	-	-	-	8	14	14	-	-	-	
273	Totals, . . .	239	4	3	8	7	2	-	2	1	1	2	-	-	-	-	-	2	-	2	9	39	54	197	'97	'87	
UNITED DIOCESES OF CASHEL AND EMLY, WATERFORD AND LISMORE.																											
1	Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	
52	Incumbents, . . .	45	2	1	-	-	-	-	-	-	1	-	1	-	1	-	-	-	-	1	-	5	5	-	-	-	
20	Curates, . . .	19	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	-	
2	Diocesan, . . .	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	-	
75	Totals, . . .	67	3	1	-	-	-	-	-	-	1	-	1	-	1	-	-	-	-	1	-	7	8	36	'94	'89	
UNITED DIOCESES OF CORK, CLOYNE, AND ROSS.																											
1	Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-	
96	Incumbents, . . .	89	1	2	-	-	-	-	-	-	1	1	-	-	-	-	-	-	2	-	7	12	-	-	-	-	
38	Curates, . . .	33	2	-	2	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	1	4	-	-	-	-	
11	Diocesan, . . .	8	-	-	1	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	2	-	-	-	-	
146	Totals, . . .	131	3	2	3	2	1	-	-	-	1	1	-	-	-	-	-	-	2	-	11	19	70	'97	'89		
UNITED DIOCESES OF KILLALOE, KILFENORA, CLONFERT, AND KILMACDUAGH.																											
1	Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
56	Incumbents, . . .	43	2	1	1	1	-	1	-	-	-	2	-	-	-	-	2	-	-	3	-	3	2	-	-	-	
10	Curates, . . .	9	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-	
3	Diocesan, . . .	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	
70	Totals, . . .	56	2	1	1	1	1	1	-	-	-	2	-	-	-	-	2	-	-	3	-	4	3	29	'90	'80	

RETURN A.—continued. THE EXISTING CLERGY OF THE CHURCH OF IRELAND, 1905-6

PROVINCE OF DUBLIN—continued.

No.	RANK.	Trinity College, Dublin.	UNIVERSITIES.								COLLEGES.								Non-Univ. "Liberates."	TRIN. COLL., DUB.				PERCENTAGES.				
			Q.U.I. and R.U.I.	Oxon.	Cantab.	Durh.	Lond.	Glasg.	Colonial.	Foreign.	S. Aid.	S. Bee.	Chich.	Linc.	C.M.S. Ishn.	Wilson, I. of M.	Lamp.	Meth., Belg.		Colonial.	Foreign.	Fellows.	Scholars.	Moderators.	Electors.	University Students and Graduates.	Trin. Coll., Dublin.	
UNITED DIOCESES OF LIMERICK, ARDFERT, AND AGHADOE.																												
1	Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
47	Incumbents, . .	36	1	1	1	3	-	-	-	-	2	1	-	-	-	-	-	1	-	-	1	-	2	5	-	-		
11	Curates, . . .	10	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	2	-	-	-		
-	Diocesan, . . .	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
59	Totals, . . .	47	2	1	1	3	-	-	-	-	2	1	-	-	-	-	-	1	-	-	1	-	4	7	27	96	79	
UNITED DIOCESES OF OSSORY, FERNS, AND LEIGHLIN.																												
1	Bishop, . . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-		
98	Incumbents, . .	79	1	1	2	2	1	-	1	-	6	2	-	-	-	-	-	-	-	-	3	-	5	5	-	-		
36	Curates, . . .	32	-	-	2	-	-	-	-	-	1	-	-	-	-	1	-	-	-	-	-	1	1	-	-	-		
6	Diocesan, . . .	5	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-		
141	Totals, . . .	117	1	2	4	2	1	-	1	-	7	2	-	-	-	1	-	-	-	-	3	-	7	8	56	90	82	
SUMMARY OF RETURNS FOR ALL IRELAND.																												
13	Bishops, . . .	12	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	7	-	-	-		
1	Retired Bishop, . .	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
1,143	Incumbents, . . .	934	28	19	16	26	7	1	3	2	28	29	1	1	1	2	-	2	5	1	-	37	1	65	107	709	90	81
344	Curates, . . .	306	14	-	9	6	2	-	-	1	2	1	-	-	-	-	1	-	1	-	-	1	-	25	29	-	98	89
82	Diocesan and General,	69	1	4	4	2	-	-	1	-	-	1	-	-	-	-	-	-	-	-	-	8	21	22	-	98	84	
93	Chaplains and Retireu Clergy.	89	-	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	7	58	100	95	
1,676	Totals, . . .	1411	43	26	31	34	9	1	4	3	30	31	1	1	1	2	1	2	6	1	76	38	9	116	172	767	93	84

RETURN **B.** CLERGY HOLDING HIGH OFFICE IN THE CHURCH OF IRELAND, 1905-6 :Showing the Number and Proportion of Students and Graduates of **Trinity College, Dublin.**

No.	RANK.	Trinity College, Dublin.	UNIVERSITIES.					COLLEGES.		Non-University "Literates."	PERCENTAGES.	
			R.U.I.	Oxon.	Cantab.	Durh.		Line.	Colon., Sydney.		Univ. Students and Graduates.	Trinity College, Dublin.
DIOCESE OF ARMAGH.												
1	Archbishop, .	—	—	1	—	—	—	—	—	—	—	—
1	Dean, .	1	—	—	—	—	—	—	—	—	—	—
1	Archdeacon, .	1	—	—	—	—	—	—	—	—	—	—
9	Canons, &c., .	8	—	—	1	—	—	—	—	—	—	—
12	Totals,	10	—	1	1	—	—	—	—	—	100	83
DIOCESE OF MEATH.												
1	Bishop, .	1	—	—	—	—	—	—	—	—	—	—
1	Dean, .	1	—	—	—	—	—	—	—	—	—	—
1	Archdeacon, .	1	—	—	—	—	—	—	—	—	—	—
3	Totals,	3	—	—	—	—	—	—	—	—	100	100
DIOCESE OF CLOGHER.												
1	Bishop, .	1	—	—	—	—	—	—	—	—	—	—
1	Retired Bishop,	1	—	—	—	—	—	—	—	—	—	—
1	Dean, .	1	—	—	—	—	—	—	—	—	—	—
1	Archdeacon, .	1	—	—	—	—	—	—	—	—	—	—
8	Canons, &c., .	7	—	—	—	—	—	—	—	1	—	—
12	Totals,	11	—	—	—	—	—	—	—	1	91	91
DIOCESES OF DERRY AND RAPHOE.												
1	Bishop, .	1	—	—	—	—	—	—	—	—	—	—
2	Deans, .	2	—	—	—	—	—	—	—	—	—	—
2	Archdeacons, .	2	—	—	—	—	—	—	—	—	—	—
12	Canons, &c., .	9	—	2	—	—	—	—	—	1	—	—
17	Totals,	14	—	2	—	—	—	—	—	1	94	82
DIOCESES OF DOWN AND CONNOR AND DROMORE.												
1	Bishop, .	1	—	—	—	—	—	—	—	—	—	—
4	Deans, .	4	—	—	—	—	—	—	—	—	—	—
3	Archdeacons, .	2	—	—	—	—	—	—	—	—	—	—
19	Canons, &c., .	17	—	—	2	—	—	—	—	1	—	—
27	Totals,	24	—	—	2	—	—	—	—	1	96	88
DIOCESES OF KILMORE, ELPHIN AND ARDAGH.												
1	Bishop, .	1	—	—	—	—	—	—	—	—	—	—
3	Deans, .	3	—	—	—	—	—	—	—	—	—	—
3	Archdeacons, .	3	—	—	—	—	—	—	—	—	—	—
8	Canons, &c., .	7	—	—	—	—	—	—	—	1	—	—
15	Totals,	14	—	—	—	—	—	—	—	1	93	83

RETURN B.—continued. CLERGY HOLDING HIGH OFFICE IN THE CHURCH OF IRELAND, 1905-6.

No.	RANK.	Trinity College, Dublin.	UNIVERSITIES.					COLLEGES.		Non-University "Literates."	PERCENTAGES.	
			R.U.I.	Oxon.	Cantab.	Durh.		Linc.	Colon., Sydney.		Univ. Students and Graduates.	Trinity College, Dublin.
DIOCESES OF TUAM, KILLALA AND ACHONRY.												
1	Bishop, . . .	1	—	—	—	—	—	—	—	—	—	—
3	Deans . . .	3	—	—	—	—	—	—	—	—	—	—
3	Archdeacons, .	3	—	—	—	—	—	—	—	—	—	—
10	Canons, &c., .	7	—	1	—	—	—	1	—	1	—	—
17	Totals,	14	—	1	—	—	—	1	—	1	88	82
DIOCESES OF DUBLIN, GLENDALOUGH & KILDARE												
1	Archbishop, .	1	—	—	—	—	—	—	—	—	—	—
2	Deans, . . .	2	—	—	—	—	—	—	—	—	—	—
3	Archdeacons, .	3	—	—	—	—	—	—	—	—	—	—
27	Canons, &c., .	25	—	—	1	—	—	—	1	—	—	—
33	Totals,	31	—	—	1	—	—	—	1	—	97	83
DIOCESES OF CORK, CLOYNE AND ROSS.												
1	Bishop, . . .	1	—	—	—	—	—	—	—	—	—	—
3	Deans, . . .	3	—	—	—	—	—	—	—	—	—	—
3	Archdeacons, .	3	—	—	—	—	—	—	—	—	—	—
14	Canons, &c., .	14	—	—	—	—	—	—	—	—	—	—
21	Totals,	21	—	—	—	—	—	—	—	—	100	100
DIOCESES OF CASHEL AND EMLY, WATERFORD AND LISMORE.												
1	Bishop, . . .	1	—	—	—	—	—	—	—	—	—	—
3	Deans, . . .	3	—	—	—	—	—	—	—	—	—	—
4	Archdeacons, .	4	—	—	—	—	—	—	—	—	—	—
13	Canons, &c., .	13	—	—	—	—	—	—	—	—	—	—
26	Totals,	26	—	—	—	—	—	—	—	—	100	100
DIOCESES OF KILLALOE, KILFENORA, CLONFERT AND KILMACDUAGH												
1	Bishop, . . .	1	—	—	—	—	—	—	—	—	—	—
3	Deans, . . .	3	—	—	—	—	—	—	—	—	—	—
2	Archdeacons, .	2	—	—	—	—	—	—	—	—	—	—
11	Canons, &c., .	9	—	1	—	1	—	—	—	—	—	—
17	Totals,	15	—	1	—	1	—	—	—	—	100	88
DIOCESES OF LIMERICK, ARDFERT AND AGHADOE.												
1	Bishop, . . .	1	—	—	—	—	—	—	—	—	—	—
2	Deans, . . .	2	—	—	—	—	—	—	—	—	—	—
3	Archdeacons, .	3	—	—	—	—	—	—	—	—	—	—
12	Canons, &c., .	11	—	—	—	—	—	—	—	1	—	—
18	Totals,	17	—	—	—	—	—	—	—	1	94	94
DIOCESES OF OSSORY, FERNS AND LEIGHLIN.												
1	Bishop, . . .	1	—	—	—	—	—	—	—	—	—	—
3	Deans, . . .	3	—	—	—	—	—	—	—	—	—	—
3	Archdeacons, .	3	—	—	—	—	—	—	—	—	—	—
23	Canons, &c., .	24	—	—	3	—	—	—	—	1	—	—
35	Totals,	31	—	—	3	—	—	—	—	1	97	88

RETURN B.—continued. CLERGY HOLDING HIGH OFFICE IN THE CHURCH OF IRELAND, 1905-6.

THE NATIONAL CATHEDRAL OF ST. PATRICK, DUBLIN. Excluding 12 included in above Diocesan Returns.												
No.	RANK.	Trinity College, Dublin.	UNIVERSITIES.					COLLEGES.		Non-University "Liberates."	PERCENTAGES.	
			R.U.I.	Oxon.	Cantab.	Durh.		Linc.	Colon. Sydney.		Univ. Students and Graduates.	Trinity College, Dublin.
1	Dean.	1	—	—	—	—	—	—	—	—	—	—
1	Precentor.	1	—	—	—	—	—	—	—	—	—	—
1	Treasurer.	1	—	—	—	—	—	—	—	—	—	—
11	Prebendaries.	10	1	—	—	—	—	—	—	—	—	—
7	Canons and Vicars.	7	—	—	—	—	—	—	—	—	—	—
21	Totals.	20	1	—	—	—	—	—	—	—	100	95
CHAPLAINS TO THE LORD LIEUTENANT. Excluding 24 included in the foregoing Returns.												
1	Dean.	1	—	—	—	—	—	—	—	—	—	—
1	Sub-Dean.	1	—	—	—	—	—	—	—	—	—	—
14	Chaplains.	13	—	—	1	—	—	—	—	—	—	—
16	Totals.	15	—	—	1	—	—	—	—	—	100	93
SUMMARY OF THE FOREGOING RETURNS.												
14	Archbishops and Bishops.	13	—	1	—	—	—	—	—	—	—	—
33	Deans.	33	—	—	—	—	—	—	—	—	—	—
32	Archdeacons.	32	—	—	—	—	—	—	—	—	—	—
211	Canons, &c.	188	1	4	8	1	—	1	1	7	—	—
290	Totals.	286	1	5	8	1	—	1	1	7	96	91
Percentages of All Clergy, RETURN A.											93	94
Increased Percentage of Higher Clergy, RETURN B.											93	97

NOTE.—Since the passing of the Irish Church Act, 1869, there have been 32 appointments of Archbishops and Bishops (including Translations). With the single exception of the Translation of the Bishop of Derry to the Primacy, the Prelate appointed was, in every case, a Graduate of Trinity College, Dublin.

ALL the existing Deans and Archdeacons are Students or Graduates of Trinity College, Dublin.

The following are the Dates of Ordination of the 38 "Non-University Liberates," now serving in the Church of Ireland:—1869-70 3; 1871-5 12; 1876-80 4; 1881-5 9; 1886-93 4. NONE of them, therefore, has been Ordained within the 12 YEARS last past.

268 of 1,411 Trinity College, Dublin Clergy, have attained "Higher Office," while only 15 of 151 Clergy from other Universities; 1 of 76 "Collegiates," and 7 of 38 "Non-University Liberates" have done so.

RETURN C. THE EXISTING CLERGY OF THE CHURCH OF ENGLAND AND OF THE EPISCOPAL CHURCH OF SCOTLAND, 1905-6, serving in Great Britain, India, the Colonies, and Foreign Countries, being Students or Graduates of **Trinity College, Dublin**; with the Numbers of Scholars, Moderators, Bishops, Deans, and Archdeacons, included in the Return.

ENGLAND AND WALES.

PROVINCE OF CANTERBURY.

	DIOCESE.	TRIN. COLL. DUB. CLERGY.	SCHOLARS.	MODERATORS.	BISHOPS.	DEANS.	ARCHDEACONS.
1	CANTERBURY, SUFF. CROYDON,	26	1	1	1	—	—
2	LONDON,	129	9	14	—	—	—
3	WINCHESTER,	48	—	4	—	—	—
4	BATH AND WELLS,	42	—	5	—	—	—
5	BIRMINGHAM,	26	—	—	—	—	—
6	BRISTOL,	21	—	1	—	—	—
7	CHICHESTER,	44	—	1	—	—	—
8	ELY,	48	4	4	—	—	—
9	EXETER,	44	2	3	—	—	1
10	GLOUCESTER,	31	—	2	—	—	—
11	HEREFORD,	17	—	—	—	—	—
12	LICHFIELD,	32	2	2	—	—	—
13	LINCOLN,	41	3	3	—	—	—
14	NORWICH,	54	3	3	—	1	—
15	OXFORD,	34	1	2	—	—	—
16	PETERBOROUGH,	33	1	2	—	—	—
17	ROCHESTER,	39	3	6	—	—	—
18	ST. ALBAN'S,	59	4	—	—	—	—
19	SALISBURY,	27	2	3	—	—	—
20	SOUTHWARK,	48	3	7	—	—	—
21	SOUTHWELL,	29	—	1	—	—	—
22	TRURO,	21	1	3	—	—	—
23	WORCESTER,	43	1	3	—	1	—
24	BANGOR,	9	—	—	—	1	—
25	LLANDAFF,	14	1	2	—	—	—
26	ST. ASAPH'S,	11	—	—	—	—	—
27	ST. DAVID'S,	8	—	—	—	—	—
	TOTALS,	963	41	72	1	3	1

PROVINCE OF YORK.

28	YORK,	92	3	3	—	—	—
29	DURHAM,	27	1	3	—	—	—
30	CARLISLE,	28	2	1	—	—	—
31	CHESTER,	48	2	4	—	1	—
32	LIVERPOOL,	43	—	4	—	—	1
33	MANCHESTER,	79	1	2	—	—	—
34	NEWCASTLE,	11	—	1	—	—	—
35	RIPON,	48	1	1	—	—	—
36	WAKEFIELD,	21	—	1	—	—	—
37	SODOR AND MAN,	2	—	—	—	—	—
	TOTALS,	366	10	20	—	1	1

EPISCOPAL CHURCH OF SCOTLAND.

38	SCOTLAND,	14	2	2	1	—	—
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RETURN C.—continued. THE EXISTING CLERGY OF THE CHURCH OF ENGLAND AND OF
THE EPISCOPAL CHURCH OF SCOTLAND, 1905-6.

ENGLAND AND WALES—continued.

EXTRA-DIOCESAN CLERGY.

—	DIOCESE.	TRIN. COLL., DUB. CLERGY.	SCHOLARS.	MODERATORS.	BISHOPS.	DEANS.	ARCHDEACONS.
39	NAVY,	27	4	3	—	—	—
40	ARMY,	13	—	—	—	—	—
41	CHAPLAINS, SCHOOLMASTERS, SECRETARIES, &c.	67	1	6	—	—	—
42	RETIRED CLERGY,	88	5	5	—	—	—
	TOTALS,	195	10	14	—	—	—

COLONIES AND DEPENDENCIES.

1	INDIA,	41	1	3	2	—	1
2	BURMA,	1	—	—	—	—	—
3	CEYLON,	3	1	—	—	—	—
4	AFRICA,	17	1	—	1	—	—
5	AUSTRALASIA,	32	—	3	1	—	3
6	CANADA,	22	1	2	—	—	1
7	GIBRALTAR,	2	—	—	—	—	—
8	MALTA,	1	—	—	—	—	—
9	CYPRUS,	1	—	—	—	—	—
10	FALKLAND I.,	3	—	1	—	—	—
11	HONG KONG,	2	—	—	—	—	—
12	MAURITIUS,	2	—	—	—	—	1
13	WEST INDIES,	2	—	—	1	—	—
14	NEW ZEALAND,	21	1	3	1	—	—
	TOTALS,	150	5	12	6	—	6

FOREIGN COUNTRIES.

1	AMERICA, U.S.,	13	1	2	1	1	—
2	AMERICA, SOUTH,	3	1	—	—	—	—
3	BELGIUM,	3	1	2	—	—	—
4	CHINA,	5	—	—	—	—	—
5	DENMARK,	1	—	—	—	—	—
6	EGYPT,	1	—	—	—	—	—
7	FRANCE,	8	—	—	—	—	—
8	GERMANY,	3	1	—	—	—	—
9	ITALY,	2	—	1	—	—	—
10	JAPAN,	1	—	—	—	—	—
11	NORWAY,	1	—	—	—	—	—
12	PERSIA,	1	—	—	—	—	—
13	PORTUGAL,	1	1	1	—	—	—
14	RUSSIA,	1	—	—	—	—	—
15	SIAM,	1	—	—	—	—	—
16	SWITZERLAND,	4	—	—	—	—	—
17	TURKEY,	2	—	—	—	—	—
	TOTALS,	51	5	6	1	1	—

GENERAL SUMMARY OF RETURNS A, B, AND C.

1	IRELAND, RETURNS A AND B, ..	1,411	116	172	13	33	32
2	GREAT BRITAIN, RETURN C, ..	1,523	63	108	2	4	2
3	COLONIES AND DEPENDENCIES, RETURN C.	150	5	12	6	—	6
4	FOREIGN COUNTRIES, RETURN C.	51	5	6	1	1	—
	TOTALS,	3,140	189	298	22	38	40

NOTE.—It is not possible to ascertain *precisely* how many of the above 3,140 Existing Clergy—all educated wholly or partly at Trinity College—attended the Divinity School; but at least 1,630 appear from "Crockford" to have taken Degrees in Arts, and also to have taken Degrees in Divinity, or obtained the "Divinity Testimonium"; at least 30 more completed the Divinity Course; and at least 1,290 others took Degrees in Arts. The remainder, not more than 190, were all Matriculated Students of Trinity College, Dublin, but whether they were Students in Arts, or in Divinity, or in both, cannot be ascertained. The Total Number of Clerical Electors on the Parliamentary Register is 2,077, of whom only 767 are included in RETURN A.

DOCUMENTS.
SECTION D.
XXIV.

XXIV.

Documents put in by the Very Rev. J. H. Bernard, D.D., D.O.L., Dean of St. Patrick's, and Archbishop King's Lecturer in Divinity.

(See evidence of Dean Bernard, p. 134 and p. 138.)

(1.)—RETURN showing the Number of DIVINITY STUDENTS in the University of Dublin who have kept the MICHAELMAS TERM from 1870–1906 inclusive.

YEAR.	Junior.	Senior.	Total.	YEAR.	Junior.	Senior.	Total.
1870, . .	64	33	96	1889, . .	52	42	94
1871, . .	37	30	67 Min.	1890, . .	62	48	110
1872, . .	49	31	80	1891, . .	56	47	103
1873, . .	49	23	72	1892, . .	62	50	112
1874, . .	60	27	87	1893, . .	74	51	125
1875, . .	54	32	86	1894, . .	73	69	142
1876, . .	62	39	101	1895, . .	86	60	146 Max.
1877, . .	57	38	95	1896, . .	62	67	129
1878, . .	60	31	91	1897, . .	56	57	113
1879, . .	52	30	82	1898, . .	85	50	135
1880, . .	39	25	64	1899, . .	64	59	123
1881, . .	52	29	81	1900, . .	40	61	101
1882, . .	56	29	85	1901, . .	57	37	94
1883, . .	55	49	104	1902, . .	44	53	97
1884, . .	52	52	104	1903, . .	49	45	94
1885, . .	56	47	103	1904, . .	46	42	88
1886, . .	71	47	118	1905, . .	39	34	73
1887, . .	73	50	123	1906, . .	—	—	88
1888, . .	66	61	127				

In addition to these figures should be reckoned the number of men who have failed to keep their term, and also the number of those who, while not attending Divinity lectures in that particular term, are reading for Divinity examinations. These numbers cannot be exactly obtained, but they would probably increase the above totals by about thirty in each year.

Furthermore, it is to be remembered that, as men do not enter the Divinity School as a rule until their Freshman years are over, many prospective Divinity students are always to be found on the books of Trinity College—the number at present being, presumably, not less than eighty.

(2.)—BOARD of BIBLICAL STUDIES in the University of Liverpool (including Semitic Languages and Literature, Hellenistic Greek, and Ecclesiastical History).

President.

The Right Hon. the Earl of Derby, K.G., G.C.B.

Vice-Presidents.

The Rt. Rev. the Lord Bishop of Liverpool.
The Rt. Rev. the Lord Bishop of Chester.
Vice-Chancellor Dale.
J. W. Alsop, Esq.
Sir William Forwood.
Alexander Guthrie, Esq.
Sir Robert Hampson.

Walter Holland, Esq.
C. W. Jones, Esq.
W. Oulton, Esq.
Sir Edward Russell.
A. F. Warr, Esq.
W. E. Willink, Esq.

Committee.

*Rev. J. H. Atkinson.
T. Burke, Esq.
Rev. C. Lisle Carr.
*Richard Caton, Esq., M.D.
*Rev. G. E. Cheeseman.
Rev. J. Bell-Cox.
H. Chaloner Dowdall, Esq.
Rev. S. Friedeberg.
John Garstang, Esq.
Rev. H. J. Gibbins.
Rev. J. G. Goold.
W. Gow, Esq., LL.D.
Rev. C. Grüneisen.
*Rev. G. Harford.
*Rev. Canon Kempthorne.
Rev. J. D. Lord.
Professor Maccunn.
Professor Mackay.
Alexander Mair, Esq.

Professor Kuno Meyer.
Rev. F. B. A. Miller.
*Rev. J. T. Mitchell.
*Rev. W. F. Moulton.
Ramsay Muir, Esq.
Rev. G. Nickson, D.D.
*Rev. J. Collins Odgers.
Alexander Pallis, Esq.
F. M. Powicke, Esq.
W. C. Procter, Esq.
Rev. R. H. Sewell.
Rev. M. Linton Smith.
Dr. Sparrow.
Rev. Canon Stevenson.
Rev. F. Tilney Stonex.
Rev. A. J. Tait.
Rev. J. H. Tyrer.
*Rev. W. Watson.
Rev. H. Lefroy Yorke.

*Members of Executive Committee.

Hon. Treasurer.

Richard Caton, Esq., Holly Lea, Sefton Park.

Hon. Secretary.

Rev. J. T. Mitchell, Wavertree Rectory.

Object.

The object of the Board shall be to provide in Liverpool teaching in the Semitic Languages and Literature, in Hellenistic Greek, and in Ecclesiastical History. Lectures will also be given on some of the Greek and Latin authors of the post-Augustan period.

Fundamental Principle.

It is a fundamental principle of the Board that there shall be no theological tests for either teachers or students, and that no question shall be asked in any examination under the control of the Board in such a form as to require any expression of personal religious belief on the part of the students.

Methods.

As a security that the teaching will be thorough and systematic, it will be directed to preparing students for a degree examination, and, as no post-graduate examination in such branches of learning is conducted by the Liverpool University, the examination chosen is that for the B.D. degree of Dublin University.

This examination is open to graduates of Dublin University, and to graduates of Oxford and Cambridge who take the *ad eundem* B.A. of Dublin.

The lectures will be open to all serious students, whether reading with a view to a degree or not.

Some of the lectures would be of use to those reading for the B.D. of London and some other Universities.

It is proposed that two concurrent courses of lectures should be given each term. Each course would deal with one of the prescribed subjects, and thus, in the three terms of the session, thirty lectures would be delivered on that subject. In this way, five of the seven subjects required for the B.D. of Dublin would be taught in the course of three years, and the examination might be taken in divisions yearly, or all at once at the end of three years.

The fee for each Course will be a Guinea, and the proceeds will be devoted to—

1. Expenses of Room, &c.
2. Payment of Lecturers.

Both lectures will be given on the same morning of the week, one beginning at 9.30 and the other at 11.15, and each will be followed by a class, at which difficulties will be explained, special guidance in study given, questions asked and answered, and papers set.

Seven subjects are required for the Dublin B.D. :—

- I.—Old Testament in the Authorized Version; special book, English and Septuagint.
- II.—A few chapters of Hebrew.
- III.—The New Testament in Greek, with a special book.
- [IV.—History of Doctrine.]
- V.—Ecclesiastical History.
- VI.—Short Treatise by a Greek and a Latin Father.
- [VII.—Some Apologetic books.]

The full Syllabus, with subjects and recommended books, may be obtained from the Hon. Secretary, Rev. J. T. Mitchell.

The Board will not give any assistance to students in divisions IV. and VII., which lie outside its scope. Other bodies, of course, may, if they choose, arrange for lectures on these subjects, or students may simply read the required books by themselves.

FIRST SESSION.

An Inaugural Lecture will be delivered by the Right Rev. Charles Gore, D.D., Lord Bishop of Birmingham, in the Arts Theatre of the University, on Monday, 1st October, at 4 p.m.

The following Courses of Ten Lectures each will be delivered :—

Michaelmas Term, 1906 (Thursdays).

New Testament (General) I.—Acts of the Apostles and S. Paul's Epistles.

Rev. M. Linton Smith, M.A.

Beginning 11th October, at 11.15.

Special Book I.—Second Epistle of S. Paul to the Corinthians.

Rev. A. J. Tait, M.A.

Beginning 11th October, at 9.30.

Lent Term, 1907 (Mondays).

New Testament (General) II.—Hebrews, Catholic Epistles, Apocalypse.

Professor Peake.

Beginning 14th January, at 11.15.

Special Book II.—Galatians.

Rev. W. Fiddian Moulton, M.A.

Beginning 14th January, at 9.30.

Summer Term, 1907 (Thursdays).

New Testament (General) III.—The Gospels.

Canon Kempthorne, M.A.

Beginning 17th April, at 11.15.

Elementary Hebrew.

Rev. S. Friedeberg, B.A.

Beginning 17th April, at 9.30.

During the following Session, Courses of Lectures will be given by the Rev. G. Harford, the Rev. W. Watson, and the Rev. C. Grüneisen, on the Old Testament; by the Rev. S. Friedeberg, on Hebrew; and by the Rev. Dr. Nickson, on the Special Hebrew Book.

XXV.

DOCUMENTS.

SECTION D.

XXV.

Memorandum forwarded by R. Kyle Knox, Esq., J.P., LL.D., with reference to the Statement submitted by a Special Committee appointed by the General Synod of the Church of Ireland.

(For the Committee's Statement see Appendix to First Report, p. 82).

I beg respectfully to submit to the Commissioners the following statement:—

I regret extremely that I must dissociate myself in an important particular from the statement put forward by the Committee of the General Synod, of which I am a member.

On page 8 of the printed copy of that statement and on page 10 it is asserted that in case the Divinity School be severed from Trinity College it "must be endowed out of public funds" and that "compensation must be made to the Church from public sources."

I dissent from these statements. They appear to me to have been made in the interest of the Board of Trinity College, Dublin, not of the Church—they appear to me intended to exonerate the funds of the Divinity School from any claim upon them on the part of the Church.

These expressions are not authorised by the terms of our appointment—we are "to take steps to bring before the Commissioners both the present position of the Divinity School and the claims upon it of the Church of Ireland,"—we are not authorised to abandon any claim.

The claim of the Church of Ireland on the Divinity School has never been limited to a claim on its control and management. I have searched in vain for any recorded resolution of the General Synod to that effect. I do not believe any such exists. But I find the following passage in the statement submitted by the Church to the Belmore Commission:—

"The claim of the Church of Ireland on Trinity College, Dublin, is that on which the Commissioners are directly called upon to pronounce. It is needless to say much to establish the claim of the Church of Ireland on that institution. It seems not unreasonable that whatever claims the Church fairly has should be satisfied out of the funds heretofore devoted to its service before those funds are applied to any new purpose."

And the Board of Trinity College, Dublin, amongst other resolutions passed the following:—

"That on the vacancy of any Professorship or Lectureship in the Divinity School, a sum equivalent to the salaries and payments made to such Professor or Lecturer shall be paid annually to the Representative Body of the Church of Ireland towards the maintenance of the Divinity School with following condition, viz., that the students of Trinity College, Dublin, shall continue to receive instruction in the school as hitherto free of charge."

an unquestionable admission of the claims of the Church on the funds of the School—claims which time cannot bar.

The Belmore Commissioners state in their report that the Divinity School Committee of the General Synod "expressed a wish" that the sum hitherto expended on the Divinity School of the Church of Ireland should be capitalised and the amount placed in the hands of the Representative Church Body in trust.

Provost Lloyd and the then Regius Professor of Divinity, Dr. Salmon, both expressed views distinctly admitting the claim of the Church on those particular funds.

The Belmore Commission finally report—

"That a liberal provision for the future support of the Divinity School of the Church should be secured and paid to the Church Representative Body,"

clearly not from "public funds but by the application of the existing funds of the Divinity School.

The principles on which the report of the Belmore Commission is based were stated and propounded first by the Board of Trinity College, Dublin; they were accepted by the General Synod, and after an exhaustive enquiry into the history and constitution of the School those principles were confirmed by the finding of the Royal Commission.

The Committee of the General Synod in 1881 in their report to the Synod state as one thing of two which the Church may fairly expect to be done—

"That formal recognition should be given to the Church's equitable claim that the funds now devoted to the maintenance of the Divinity School shall continue to be applied as at present."

The claim of the Church on the funds of the Divinity School, in case of a severance of the University and the School, has therefore been made, and has been admitted, and there is no evidence that I have been able to discover to show that the General Synod, under whose authority alone we act, has ever consented to abandon that claim, and I hold we have no right to volunteer to give it up. It is incomprehensible to me then how such expressions have crept into the report.

If the School be severed from the University and the funds appropriated to other purposes, the Church of Ireland will have been subjected to a supplemental disendowment. I find it impossible to think that any impartial man could consider it just that while the Roman Catholic Divinity School of Maynooth has been provided in the Act of 1864 from funds derived from the Church of Ireland, that the same Church of Ireland should be deprived of the Divinity School left to her by that Act, and of the funds then and ever since necessarily applied to the maintenance of that School.

I feel then that I should neglect my duty if I allowed the statement to pass as approved by the General Synod, that the funds of the Divinity School could be applied without grave injustice to any other purpose than the maintenance, in the University, or outside the University, of a School of Divinity for the Church of Ireland.

I think the expressions from which I am compelled to disassociate must have escaped the notice in some way of other members of the Committee.

As private individual member of Synod I have witnessed the interminable negotiations between the Church and the Board, beginning with an admission on part of the Board of all the Church could possibly ask and ending in 1904 in the refusal of everything but a shadowy statement of respect, and I have come to the conclusion that the only end of wrangling and strife is to be found in carrying out to the full the finding of the Belmore Commission.

I am,

Your obedient servant,
R. KYLE KNOX.

XXVI.

Resolution passed by Diocesan Council of Down and Connor and Dromore.

DOCUMENTS.

SECTION D.

XXVI.

Divinity School.

Office, 6, Clarence Place, Belfast,

November 2nd, 1906.

SIR,—I have been directed to forward, for the consideration of your Commission, the subjoined Resolution, which was passed at the recent Meeting of the Synod of the United Dioceses of Down and Connor and Dromore, and respectfully request that you will be good enough to submit the same to the attention of the Commissioners.

I am, Sir,

Your obedient servant,

C. W. FRIZELL,

Diocesan Secretary.

The Secretary,
Dublin University Commission.

RESOLUTION.

"That this Synod most strongly disapproves of the proposal to remove the Divinity School from Trinity College, Dublin; but if the School be removed, resolves that the funds hitherto employed in supporting the Divinity School in Trinity College, Dublin, cannot, without grave injustice, be diverted to any

other purpose without making a sufficient provision for the maintenance of a Divinity School for the Church of Ireland; and that a copy of this Resolution be sent to the Secretary of the University Commission."

APPENDIX TO THE FINAL REPORT.—DOCUMENTS.

SECTION E.

Statements submitted to the Commission, with reference to the Law School in Trinity College, Dublin, and the University of Dublin.

XXVII.

Documents with regard to the relations between the Law School in Trinity College, Dublin, and the Honourable Society of King's Inns.

DOCUMENTS.
SECTION E.
XXVII.

(Referred to in the evidence of Mr. Justice Madden, page 160, and in the evidence of Dr. Brougham Leech, page 200).

(1)—REPORT OF LAW SCHOOL COMMITTEE, appointed by the Board, January, 1901.

The Committee are of opinion that the Law School in Trinity College should be regarded, not only as a preparation for the Legal Profession, but as forming a part of the general educational system of the University.

Hitherto the matter dealt with in the Professional Lectures has formed little more than an elementary introduction to the subject of Law, and there has never been any attempt made to found a Scientific School of Jurisprudence in the University.

In this respect we are much behind other Universities in the United Kingdom and elsewhere.

At Cambridge, students can obtain the degrees of B.A. and LL.B., by taking Honors in the Law Tripos Examinations.

The following are the subjects for examination in the first part of the Tripos:—

- Paper 1. General Jurisprudence.
2. History and General Principles of Roman Law.
- 3 & 4. The Institutes of Justinian and Gaius, with a selected portion of the Digest.
5. English Constitutional Law and History.
6. Public International Law.
7. Essays.

The second part consists of the following:—

- Papers 1 & 2. The English Law of Real and Personal Property.
- 3 & 4. The English Law of Contract and Tort.
(With the equitable principles applicable to these subjects.)
5. English Criminal Law and Procedure and Evidence.
6. Essays.

There is a Board of Legal Studies.

The University Staff in Law consists of:—

- Regius Professor of Civil Law.
- Downing Professor of Law.
- Professor of International Law.
- Whewell Professor of Law.
- Reader of English Law.

There are, besides, Lectures in the several Colleges. At Oxford there are eight Honor Schools, in any one of which a Student may graduate. One of these is Jurisprudence.

The final Honor Examination in this School includes:—

- (1) General Jurisprudence.
- (2) The History of English Law.
- (3) Such Departments of Roman Law, and (if the Board of the Faculty of Law shall think fit) such departments of English Law as may be specified from time to time by the Board.
- (4) International Law or some department of it.

The books recommended to be read or consulted are very numerous. See Examination Statutes, pp. 80-82.

The University Staff consists of four Professors, all Fellows of College, and two Readers.

Besides these there are Lecturers in the College.

In both Oxford and Cambridge there are regular Scientific Schools of Law, and the subject is of first rank importance. In most cases the Professors or Lecturers are, we believe, Fellows of Colleges.

At Edinburgh the Classes in the Faculty of Law are lectured by seven Professors and a number of Class Assistants.

The Course of Study for the Degree of Bachelor of Laws (LL.B.) includes the following subjects:—

- (1) *Jurisprudence, General or Comparative*, during a Course of not less than forty Lectures.
- (2) *The Law of Nations, or Public International Law*, during a Course of not less than forty Lectures.
- (3) *Civil Law*, during a Course of not less than eighty Lectures.
- (4) *Law of Scotland or Law of England*, during a Course of not less than eighty Lectures.
- (5) *Constitutional Law and History*, during a Course of not less than eighty Lectures.
- (6) *Conveyancing*, during a Course of not less than eighty Lectures, or *Political Economy or Mercantile Law*, during a Course of not less than eighty Lectures.
- (7) Any two of the following subjects:—International Private Law, Political Economy, Administrative Law, and Forensic Medicine, in each, during a Course of not less than forty Lectures.

The Course of Study extends over three years.

For the Degree of B.L. there is a similar, but somewhat shorter, Course that extends over two years.

In Cambridge, Oxford, and Edinburgh, valuable Prizes and Scholarships are given in Law, and, in Oxford and Cambridge, Students are elected to Fellowships.

It is obvious, therefore, that the position of Law in Trinity College, Dublin, compares very unfavourably with any of the important University Schools in the United Kingdom.

The Appendix contains a summary of the present system of Legal Education in the United States of America, which indicates that the Universities there are even in advance of the United Kingdom in the amount of attention given to that department of learning.

We are indebted to the kindness of a number of distinguished members of the American Bench Professoriate and Bar for the information upon which the Appendix has been prepared.

The number of Lectures delivered in Oxford and Cambridge cannot be readily discovered from the Calendars, but the amount of instruction given to Students studying Law at Edinburgh forms a striking contrast to the sum total of 108 Lectures delivered in our School.

We are of opinion that there can be very little real improvement unless the Board require the Professors to devote a good deal more of their time to giving instruction in the subjects of their Chairs; and, although the University may not be able immediately to provide all that is desirable, it may be able to do so in a few years.

DOCUMENTS.

SECTION E.

XXVII.

In recommending that the Law School should adopt a more comprehensive Course, and increase the facilities for instruction, we do not think that there is any reason to fear that any friction will arise between it and the King's Inns. The former ought to confine itself mainly to the Scientific and Historical side, while the latter will develop those branches specially relating to Modern Legislation and Practice.

Any progress made by Trinity College will not only be to its own advantage, but will further the study of Law in Ireland generally. We think that our University ought to lead the way.

The encouragement of Legal studies in the University, and the improvement in the Law School, will, we believe, diminish the prevailing tendency to undue and premature specialisation on the part of Candidates for admission to the Bar.

We believe that a liberal education, such as is afforded by our University, is the best preparation for the Bar, regarded even from the point of view of professional success, and we observe with regret that a diminishing proportion of men called to the Bar, are holders of University Degrees. The valuable Prizes offered by the Inns of Court in England and here present a temptation to clever young men of narrow means to betake themselves too early in life to professional studies, to the ultimate disadvantage of themselves, as well as of the Profession generally.

It would, we believe, be of great public advantage, if a larger proportion of candidates for the Bar could be attracted to the University. As a means to this end, we recommend the establishment of an Honor Course in Law and certain kindred subjects, leading up to Moderatorship at the Degree Examination.

The attainment of an Honor Degree in the higher branches of legal studies as the culmination of an Arts Course in the College would, we believe, come to be regarded as an excellent introduction to the Legal Profession.

The establishment of the Moderatorship which we have suggested would not, we think, withdraw Students from the principal subjects of Classics and Mathematics. So long as Scholarships, Studentships, and the higher Prizes, depended on proficiency in those subjects, those studies would always hold their proper position. They would be supplemented, not superseded, by the Law School Course of study. That Course might be taken up with advantage by other than professional Students. It would be a useful one for Candidates for the Indian Civil Service, and for Consular appointments. If it came to be taken up as a second subject by Candidates for Studentship, the foundation might be laid of the ultimate establishment of a Law School with intimate relations to the Fellowship system of the University. We may point out that in the original Constitution of the

College, it was provided that one of the Fellows should be a Jurist.

At Oxford and Cambridge, Fellows of certain Colleges are chosen for proficiency in Legal Studies. It is, of course, impossible that Fellows of Trinity College should be elected as in All Souls and Downing Colleges. But if the proposed Moderatorship were to prove a success, there is no reason why the higher branches of Legal Study should not rank with Experimental Science, or Mental and Moral Philosophy, in the Fellowship Course. Men of ability might then become interested in the study of Law, who would in time raise the character of our Law School and our Legal Degrees to a higher standard in the estimation of the public.

In order to build up a School of Law it will be necessary to have at the head of the School a Professor who can devote to his duties, both of teaching and administration, more than the two hours per week at present required of him.

We ought to have a Legal Scholar whose interests are really bound up with the success of the Chair which he holds, and who can place the main portion of his time at the service of the University.

We suggest the following as the courses for the Junior and Senior Sophister Years:—

JUNIOR SOPHISTER YEAR:

- (1) General Jurisprudence.
- (2) Public International Law.
- (3) Roman Law
- (4) Elements of English Law.
- (5) Elements of Political Science.

SENIOR SOPHISTER YEAR:

- (1) English Constitutional Law and Constitutional History.
- (2) English Law.
 - (a) Law of Real and Personal Property.
 - (b) Law of Contract and Tort.
 - (c) Equitable Jurisprudence.
 - (d) Criminal Law.
- (3) Public and Private International Law.
- (4) Political Science.

We also suggest that the Course for *Moderatorship in Legal and Political Science* shall consist of the subjects of the two years, but a more extended Course in each subject should be specified.

(Signed), D. H. MADDEN, *Chairman*.
 GERALD FITZGIBBON.
 H. P. JELLET.
 ANTHONY TRAILL.
 ROBERT RUSSELL, *Secretary*.

APPENDIX.

STUDY OF LAW IN AMERICAN UNIVERSITIES.

The principal Universities or Colleges in the Eastern Division or Atlantic States of America are, in respect of their Constitutions, referable to four types.

- (1) Colleges on the model of Dublin, Cambridge, or Oxford, with a Head or President, with a number of Teachers generally called Professors, and a body of Trustees in whom the property of the College or University is vested. Such Colleges or Universities are generally of private foundation, and appear to contain no Law Schools of particular eminence.
- (2) Colleges or Universities of a public type, established, endowed, and governed by a State, usually through a body of persons called Rectors. The New York University is an instance of an University of this type.
- (3) Universities which began as private foundations with a Collegiate and quasi-domestic character, but which have now developed into true Universities generally resembling those in Scotland. Harvard University in Massachusetts, and Yale University in Connecticut, are instances of Universities of this type.

- (4) Colleges or Universities founded by public authority, but which have been practically left to be controlled by a body of self-renewing Trustees. Columbia University and College, in the City of New York, are instances of this type.

According to the opinion of some authorities, the Law School of the Harvard University is the largest and best equipped Law School in the United States, and is ahead of any others in teaching Common Law and Equity profoundly. At Harvard the opinion appears to prevail that the general education of the University should be separated from the special study of the Law, and that the former should precede the latter. It is therefore necessary to state the course adopted with a view to giving effect to this view in the

HARVARD UNIVERSITY.

Bachelors of Arts of certain defined Colleges will be admitted without examination as candidates for the degree of Bachelors of Laws. These are what are called "Regular Students." Persons will be admitted as "Special Students" who are holders of Academic degrees in Arts, Literature, Philosophy, or Science.

and who are not admissible as candidates for a Degree. Persons who have never received a Degree, but who have attained the age of twenty-one years, will, in rare instances, be admitted as "Special Students" by special vote of the Faculty; and any person who, after receiving a Degree in the enumerated Colleges, has been in regular attendance for at least one Academic year of not less than eight months at another Law School having a Three Years' Course for its degree, will be admitted to the Second Year's Class upon passing satisfactorily the annual examination in the studies of the first year. Annual examinations and a three years' residence at the school is required. Students must give their undivided attention to school work, which must not be combined with office work. The Special Students to obtain the Degree of LL.B. must obtain, on the Three Years' Course, nearly 15 per cent. higher than those required from the regular students. The object of this is to throw influence in favour of a preliminary College education, but not to exclude the exceptionally able young men of limited means, who, from that or other causes, have not had the benefit of College training. In a few cases "Special Students" of exceptional merit have been transferred to the "Regular Class." The Student in Law must, to obtain the Degree of Bachelor of Laws, continue in residence at the School for three years. To qualify for receiving his Degree he must have attained twenty-one, and have passed the examinations in the studies of the First, Second, and Third Years at the end of each year respectively, and have also passed a satisfactory examination in the entire Course for the three years at its conclusion. A Student is not entitled to the status of the next year if his answering at the examination for the previous year is not satisfactory. In order to obtain the Degree in Law the Student must have attended fifteen sets of Lectures. These are so arranged as to meet the requirements of men of each year, though, in the latter two years, a Student is allowed a free choice of subjects. The Harvard Degree of LL.B. does not admit the holder to practise in Massachusetts, the aim of the College being to make the School a national and not a local one. The Professors give the whole of their working hours to the School and hold their places permanently. The method of teaching and studying Law is by discussion in the class-room of reported cases. This method has displaced lectures and recitations and is rapidly making its way in other Schools; but the Dean of the Harvard Law School would not advise its adoption by one who has not become familiar with it from personal experience. No Student who fails to pass an examination in, at least, four subjects at the end of the First Year, or in four full Courses, or their equivalent, at the end of the Second and Third Years, will be allowed, unless by a special vote of the Faculty, to continue in the School or to rejoin it at a subsequent time, except by complying with the special conditions mentioned in the Rules.

The subjects of the Annual Examinations at Harvard University are as follows:—

FIRST YEAR.

1. Contract.
2. Criminal Law.
3. Property.
4. Torts.
5. Civil Procedure.

SECOND YEAR.

1. Agency.
2. Bankruptcy.
3. Bills and Notes.
4. Carriers.
5. Contracts and Quasi-Contracts.
6. Damages.
7. Jurisdiction and Procedure in Equity.
8. Evidence.
9. Insurance.
10. Persons.
11. Property.
12. Sales.
13. Trusts.

THIRD YEAR.

1. Conflict of Laws.
2. Constitutional Law.
3. Corporations.
4. International Law.
5. Jurisdiction and Procedure in Equity.
6. Partnership.
7. Property.
8. Suretyship.

The Professors at Harvard have, throughout America, finally dispelled the inveterate delusion that Law is not a science but a handicraft, and to be learned by an apprenticeship in chambers or offices. The aim of the Law School at Harvard University is the promotion of a scientific legal education founded on a study of English Law exclusively.

THE YALE UNIVERSITY.

The information as yet obtained on the Course of Legal Instruction in this University is not as complete as that relating to other Colleges. We are informed on high authority:—

- (1) That no one is admitted to the Law Course in the Yale University without having a general knowledge of American and English History, &c.
- (2) That a Collegiate Degree is accepted as sufficient evidence of these acquirements.
- (3) The Course in the Law School of this University occupies three years. Law is taught historically and analytically, partly by lectures and partly by examinations, on from ten to forty pages of a legal treatise previously given out for study. Questions are put intended to be illustrations of the proper applications of the writer's statements. This mode of teaching is considered to be open to the objection that it "is not a virile system, as treating the Law Student as a school-boy repeating his lesson."
- (4) Formerly a Law School Diploma entitled the recipient to admission to the Bar; now it generally entitles the recipient to be examined by the State Examiners.
- (5) It has been the experience of Yale University that it is better to keep instruction in Law for Students who desire to acquire some knowledge of it as an accomplishment, separate from that given to those expecting to follow it as a profession.

COLUMBIA COLLEGE AND UNIVERSITY.

This College, which was founded in the year 1754, is remarkable for having given rise to what is called "The Dwight Method of Legal Instruction." It was established by Professor Theodore W. Dwight who, in 1858, opened a Law School in connection with Columbia College. His method at first encountered much opposition, but triumphed in the end. The attendance at the School grew larger year by year, its standards became higher, and Students were attracted to it, not only from all parts of America, but also from foreign countries. He resigned his Chair at Columbia in 1891, and since his death, which occurred a year after, the New York Law School in the University of that name has been established under the charge of Instructors who were formerly associated with him in the Columbia Faculty for the perpetuation of his special mode of instruction. This method consists in a system of recitation and exposition, accompanied by reading of illustrative cases; instead of discouraging text-books, it uses them as the basis of instruction. The Instructor assigns each day to his class a certain number of pages of the text-book for careful study in preparation for the next day. When the class meets again they are questioned one after another in rapid succession as to the rules of Law they have studied, accompanied by a commentary from the teacher intended to illustrate and simplify the subject, and followed by the reading of reported cases

DOCUMENTS.
SECTION E.
XXVII.

as illustrations of the legal principles the Student finds stated in the law book, the cases thus serving as object lessons of the application of the principles sought to be expounded. It may be fairly assumed that the rules which were established in the New York Law School by the Professors of the Columbia College as to the course of study and the requirements for admission, Lectures, Examinations, and Degrees, correspond with those which then and now exist in the latter College. The papers which have been forwarded from America containing no information on this point, the details hereinafter contained in reference to the New York University Law School may be referred to for the purpose of supplying the deficiency.

The Course of study leading to the Degree of LL.B. appears, from the examination papers, to occupy two years. A Third Year Course of advanced study has also been established leading to a Degree of LL.M. The subjects to be pursued in each year are, so far as can be ascertained from the papers, as follows:—

FIRST YEAR.

1. Real and Personal Property.
2. Criminal Law.
3. Bailments and Carriers.
4. Torts.
5. Equity.

SECOND YEAR.

1. Equity.
2. Mortgage.
3. Real and Personal Property.
4. Common Law Pleading.
5. Evidence.
6. Corporations.
7. Negotiable Paper.
8. Partnership.
9. Contracts.
10. Sale.
11. Suretyship.

THIRD YEAR.

1. Real and Personal Property.
2. Insurance.
3. Equity Pleading.
4. Equity.
5. Quasi Contracts.
6. Domestic Relations.
7. Doctrines peculiar to New York Law.
8. Code Pleading and Practice.
9. Agency.
10. Bankruptcy.
11. Elements of Jurisprudence.
12. Office Practice.

NEW YORK UNIVERSITY.

New York Law School.

The New York Law School was incorporated in June, 1891. "It has been the aim and purpose of it to promote the cause of sound legal learning by pursuing and developing what is believed to be the best method of Legal Instruction which receives its name from the distinguished Instructor Professor T. W. Dwight." An applicant entering the Junior Class in the Law

School as a candidate for the Degree of LL.B. must either—

- (1) Be a graduate of a College or University or Scientific School maintaining a satisfactory standard; or,
- (2) Produce evidence of having passed the prescribed preliminary examination for the Regent's Academic Diploma; or,
- (3) Of having received an education accepted as equivalent to the Diploma;
- (4) Must be at least eighteen years of age.

The Course of Study leading to the Degree of LL.B. comprises two Scholastic years. A Third Year Course has also been established leading to the Degree of LL.M.

The subjects to be pursued in each year are as follows:—

FIRST OR JUNIOR YEAR.

1. Elementary Law.
2. Domestic Relations.
- 2a. Criminal Law.
3. Law of Torts.
4. Law of Contracts.
5. Law of Agency.
6. Law of Partnership.
7. Law of Negotiable Paper.
8. Law of Guarantee.
9. Law of Bailments and Customs.
10. Law of Sales of Personal Property.
- 10a. Law of Personal Property.
11. Law of Real Property.
12. Law of Leases.
13. Law of Mortgages.
14. Law of Easements.
15. Law of Trusts.
16. Law of Powers.
17. Law of Remainders and Reversions.
18. Law of Devises.

SECOND OR SENIOR YEAR.

1. Equity Jurisprudence.
2. Law of Corporations.
3. Law of Insurance.
4. Law of Wills.
5. Pleading and Practice at Common Law.
6. Pleading and Practice in Equity.
7. Pleading and Practice under Codes of Civil Procedure.
8. Law of Evidence.
9. Reviews of Special Topics.
10. Practice Court.

The Practice Court is held during the last half of the scholastic year and in this Students receive a practical training in the drafting of Pleadings, Affidavits, Orders, Forms of Process, &c. In the Examination for LL.B. Degree, a half-day will be assigned to the topics included within each of the following sub-divisions:—

- | | |
|--------------------------------------|---------------------|
| I. 1, 2, 2a, 3, 10a, | } In Junior Course. |
| II. 4, 5, 6, 7, 8, 9, 10, | |
| III. 11, 12, 13, 14, 15, 16, 17, 18, | |
| IV. 4, 1, 2, 3, 5, 6, | } In Senior Course. |

(2.)—MEMORANDUM BY THE REGIUS PROFESSOR OF LAWS ON THE PROPOSED CHANGES IN THE LAW SCHOOL.

The Report of the Committee, upon which I am asked to give an opinion, suggests changes of a radical nature, and calculated, if carried out, to involve considerable expense.

The Committee apparently do not expect that these changes can be realised immediately, but they look forward to them as a high-water mark to be reached in the course of a few years. For this reason probably they do not frame any scheme, but confine themselves to suggesting courses for the Junior and Senior Sophister years, and for a Moderatorship Examination.

I desire to treat this Report with the respect due to the distinguished persons from whom it emanates; but I should fail in my duty to the University if I did not point out the serious objections to these views, and the mischievous results which, in my opinion, would result from their adoption.

The proposed changes may be summed up under two heads:—

I. The establishment of a complete School of Law within the University. This is what it practically amounts to, having regard to the subjects and courses suggested on page 4.

II. The treating of these subjects as part of the general educational system of the University, i.e., as equivalent to the Courses in Arts.

As every proposed change depends upon an accurate ascertainment of the facts, I propose in the first instance to deal with the Report from this point of view.

The first paragraph clearly implies that the Law School is at present regarded only as a preparation for the Legal Profession. In my opinion this is incorrect. I have always kept a record which distinguishes Trinity students into professional and non-professional. They are, roughly speaking, about equal in numbers. I give the numbers for Michaelmas term during the last five years.

	Professional.	Non-Professional.
1897,	22	19
1898,	9	23
1899,	17	15
1900,	13	16
1901,	17	13
Totals,	78	86

All the Law Examinations and Prizes, viz., the LL.B. and LL.D. Degrees, the Reid Scholarship, and Prizes in International and Real Property Law, as well as the General Examination Prizes, are competed for by all indiscriminately. It may be said that there is no special instruction for these Examinations. This objection is dealt with in Sir E. Bewley's Memorandum, which is printed in the Appendix. It may be added that, wherever Honor Examinations and Prizes are instituted, the instruction for these is not given by Professors, but by coaches or grinders. This is eminently the case at Cambridge and Oxford, where "the books recommended to be read or consulted are very numerous," the examinations not being confined, as here, to a definite course.

It is suggested then that we should follow the example of Cambridge, by instituting a Moderatorship corresponding to the Law Tripos, and allowing our students to specialize in this subject, and thus obtain an Arts Degree. But no information is given as to the instruction which is provided at Cambridge. The Committee reasonably complain that the number of Lectures delivered at Oxford and Cambridge cannot be readily discovered from the Calendars. It cannot, in fact, be discovered from the Calendars at all.

The Committee therefore give only a list of the subjects for examination in the 1st and 2nd parts of the Tripos, a list of the University Staff, which is incorrect, and some other crumbs of information, the most important of which is that the two Degrees of B.A. and LL.B. can be obtained by taking Honors in the Law Tripos.

The Staff is stated to consist of four Professors and a Reader, and to include the Professor of International Law, and the Whewell Professor of Law. But there are in fact, not two Professors but one Professor whose proper title is the Whewell Professor of International Law. The Staff really consists of three Professors and one Reader. There are about 3,000 students resident in Cambridge. We have, I believe, about 500 or 600 students in residence or in the neighbourhood who are served by three Professors. These facts must shake the authority of the statement of the Report that "it is obvious that the position of Law in Trinity College, Dublin, compares very unfavourably with any of the important University Schools in the United Kingdom."

The Report then states—"There are, besides, Lectures to the several Colleges." The corresponding statement as to Oxford is, "Besides these (i.e., the Professors and Readers) there are Lecturers in the College." Both these statements are vague, and the former is incorrect. At Cambridge five Colleges only out of all the Colleges and Halls, viz., Trinity, Trinity Hall, St. John's, Caius, and Downing have Lecturers attached.

I have already stated in the Memorandum printed below, which was laid before the Committee, my objections to giving an Arts Degree as the result of an examination in Law; I do not therefore repeat them in detail. Professional studies are now crowding out the Arts; and at the rate at which we are progressing, the Universities bid fair to become mainly Professional Schools. One reason why our Medical Degrees stand so high is that we have insisted that the Medical student shall take an Arts Degree, not as the result of

an examination in any branches of Medical knowledge, but in Arts.

The Committee admit that a liberal education such as is afforded by our University is the best preparation for the Bar, regarded even from the point of view of professional success; and they regret that a diminishing proportion of barristers hold University Degrees. It would have been worth their while to have verified this statement by means of the figures which are within their own control and procurement. During the quin-quennial period, 1892-1896, out of 141 candidates called to the Bar, 82 were graduates and 59 non-graduates. During the last five years, out of 147 candidates, 97 were graduates and 50 non-graduates. The figures, therefore, point clearly in the opposite direction. But passing from this point, they think that the specialization which they propose would induce more students to enter the University. I do not agree in this view; I think that these students are well aware of the value of a degree, and would take it if they could. Nor do I think that if more students were thus induced to take degrees, the real object, i.e., a liberal education, would be secured. On this point I agree with Sir Henry Maine's opinion, as stated to the University Commission, that "it is impossible for the University to give a liberal education through Law exclusively." But this is what Cambridge and Oxford pretend to do. Cambridge, indeed, has been the chief offender in this respect, and complaints are frequently heard upon this matter. For her, however, this excuse may be made, that boys remain at school to a later age in England, and that the standard of education is higher than it is in Ireland.

Under the Cambridge system, as at present established, a boy can pass his Little-Go while he is at school. He comes up to Cambridge in December, passes his Little-Go, goes back to school till the following July, and goes into residence in October. He is then free to devote himself to Law alone during the whole of his University career. The examination is divided into two parts. He can pass the first part in his fifth term of residence, and the second in his eighth term.

As the result of these examinations in Law he can take the double degree of B.A. and LL.B. He appears to the public as having taken his degree in Arts as well as in Law. But he had abandoned Arts before he entered the University. If the proposed change is made, there would be a strong temptation to merge the LL.B. Examination in the Moderatorship, as has been done at Cambridge. But I question both the honesty and the expediency of this course.

I am unable to discuss the legal education of Edinburgh without much more information than that given in the extract from the Calendar of that University. The analogy of Edinburgh is by no means so clear as that of Oxford and Cambridge. For Scotch Law has substantially followed the Roman Law in many departments, and, moreover, the native Scotch Law is exceedingly technical. If, as seems probable, the University, with its apparently complete school, is entrusted solely with the education of candidates for the Bar, and receives the fees therefor, the circumstances would appear to be so different as to admit of no comparison. I notice, however, that a Professor is provided for each of the seven subjects, and that there are a number of class assistants. They do not propose to make two Professors do all the work.

I have already questioned the accuracy of the first paragraph of the Report. The second and third paragraphs contain the following statements:—

1. That the matter dealt with in our Lectures "has formed little more than an elementary introduction to the subject of Law."

2. That there has never been any attempt made to found a Scientific School of Jurisprudence in this University.

3. "That in this respect we are far behind other Universities in the United Kingdom and elsewhere." And on the following page it is stated—

4. "That at Oxford and Cambridge there are regular Scientific Schools of Law."

As to No. 1. This proposition, which appeared in Mr. Russell's letter, has been flatly contradicted, and, to my mind, clearly disproved by Sir E. Bewley, as regards the Chair of Feudal and English Law while it

DOCUMENTS.
SECTION E.
XXVII.

was occupied by him. It will be more convenient and will save time if I postpone for the moment its disproof as regards my Chair.

As regards No. 2, I think that such an attempt has been made. I presume that, by a Scientific School of Jurisprudence, which word means "the Science of Law" and nothing else, is meant a school in which Jurisprudence is taught. In 1877, at the suggestion, as it is stated by Sir E. Bewley, of some members of the Education Committee of the Benchers, the University founded a Chair of Jurisprudence and International Law, which latter phrase was deemed to include the subject incorrectly called "Private International Law." I may remark here in passing that the Benchers thereupon suppressed their own Chair of International Law and Equity, and have thus saved a sum which, including interest, must fall not far short of £10,000—a very reasonable course, as there was no use in duplicating the work. I held this Chair from 1878 to 1888, and lectured in successive years on Jurisprudence, International Law, and Private International Law. These lectures were not elementary. I used the best text-book on Jurisprudence, which the author, Professor Holland, modestly calls the Elements of Jurisprudence, and I got through the major and most important portion of it in the year. Any one who reads the first chapter, or the discussion on the Roman and Teutonic theories of possession or on the constituent elements of a contract will discover that the work is not elementary.

As to International Law, besides laying down the principles, I treated it historically, thereby falling in with the Committee's view, stated on page 3, as to the method to be used in a Scientific School. I had then just written a historical treatise on Ancient International Law, which had been effective in securing for me the Professorship. These lectures were not elementary, nor were the third year's lectures, for which the text-book used was Foote's Private International Jurisprudence. In this extremely complicated branch of Law it would, in my opinion, be absolutely impossible to deliver elementary lectures. This Chair was suppressed in 1888. I think that this is much to be regretted, but it may have been difficult to avoid after the acceptance of the Reid bequest.

As to Nos. 3 and 4, they must be considered together. The Committee state that at Oxford and Cambridge there are regular Scientific Schools of Law. Now, the proof of this assertion depends not on the fact that there are a number of Professors, but on the answer to the question, What do these Professors do? This the Committee say they have failed to discover.

They indicate, to some extent, what they mean by a Scientific School by suggesting that Trinity College should devote itself mainly to the Scientific and Historical side, while the King's Inns will develop these branches specially relating to Modern Legislation and Practice.

The Cambridge Staff, as we have seen, consists of three Professors and a Reader, viz., the Regius Professor of Civil Law, the Whewell Professor of International Law, the Downing Professor of the Laws of England, and the Reader in English Law. The two former may be taken to represent the Scientific branch of the School, and the two latter the Modern or Practical side.

The duty of the Regius Professor of Civil Law, according to a former Cambridge Calendar, is to deliver two courses of twelve lectures each during the year in Civil Law or Civil Law and Jurisprudence. He can deliver these at such time as may suit him. Dr. Abdy, the predecessor of the present Professor, held the post in conjunction with a County Court Judgeship. The present Professor, who has held the post for twenty-eight years, took his degree in 1858. His salary is £534 18s., with the addition of £10 10s., paid to him by every candidate for the Degree of LL.D., £3 3s. by every candidate for the Degree of Master of Law, and £2 2s. in each term by every student attending his lectures.

The Whewell Professor of International Law delivers one course of twelve lectures in the year. The present Professor took his Degree in 1850. His salary is £500, and he has resided for many years, and still resides, in London. He is confined, by a clause in the Founder's will, to a special branch of the subject. This clause is as follows:—He is "to make it his aim, in all parts of his treatment of the subject, to lay

down such rules and to suggest such measures as may tend to diminish the evils of war, and finally to extinguish war between nations."

This is the whole of the "regular scientific School of Law at Cambridge. I proceed to contrast its work with that which is done here. The Regius Professor of Laws gives fifteen lectures on International Law every Michaelmas Term which cover the whole subject, including the Law of Status, the Law of Nations in time of Peace, and the Law of Neutrality, from which the Whewell Professor is in terms excluded. International Law is a wide subject if treated historically, but it is possible to compress its principles and practice into fifteen Lectures, giving, at the same time, ample illustrations. Accordingly, the attentive student at these lectures becomes competent to form a judgment on any international question which may be discussed in the public prints. He becomes familiar, too, with such questions as have arisen during this war, e.g., those connected with the rules of military occupation, guerilla warfare, and the doctrine of continuous voyage or ulterior destination, as illustrated by the cases of the "Bundesrath," the "Herzog," and the "General," vessels seized by the British on suspicion of carrying contraband goods to a neutral port, which were intended for transmission to a hostile country. The work of the Regius Professor here is therefore both greater and more comprehensive than that of the Whewell Professor at Cambridge.

It has not yet been ascertained how many lectures the Regius Professor at Cambridge delivers on the Civil Law and Jurisprudence. The Regius Professor here delivers thirty lectures on these subjects. These lectures are in no sense elementary. The first three or four treat of the history and development of the Roman Law and Roman Constitution, with references to the various law-making authorities, from the expulsion of the kings until the final consolidation of the whole body of Law at the hands of Justinian. The method adopted in the other lectures is intended to combine the study of Roman Law, which is well adapted for the purpose, with that of Jurisprudence. The Roman Law is explained first, and then the corresponding English Law; after which the principle which underlies both is set forth. Such topics as Status, Ownership, Possession, Servitudes, Prescription, and Testamentary and Intestate Succession are treated in this way. The method has the further advantage that it is more attractive to the student, who feels that what he is listening to will serve him well in his profession. As far as our information goes at present, it seems not improbable that the Regius Professor of Laws in Dublin does nearly as much work as the two Professors in the Scientific Department of the Cambridge School; and it is worth while to add that the work is done at about one-quarter of the cost.

Turning to the School at Oxford, I proceed to supply a little of the information which is not to be found in the Oxford Calendar. I can do this best by quoting an extract from an article in the *Edinburgh Review* of October, 1869, on Oxford and its Professors, which is based upon a Parliamentary return obtained by Mr. Thorold Rogers:—

"Turning to the faculty of Law, it is to be noticed that a singular unwillingness to 'speak plain' manifests itself on the part of the Professors. Where accuracy might have been most reasonably expected it is not found. An honourable exception from this censure belongs to the Readers of English Law and Indian Law, who stand alone, apparently in keeping records of attendance at their respective lectures. It is significant that these two gentlemen are at once most popular and worst paid. The Law faculty presents the following return:—

Professor, &c.	Income.	Average Attendance
Regius Professor of Civil Law	£434 18s.	No record.
Vinerian Professor of English Law.	£300	No account kept about 20.
Chichele Professor of International Law and Diplomacy.	£1,500	About 35: no record kept.
Corpus Professor of Jurisprudence.	£300	No record kept: the class is a small one.
Reader in Roman Law,	£400	No account is kept: about 13-6.
Readers in English Law,	£300	10-60.
Readers in Indian Law,	£400	40-50.

"The Students attending the Lectures of the Reader in Indian Law are mainly, if not exclusively, Civil Service students, and thus constitute a class by themselves. Of the rest, it seems clear that four Professors and two Readers, with an aggregate income of more than £4,000, are provided to meet the needs of

certainly not more, probably less, than fifty students, at a cost to the University of £80 per student, every penny of which springs from endowment, and yet the Law School shows no tendency to increase. And it is an open secret in the University that many of the Graduates adopt the opinion expressed before the Commission by Sir Henry Maine: I am afraid that the Institution of our School of Jurisprudence suggests that it is possible to give a *liberal education through law exclusively*, which I myself believe to be impossible."

This was written in 1889. Since then new Statutes have been passed regulating the duties of the Professors other than the Chichele Professor, who is controlled by a Statute of an earlier date. Under these Statutes the Corpus Professor of Jurisprudence, whose tenure is quinquennial, is bound to lecture twice a week during two terms. He need only reside during three weeks in the year. He lives in London, and also has chambers in Lincoln's Inn. The Vinerian Professor and the Regius Professor of Civil Law, whose salaries are now fixed at £900, are bound to deliver each forty-two lectures in the year, and to reside for six months between the 1st of September and the 1st of July. They are also bound to give some such instruction as that referred to in the Statute regulating the duties of the Chichele Professor, but I have not been able to ascertain the amount with any degree of accuracy.

The Statute which regulates the duties of the Chichele Professor provides that he is to deliver a course of twelve lectures in each of two terms. It then proceeds—"Atque insuper per octo septimanas unius alicujus termini, bis ad minimum in unaquaque septimana per unius horæ spatium vacet instruendis auditoribus, in iis quæ melius sine ulla solennitate tradi possunt." It appears thus that the duties of the Professor consist in delivering forty lectures, and that they can be discharged within the space of fourteen weeks. No information is given on these matters either by the Calendar or by the Oxford Students' Handbook for 1901.

The annual cost of the Cambridge Law School is between £2,000 and £3,000. The cost of the Oxford School, omitting the Reader in Indian Law, is over £4,000. The cost of our School is under £900. I do not think that either as regards effective teaching, or economy, we have much to learn from Oxford or Cambridge.

I proceed now to examine the plan suggested by the Report. The theory is that Trinity College should "confine itself mainly to the Historical and Scientific side," while the King's Inns "will develop those branches specially relating to modern Legislation and Practice." The theory is sound enough, and it was in accordance with it that the Professorship of Jurisprudence and International Law was established in 1878. But when the Committee come to details, we find them suggesting courses absolutely inconsistent with this theory. The courses laid down by them for the instruction of Junior and Senior Sophisters embrace (subject to a reservation to be noticed presently), every subject taught either in Trinity or the King's Inns, except Pleading and Practice. They embrace, among other things, the Law of Personal Property, Contract and Tort. Now one of the two Professors at the King's Inns is the Professor of Personal Property, Contract and Tort. If this scheme were carried out, it would, of course, be the duty of the Hon. Society of the King's Inns to suppress his Professorship, and thereby save another £300 a year. To quote Sir E. Bewley, "such a duplication of lectures would not serve the cause of Legal Education in Ireland."

Other difficulties are suggested by the courses proposed. Why is Evidence omitted, an important subject, which is at present being taught in Trinity? What is the difference between the elements of English Law to be taught to the Junior Sophisters and the English Law to be taught to the Senior Sophisters? What is the difference, again, between the Elements of Political Science for the Junior and Political Science for the Senior Sophisters? These are original ideas, not borrowed from Oxford or Cambridge. But what are the books which suggest, or give any indication of, such a cleavage? The Board and Council will naturally ask for some information on these points. I agree with Sir E. Bewley and Professor Hart, both experienced teachers, in thinking that law is not a progressive subject, as are Algebra and Geometry, in

which you may commence with what is very simple, and proceed gradually to what is complicated and difficult. Each branch or department is taught separately, and it frequently must happen that a more difficult branch, such as Real Property, is taught before a simpler one such as Tort.

Another serious objection must be stated. A Legal Scholar, whose interests are really bound up with the success of his Chair, must hold for life; while his salary must approximate to those of the Divinity Professors, who are deemed to devote their whole time to the service of the University. The words preclude a septennial tenure, nor could such a person, who must be also an accomplished classic, be secured on these terms. Now, this system was deliberately abandoned in 1884 for reasons of overwhelming cogency.

Judge Longfield had held the Chair of Feudal and English Law for just half a century, during the latter portion of which period he had employed a deputy, to whom he paid at first one-seventh and afterwards two-sevenths of the salary. This system was deemed unsatisfactory; but the new proposals seem to me to involve its re-establishment.

The Committee express an opinion that the result of carrying out their proposals "will diminish the prevailing tendency to undue and premature specialization on the part of students for the Bar." I am of the opposite opinion. At present, if a Law student wants a Degree, he has to pass in the subjects known as Arts. Under the new system, which proposes to give him a Degree in Arts for proficiency in Legal Studies, he must substitute these studies for the former. The necessity of earning as soon as possible is becoming so pressing that a student will eagerly grasp at the first opportunity of learning something of the work which will be of use to him in his profession, i.e., something of that work which will be his life-long study. But, in so far as he does this, as I think, he fails to secure a liberal education.

The Committee further argue that the establishment of a Law Moderators'hip would not interfere with the competition for Scholarships and Studentships in Classics and Mathematics. I cannot conceive anyone thinking that it would; but this is entirely beside the mark. The real question is whether it would attract any of those who would otherwise have taken the ordinary Degree in Arts; I cannot conceive anyone thinking that it would not. It is notorious that it is much easier for many men to take a Junior Moderators'hip, or to be allowed their Degree in this way, than to take the ordinary Arts Degree.

The further statement occurs that "at Oxford and Cambridge Fellows of certain Colleges are chosen for proficiency in Legal Studies. I think that this statement is both inaccurate and misleading. It means, apparently, that certain Colleges (Downing and All Souls are mentioned) give Fellowships to Students as the result of distinctions gained in the Law School of the University.

It must be remembered, in the first place, that a Fellowship there is merely a reward for work done. It imposes no Collegiate or University duties—it is a magnified Studentship—it confers certain emoluments and other privileges, and is tenable for six years only. This has not been done by Downing College since the year 1883. At Oxford, as a rule, no Fellowship is given except as the result of a special examination; and I doubt that this examination has ever been confined to Law alone. All Souls College, by virtue of a special statute, has given Fellowships to certain of those chosen as University Professors, such as the Chichele Professor and the Vinerian Professor of the Laws of England.

For All Souls' Fellowships see note (p. 382).

The Report also contains the following paragraph—

"In order to build up a School of Law it will be necessary to have at the head of the School a Professor who can devote to his duties, both of teaching and administration, more than the two hours per week at present required of him."

This would appear to apply to the other Professors also, for the second paragraph on page 3 runs thus:

"We are of opinion that there can be very little real improvement unless the Board (the Committee have apparently forgotten the existence of the Council) require the Professors to devote a good deal more of their time to giving instruction in the subjects of their Chairs."

I may remark, *en passant*, that this is a little hard on the Reid Professor who delivers thirty-six lectures in the year, being only bound to deliver twelve. If, however, this fact had been known he would probably have been exempted.

There is a further statement in the paragraph at the top of page 4, that under the proposed system "Men of ability might then become interested in the study of Law, who would, in time, raise the character of our Law School and our Legal Degrees to a higher standard in the estimation of the public."

These paragraphs seem to me to convey the following propositions:—

1. That the Head of the Law School is only required to devote two hours per week to his duties.
2. That he does not devote to them any more time than is so required.
3. That it would not be in his power to do so.
4. That our Law School and Law Degrees at present rank low in the estimation of the public, and that the standard requires to be considerably raised.

These statements, and, indeed, the whole tone of the Report, are calculated to put upon his defence any Professor who thinks that they fail to do justice to the manner in which he has discharged his duty. Moreover, they appear to me to "deviate" so widely that it is necessary, even for the information of those who have to decide what changes may be expedient, to make a statement of the facts, showing what progress has been made in the School since the time when the legal members of the Committee were acquainted with its working, and showing further how long ago the work commenced, which the Committee think should now be started. It is an ungrateful task to set forth events *quorum pars magna fui*; but there is no other person competent to give the information, and no other means of correcting the erroneous impression conveyed by the Report.

First, as to the time occupied. Two hours per week would amount to fifteen hours per Term for the Head of the Law School, and twelve hours per Term for the other Professors. It is, no doubt, not impossible for a Lecturer to cut down his work to these limits; but I have heard a Professor, in giving evidence before a Commission of which I was Secretary, resent warmly this method, when suggested by a Commissioner, of measuring the time and labour given to the discharge of these important duties, and the Commissioner accepted the reproof.

There are three methods of lecturing—one is to write out the lectures and read them out, year after year, to successive classes of Students. This is an easy and not uncommon practice; but, in my opinion, it is not teaching. The second method is to read out the textbook, and expound in going along. I have known this also to be practised, and, like the former, it has the advantage of requiring no preparation; but it is a lazy and ineffective method, and does not impress the class. The third method is to be such a master of the subject as to be able to speak to the students face to face, using at the same time such notes as will prevent undue divergence from the topic which is being examined. This, which I conceive to be the only true method, involves a special preparation for each Lecture. Since I commenced to lecture, more than twenty-three years ago, during which period I have missed but one lecture (a record, I believe, in the University), I have never once omitted this special preparation. It has occupied, on an average, from one to two hours. I have therefore given to the work of teaching alone, not the minimum of two hours per week, but between four and five hours, or upwards of thirty hours in the Term. The teaching, of course, is the principal part of a Professor's duties; but there are others of which no mention is made. During the past Term, I have had four heavy examinations, viz.:—Moderatorship, the two Law Degrees, and the Reid Scholarship, not to speak of the Term Examination. I estimate the time expended upon these heavier examinations at not less than twenty hours for each. So that, while a casual reader of the Report would infer that the Head of the Law School escaped with twelve hours per Term, the fact is that he gives to the discharge of his duties six or eight times that amount of time.

Further, I have thought it my duty, from time to time, to lecture publicly on topics, for the time being,

of international interest. I think that this practice is of advantage to the University, and that it tends to strengthen the position of the Law School. I did this during the Hispano-American War; and in Hilary Term last I delivered a series of three Lectures, which were subsequently printed, on the History and International position of the Boer Republics. This task, which involved a good deal of careful reading, took, as far as I can estimate it, not less than four or five weeks of solid work.

Passing now to the history of my connection with the Law School, and the reforms which have been effected, I will endeavour, as far as possible, to preserve the chronological order. When I became connected with it, in 1878, its management and administration fell at once into my hands. The reason of this was that the relations between my two colleagues, one of whom was a Deputy Professor, were strained, and that the Registrar was not a man of business habits. Thus there devolved upon me a good deal of the work of administration and correspondence which is now done by the Registrar. The School was then in a condition to which the description in the Report would apply. There was a trifling examination in a short course for the LL.B. Degree, and the LL.D. was purchaseable, the thesis having, as in other cases, come to be regarded as the merest form. The Degrees were valued accordingly. In that year (1878) I took an active part in obtaining a Committee which would initiate some reform and in particular would put a stop to the sale of Degrees. I drafted the Report of this Committee which was accepted by the Board and Council and confirmed by the Senate. The LL.B. examination was stiffened up, an examination for the LL.D. Degree was established, and it was enacted that the thesis system should cease as from the end of 1884. On the 16th of June, 1885, the Senate, at the instance of the Board, and without reference to the Council, revived this practice in favour of all who should have taken the LL.B. Degree before the end of 1881; and I have never since been able to get this rule repealed.

Towards the end of 1881, four Students, Messrs. Fenton, Wilson, Fitzmaurice, and Harvey, who had passed for the Indian Civil Service, found themselves in a derelict condition as regards instructions in Hindoo and Mohammedan Law. In this difficulty, I undertook the work, which was no part of my duty. They came to me for an hour and a half at night during Michaelmas Term. They all passed creditably at the examination, and one with distinction. I should have been quite unable to discharge this onerous task if I had not foreseen the difficulty and made preparation accordingly.

In November, 1883, on the death of Dr. Richey, I was appointed Deputy Professor of Feudal and English Law, which position I held, with my own Professorship, until the end of 1884, when Sir E. T. Bewley, on the death of Judge Longfield, was elected to the Chair. In this year, 1884, during the indisposition of the Regius Professor, I took his work also as a volunteer.

In 1885, in conjunction with Professor Bewley, I took an active part in obtaining another Committee, with a view to further reforms. I drafted the Report of this Committee also, which recommended that the Course for the LL.B. Degree should be extended; that the LL.D. Course should consist of the same books, with three additional ones, and that an interval of at least six months should elapse between a Candidature for the LL.B. and LL.D. Degrees. The Report also recommended once more the abolition of the ignoble method of obtaining an LL.D. Degree by purchase; and I drafted and sent in with the Report a Latin statute which should carry out the proposed regulations. This proposition was rejected, as was the proposition to place an interval between the examinations. The interval being an essential part of the scheme, its rejection was damaging, as it enabled the candidates to take the two Degrees together, two-thirds of the examination being the same for both Degrees.

In March, 1888, I was appointed Regius Professor of Laws. During the Trinity Term of that year I delivered voluntarily an additional Course of Lectures in order to enable those students to get credit for their year who had attended two terms of lectures in connection with the then lately suppressed Professorship.

In 1892, when the Chichele Professor—the principal Law Professor at Oxford—was staying with me, he complained that our examinations were of such a

nature as to attract Oxford students who might otherwise take their Degrees in their own University. I admitted that this was a legitimate complaint; I told him of the efforts which had been made, and said that I was about to make another attempt to remedy the grievance of which he complained.

In 1893, at the instance of Professor Hart and myself, another Committee was moved for and obtained. I drafted the Report of this Committee also, which was accepted, and the result was the present system, which came into operation in 1895. When I met Professor Holland a year or two afterwards, he told me that he was aware of what had been done, and that they were entirely satisfied at Oxford with our present arrangement.

In 1893 I became an Associate of the Institut de Droit International. This body, which is limited to sixty Members and sixty Associates, comprises in its ranks the most eminent International Lawyers of Europe and America. I did this, because I was anxious that our University should not be left unrepresented in so distinguished a company. Its sessions, which occur about twice in three years, and occupy a week, are generally held in some continental city. I have attended three of the seven meetings since held, and have taken a share in the work of its Committees. I mention these things to show that I do not limit my service to the University to the minimum required of two hours per week in Term.

In 1899 I made another effort to terminate the practice of selling Degrees, being anxious that we should escape from this discredit before the opening of the new century. On June 21st in that year, I moved the following resolution in the Council:—"That in the opinion of this Council it is desirable that the resolution as to Law Degrees, passed by the Senate on the 16th of June, 1885, be repealed, and that the Board be requested to bring this matter under the consideration of the Senate."

This resolution met with so little sympathy that I did not press it to a division. It was not even supported by Dr. Traill, who was then a Member of the Council and present on the occasion. But it is this practice which has done most to discredit the Degree in the eyes of the public, who do not distinguish the old system from the new. This distinction, however, is well known, if not to the public, to those most concerned, viz., the students and those who take the Degree. Not long ago a student remarked, concerning some one for whose merits he desired to obtain appreciation, that he was an LL.D. "Yes, but under the old system," was the quick retort. The Rev. Thomas Brook, who took the two Law Degrees at the last Commencements, informed me that his object in doing so had been to obtain a permanent Army Chaplaincy, and that now he was certain of success.

I may give one more illustration of the difference between the condition of the School when the Committee knew it, and its present condition. In Michaelmas, 1867, a near relative of mine—an Engineering student—had been in for his final examination. Being apprehensive of failure, and anxious to cover his retreat, he conceived the idea of going for an LL.B. He knew no law, and the examination was only four days off. He borrowed the notes of Judge Longfield's Lectures, and made them up carefully. He also spent a few hours over the Institutes of Justinian. On receiving the examination paper, which contained eighty or a hundred questions, he found that he knew more answers than he could put down in the time. He came out near the bottom of the Engineering List, and near the top of the LL.Bs. He subsequently purchased the Degree of LL.D. At present it would take a smart man six months' reading to pass for the LL.B. Degree, and not less than a year to secure both. Many take much longer than this, and some fail altogether.

I think that I may now put the question to those who read this Paper—including the signatories of the Report, who surely were unaware of many of these things:—"Does the Report present a fair and just idea of the condition of the Law School—either absolutely, or as compared with the Oxford and Cambridge Schools—and of the work which has been and is being done in it by the Professors?"

Hitherto this criticism has been of the destructive order. It may fairly now be asked, "In the matter of construction and improvement, have you any counter-proposition to make?"

This may be treated under two heads:—

EXAMINATIONS AND TEACHING.

I. As to Examinations, while they are capable of some improvement, the number ought not to be increased. For the Degrees, the courses are excellent. Each of them is nearly equivalent to a Moderatorship Course, the main difference being that a higher standard is exacted for the Degree than that which suffices to obtain a Junior Moderatorship. The Reid Scholarship examination also is excellent, and so comprehensive that one or two additions would make it as good as the proposed Moderatorship could possibly be. There is, moreover, a most valuable condition attached to it, which could not be attached to a Moderatorship, viz.:—that candidates must have attended continuous courses with all the Professors. Such a condition would exclude from this Moderatorship all non-resident students. The moment, therefore, that Law is made a department of Arts, as proposed by the Report, we are deprived of this valuable lever, with the result that the crammers, as at Oxford and Cambridge, will become more prominent. Let it not be forgotten that Professors will not and ought not, as pointed out by Sir E. Bewley, to descend to this—more particularly, if they are to be the examiners themselves. Further, the proposed Moderatorship would cause to disappear the Moderatorship in History and Political Science, an admirable combination of History, Political Economy, and Jurisprudence, a knowledge of which subjects goes much farther in the direction of a liberal education, and entitles the candidate *honestly* to a Degree in Arts. It is curious that in theory we all maintain the necessity for a liberal education, while our practical proposals so often run counter to it; just as in theory we are often found inveighing against examinations, while, in practice, we are constantly inventing new ones.

II. As to teaching, I would suggest that before proceeding to provide additional teaching at further expense, we should endeavour to utilise what we have. There are 117 lectures delivered in College in the year, not 108, as stated in the Report (the Registrar of the Law School might, I think, have been expected to know this); but, save in the case of the Reid Scholarship, a student can fulfil all collegiate and professional conditions by attendance at fifty-four, i.e., less than half. I think that, either for professional privileges or for any other purposes, all three courses should be attended. As regards the ordinary student who attends lectures merely for the purpose of escaping from some branch of his Arts course, this would be very desirable. I have always thought that this individual, as compared with the medical student, obtained his exemption on too easy terms. There is a danger in allowing a student to select two courses out of three. He will be attracted, not to the course which is most profitable for him, but to that which he can most easily negotiate; and thus it is liable to happen that the most ineffective Professor will have the largest class.

I think, moreover, that the two principal Professors might lecture three times a week instead of twice. This could be arranged by allowing the Reid Professor to lecture in the afternoon, which would be more convenient to him. He could not be asked to increase his lectures, as he already delivers three times the number required of him. If these suggestions, which are neither revolutionary nor expensive, are carried out, the Law students will be provided with as much teaching as is good for them. The scheme might involve, as suggested by Sir E. Bewley, an increase in the number of lectures delivered at the King's Inns; but there could be no serious difficulty about this.

Again, I am of opinion, that the suppression of the Chair of Jurisprudence and International Law was a mistake, and that it ought to be revived. I would assign to this Chair, Jurisprudence and Private International Law, leaving International Law, with the Roman Law, to the Regius Professor, as these two subjects run conveniently together. The lectures of this Chair should be delivered in College, in the afternoon, three times a week, to Trinity and King's Inns students. If this were done, I should be disposed to limit the Reid Professor to the duties prescribed by law, and to enforce attendance at the other three courses. The Reid bequest has not been an unmixed blessing, the Course being controlled by the testator's desire, and therefore not exactly what a free agent would select. Moreover it is not certain that every

DOCUMENTS.
SECTION E.
XXVII.

Reid Professor will acquiesce in the present arrangement.

In considering any reform, it must not be forgotten that the work is carried on conjointly by Trinity College and the Hon. Society of the King's Inns. We are forcibly reminded of this by Sir E. Bewley when he says that "This connexion between the King's Inns and Trinity College, which is of immense importance in reference to the subjects under discussion, has been entirely ignored by Mr. Russell in his letter."

It appears to me that if the word "almost" were inserted before "entirely," the same remark would be applicable to the Report of the Committee of which Mr. Russell is the Secretary. There is a vague reference to the King's Inns in one paragraph of the Report, but this, as already shown, is "entirely ignored" when the Committee come to adumbrate their scheme.

To my mind the present arrangement between the two bodies suggests the idea of that sort of partnership which is known as a "Leonina Societas."

The Hon. Society, which alone can confer the Degree of Barrister-at-Law, receive large fees from their Students, in return for which they are bound, like the Inns of Court in London, to provide a sufficient legal education. They provide this education by supplying them with the services of five Professors, three of whom are paid by the University, and two by themselves. This is an enormous advantage to the Society; but Trinity gets no countervailing benefit—not even a remission of the fees for Trinity Students, which, if adopted, would be far more efficacious in inducing men to enter Trinity and take Degrees, than the plan recommended in the Report, of amalgamating Law and the Arts. This being so, I would venture to suggest, as not inequitable, that the salary of the new Professor should be paid by the Hon. Society. This suggestion may be supported on two grounds:—

First, as a partial compensation to the University, for the great advantage which has accrued to the Hon. Society from the connexion; and

Secondly, on the ground that owing to the establishment of the Trinity Professorship in 1878, and the consequent suppression of the similar Professorship in the King's Inns, they have saved a capital sum, the interest of which would suffice for this endowment.

I set no store upon summaries of the systems pursued in other Universities, and therefore need not notice at length the contents of the Appendix. To make this information of any value, it would be necessary to show what is actually done there. Moreover, nothing is more misleading than a false analogy, and unless our circumstances could be proved to be entirely similar, it would be dangerous to adopt any of these systems as a pattern. I notice, however, one statement of importance. It appears that at Harvard, which is said to have "the largest and best equipped Law School in the United States," "the opinion appears to prevail that the general education of the University should be separated from the special study of the Law, and that the former should precede the latter." This is the principle which has hitherto been adopted here, and which has given to our Medical Degrees so marked a superiority. It is the principle which I earnestly desire to maintain, but which the Committee, apparently, are anxious to abandon. I have reason to think that, as regards Cambridge and Oxford, the value of the ordinary Degree has been depreciated by their excessive specialization, of which this blending of the Legal and general education of the University presents so marked a feature, and that the value of our B.A. Degree, in England, has risen correspondingly. How, indeed, could it be otherwise, once the British public begin to understand that a student at Cambridge may spend his whole time in studying Law, and having passed the examinations which entitled him to a Degree in Law, may get an Arts Degree thrown in? I trust that we shall not abandon an asset which must continue to grow in value, while Oxford and Cambridge continue to specialize.

At Oxford, too, it would appear that the evil example of Cambridge was followed with some hesitation: for the rule is still maintained that a Degree in Arts is a necessary condition for entry into the Faculty of Law. But this is a fiction: for the B.A. may be obtained by passing an examination in Jurisprudence. I notice, however, this passage in the Oxford Handbook for 1901, which is issued under the authority of the University: "There are many reasons for an opinion very largely held, that students who are able to do so, will turn their University education to the best account by devoting themselves for at least three years to the School of Literæ Humaniores, and taking up their Law studies after they have passed this school."

For these reasons I am of opinion that it would be more prudent to allow the Law School, standing apart as heretofore, to continue its progress upon the lines, and according to the methods which have hitherto been used with, as I think, no small measure of success; and that it would be a mistake at a critical moment in the history of the University, to make a violent change in the policy of gradual development which has produced such satisfactory results. "It were well," says Lord Bacon, "that men in their innovations would follow the example of time itself, which indeed innovateth greatly, but quietly, and by degrees scarce to be perceived."

The magnitude of the subject and its importance must be my excuse for the length of this paper. I have now only to add the expression of my profound regret that it has fallen to my lot—as a duty to the University and in justice to myself—to put forward views which differ so widely, both as regards matters of fact and of opinion, from those contained in a document underwritten by such distinguished names.

H. BROUGHAM LEECH.

January 10th, 1902.

NOTE TO PAGE 379.—The conditions under which Fellowships are obtained at All Souls College are so interesting, and at the same time so unlike those suggested in the Report, that it is worth while to state them. This College offers two Fellowships every year for competition "after an examination in subjects connected with the studies of Law and History." The candidates have to declare, on putting down their names, whether they wish to be examined in Law or in History; and receive accordingly three technical papers in one or the other of these subjects. But all the candidates receive the following papers:—

1. Passages to translate from Greek, Latin, French, German, and Italian.
2. A General Paper, with questions on any subject—e.g. Political Economy, Constitutional History, Architecture, History of International Law, Literary Criticism, the Drama, Music, etc.
3. An English Essay.

In making up the award the Jurists are not severed from the Historians. The men who are deemed the best are chosen without reference to this.

The paper on Roman Law contains passages for translation from Justinian. There is also a *viva voce* examination in translation from Greek and Latin. It is clear from this that the mere specialist in either technical subject has a poor chance against the classically trained candidate.

The General Paper, set in 1900, contained the following questions for discussion:—

2. "Vulgar criticism calls Jane Austen's work Dutch painting."
3. The place of colour in architecture.
8. "Wagner is not a man, he is a disease." Criticise this.
10. Does the history of British Drama justify the existence of a stage censorship.

(3).—REPLY OF LAW SCHOOL COMMITTEE TO OBSERVATIONS ON THEIR REPORT.

We have considered the memoranda furnished to the Board by the Professors in the Trinity College Law School, which have been referred to us for consideration.

These papers contain suggestions which will prove useful if the scheme of reform embodied in our Report is carried out. The Memoranda submitted by Professors Bastable and Baxter are especially deserving of careful consideration by whatever body is entrusted with the task of working out, in detail, the principles laid down in our Report, in the event of its being adopted by the Board.

The paper submitted by Professor Leech is conceived in a different spirit, and may be fairly described as a plea for the continuance of the existing state of things, with certain modifications in matters of detail. Of the fourteen pages of this Memorandum, only three are devoted to suggestions for the improvement of the School, while eleven are allotted to what the writer describes as criticism "of the destructive order," directed against the recommendations contained in our Report.

The most serious criticism of this order is that in which Professor Leech challenges the accuracy of the paragraph in our Report in which we express "regret that a diminishing proportion of men called to the Bar are holders of University degrees." This paragraph is the foundation of our suggestion that means should be adopted of attracting a larger proportion of candidates for the Bar to the University by the establishment of an Honor Course and Moderatorship in Law and kindred subjects. Professor Leech accuses us of founding our recommendation on a statement, without verification of that statement by means of figures which are within our procurement, and which figures (he says) "point clearly in the opposite direction."

The figures are as follows, for each of the decennial periods comprised in the latter half of the nineteenth century, the period to which our observations are applicable. Appendix II. gives the details for each individual year:—

—	Admitted to the Bar.	With University Degrees.	Without Degrees.	Percentage with Degrees.
1851-1860	157	139	18	88
1861-1870	213	185	28	86
1871-1880	296	230	66	77
1881-1890	307	226	81	74
1891-1900	292	185	107	63

It is obvious that these figures verify our statement in the most ample manner, and it is strange that Professor Leech should have supposed that the existence of the tendency to which we referred could be proved, or disproved, otherwise than by returns extending over a long period of time. A comparison of short periods will show fluctuations in either direction greater than the variance which Professor Leech has discovered, and on which he founds his destructive criticism of a statement, the truth of which ought to be well known to everyone interested in Legal Education, and ought to stimulate the University of Dublin to make an effort to stay the progress of the decadence which has now been progressive for fifty years.

The decline of University education in the real sense of the term, among candidates for the Bar, would have been more apparent if we had distinguished the holders of Degrees obtained by mere examination from those who had the benefit of instruction in Trinity College, the Queen's Colleges, Oxford or Cambridge.

A good deal of Professor Leech's paper deals with matters of fact relating to the actual working of the Law Schools at Oxford and Cambridge. We have not the same means of testing the accuracy of this portion of his paper, as we had when he was dealing with facts and figures within our own procurement. Accepting, however, Professor Leech's Memorandum as substantially accurate in this respect, it fully supports our statement that, as regards an attempt "to found

a scientific School of Jurisprudence in this University, we are much behind other Universities in the United Kingdom and elsewhere." We have not suggested either Oxford or Cambridge as the model for our reformed Law School. If the general recommendations of our Report are adopted, a careful detailed examination of the constitution and working of each of these schools with others to which we have referred will become of importance. But it is quite apparent that, rightly or wrongly, a different and a higher idea of the position, in regard to the general course of University Education, which should be occupied by Law Studies prevails in England, Scotland, and America, from that which has hitherto prevailed in our University.

It is to be regretted that Professor Leech has devoted so small a part of his elaborate paper to "counter-propositions" in the matter of construction and improvement. We can only say that we regard his suggestions as inadequate to provide Law students "with as much teaching as is good for them," even under the system which he proposes to retain.

He appears to think that he and the other Professors in the Law School have been put on their defence by our Report. This is an entire misconception of the position. If it had been relevant to the subject of our Report, we should have fully recognised the improvement which has taken place in the Law School during the period to which Professor Leech refers.

His Memorandum, and those submitted by Sir Edmund Bewley and Professor Hart, contain important and interesting information as to the work that has been actually done in the School. Our criticism was not directed against individuals, but against the system under which they worked. The fact that the Law School of Trinity College has attained no higher position among the Universities of the world, although it has engaged the services of such accomplished lawyers as Judge Longfield, Sir Edmund Bewley, Dr. Richey, and the present Professors, conveys to our minds the strongest condemnation of the system and conditions under which they have worked.

Professor Leech sums up our proposed changes as amounting to:—(1) "The establishment of a complete School of Law within the University." This description, though correct in one sense, ignores the proposed connexion with the educational courses at the King's Inns. (2). The treating of the subjects and courses suggested on page four of our Report "as part of the general educational system of the University—i.e. as equivalent to the Courses in Arts." Later on he expresses the opinion that our proposals will lead to undue and premature specialization, describing our system as one which proposes to give the student a Degree in Arts for proficiency in Legal Studies.

It is an absolute misapprehension of our proposal to say that it treats the suggested course of legal study "as equivalent to the courses in Arts."

This course cannot be taken up, with privileges in the Arts Course, until a student has reached the third year of his Arts Course, a time at which, under the existing regulations, a professional student in Divinity, Medicine, Engineering, or Law, is allowed to specialize. It is true that we recommend that Degrees in Arts should be attainable by successful candidates at the Moderatorship Examination in Law, who have passed through the Arts Course with the modifications now altered to professional students, following in this respect the example of the English Universities, and the universal custom of our own University with regard to other Moderatorships. But to describe this proposal as one which treats legal studies "as equivalent to the Courses in Arts" is plainly erroneous and misleading. Professor Leech also ignores the essential fact that the subjects which we propose to include in the specialized curriculum comprise a range of liberal education at least as wide and as high, in kind, as that of any existing Moderatorship Course, except the two principal Courses of Mathematics and Classics. We expressly suggested that the Moderatorship Course in Law and kindred subjects should occupy a position similar to that held by the minor Moderatorship Courses, such as Experimental Science, History, and Literature.

DOCUMENTS.
SECTION E.
XXVII.

Professor Leech lays great stress on the question of expense. We observe that, in his letter of the 20th of May, 1901 (printed as an Appendix to his Memorandum), he urges, as a financial argument against the establishment of a Moderatorship in Law, that "instead of receiving the LL.B. fee, the University would present the student with a gold or silver medal." We are quite as anxious as Professor Leech can be to avoid unnecessary expense, though we do not consider that we have been constituted, by the reference to us, custodians of the finances of the College. We have submitted to the Governing Body moderate proposals, which would, in our opinion, lead to the creation of a school of legal education comparable to those which we find existing elsewhere. It is for them to consider whether the funds at their disposal will admit of the establishment of such a school.

We believe that by attracting additional students, as a result of the improvement of the Law School, any additional expense will, to a large extent, be counterbalanced. We also believe that the existing funds, including what is paid to the Professors by the Benchers out of the fees paid by King's Inns students, can be more efficiently applied. But we suggest that considerations of expense should not be allowed to prevent an attempt to make the Law School efficient and worthy of the University.

On the whole, we see nothing in the Memoranda which have been submitted to us, to alter the conclusions at which we arrived, or to modify, in any material particular the proposals which we have presented to the Board.

Appendix No. 1 contains our detailed observations on various matters contained in the Memoranda submitted to us; and Appendix No. 2, as already stated, contains particulars for each year, of the number of Graduates and Non-Graduates admitted to the Bar.

(Signed) D. H. MADDEN, *Chairman*.
GERALD FITZGIBBON,
H. P. JELLETT,
ANTHONY TRAILL,
ROBERT RUSSELL, *Secretary*.

APPENDIX I.

The following extracts from the Memorandum of Professor Leech show that he has entirely misapprehended the fundamental principles on which the Report of the Law School Committee was based:—

Professor Leech says—

"Under the new system, which proposes to give a Degree in Arts for proficiency in Legal Studies, he must substitute these studies for the former" . . . "In so far as he does this . . . he fails to secure a liberal education." . . . "It is curious that in theory we all maintain the necessity for a liberal education, while our practical proposals so often run counter to it." . . . "At Harvard . . . the opinion appears to prevail that the General Education of the University should be separated from the special study of the Law, and that the former should precede the latter." . . . "This is the principle which I earnestly desire to maintain, but which the Committee apparently are anxious to abandon." "I agree with Sir Henry Maine's opinion, that it is impossible for the University to give a *Liberal Education through Law alone*." "The modern tendency . . . has been to crush out the Arts, and to allow students to substitute for them what are really professional subjects. . . . Even the Medical School has never proposed that a Degree in Arts should be taken as the result of an examination in Medicine. I trust that it may not be reserved for us to take this retrograde step." . . . "A man who abandons all his General Education at his Little-Go, and devotes himself to that subject alone which is to be the business of his life, will prove on the whole to be an inferior creature. But this is exactly what the new proposals encourage him to do."

The Committee have made no such proposals, but the very opposite. They say:—"The encouragement of Legal studies in the University, and the improvement in the Law School, will, we believe, diminish the prevailing tendency to undue and premature specialization on the part of candidates for admission to the Bar." "We believe that a *Liberal Education*, such as is afforded by our University, is the best pre-

paration for the Bar, regarded even from the point of view of professional success." "It would, we believe, be of great public advantage if a larger proportion of candidates for the Bar could be attracted to the University." "The subjects of Classics and Mathematics . . . would be supplemented, not superseded, by the Law School Course of Study—that Course might be taken up with advantage by other than professional Students."

The study of Law, as a scientific subject, irrespective of practice is part of a Liberal Education.

After Little-Go, students must keep three terms before they can present themselves for Degree. Legal studies are allowed to replace a portion, one-fourth only, of the Arts Course at present in the Sophister years, and the recommendations of the Committee strictly preserve the Arts Course in this respect. At the Degree Examination alone, students are allowed to specialize, and that only for the purpose of obtaining High Class Honors at Moderatorship Examinations. Medical Students in particular can thus specialize in *Natural Science*, and others can specialize in *History, Jurisprudence, and Political Science*. The Committee do not propose to put an end to this latter Moderatorship, as is supposed by Professor Leech, but to establish another on very similar lines, including the same subjects, but in different proportions, and in more extensive branches, with others in addition.

Sir Edmund Bewley, quoted by Professor Leech, and Professor Hart, appear to consider that the Law School should be purely professional, and the former objects to Honor Lectures in Law. "Such Lectures appear to me to be wholly out of place in a Professional School . . . The object of a Professional School, as I understand it, is to prepare all the students who pass through it for the profession with which it is concerned, and not to allow anyone to receive the stamp of having passed through it who is not qualified to practise his Profession."

Professor Hart says:—"I cannot approve of the proposed alterations . . . It is a Professional School, and its object should be to afford such an education as will best fit a student for entering upon the practical work of his Profession."

The Committee disagree with these views. They state, in their Report, that they "are of opinion that the Law School in Trinity College should be regarded, not only as a preparation for the Legal Profession, but as forming a part of the General Educational System of the University" . . . "There has never been any attempt made to found a Scientific School of Jurisprudence in the University." This is what is aimed at in their Report, and minute criticisms on matters of detail cannot affect this issue. The facts that the "Moderatorship in Legal and Political Science" is suggested as a second subject for Studentship, and that the same subject is suggested to become part of the Fellowship Course, so as to carry out an essential idea in the original Constitution of the College, viz., that one of the Fellows should be a Jurist, show that the whole scheme on which the Report was based, provided that the Arts Courses should in no way be sacrificed in the advanced study of Law.

With regard to the criticisms of Professor Leech on various matters of detail in the Report of the Law School Committee, it is to be observed that they do not in the least affect the main issue raised in that Report, but it may be advisable to consider some of them which at first sight might seem to be of importance.

In Cambridge it appears that the subject of International Law belongs to the Whewell Professor, and is not treated by a separate Professor. The Committee gladly accept this unimportant correction.

The Committee stated that, in addition to the Lectures of the University Professors in Law, "there are, besides, Lectures in the several Colleges." The Regius Professor points out that this is the case in five Colleges only. The Committee have no objection to remove the word "the" from their statement.

The Committee gave the number of Law Lectures here as 108, instead of 117. They accept the correction, adding, by way of explanation, that the extra nine Lectures, though not part of, are extra to the Compulsory Course.

The Committee stated that the number of Lectures in Oxford and Cambridge cannot be readily discovered, and they are glad to have the want supplied by Professor Leech, but they observe that he omits all

reference to the course of legal studies at Edinburgh University, consisting of 440 Lectures. He has also entirely ignored the remarkable information obtained by the Committee from America, especially from the Harvard University, which is said to be "the largest and best equipped Law School in the United States, and ahead of any others in teaching Common Law and Equity profoundly." The Committee repeat the statement, supplied on high judicial authority from the other side of the Atlantic, that "the Professors of Harvard have, throughout America, finally dispelled the inveterate delusion that law is not a science but a handicraft to be learned by an apprenticeship in chambers or offices. The aim of the Law School at Harvard University is the promotion of a scientific legal education, founded on the study of English law exclusively."

The Committee fully endorse these views, and go still further in the same direction in their recommendations, by including other branches of legal education with the study of English law, all being founded on a similar scientific basis.

The Committee consider that the comparison made by Professor Leech of the amounts of salaries paid to the Law Professors of Oxford, Cambridge, and Dublin, is quite irrelevant to the fundamental questions at issue, particularly when it is known that those salaries at the two former Universities are supplied almost entirely from private endowments. The Committee also fail to see what the number of students at the Universities, quoted by him, have to do with the question. The Report has only to do with the number of students receiving instruction in Law, and the provision that ought to be made by the University for them. The return given by Professor Leech of the numbers of Professional and non-Professional students who attended the Lectures in Michaelmas Term of the last five years, viz., 78 and 86, furnishes a strong argument in favour of the view of the Committee, that there is a demand for a really Scientific School of Law, as distinguished from a merely Professional School, such as that of Trinity College, Dublin, is claimed to be by Sir Edmund Bewley and Professor Hart.

Professor Leech states, as an argument against the establishment of Honor Examinations and Prizes, such as Moderatorships with Medals, that "the instruction for these is not given by Professors, but by coaches or grinders." Whatever may be the case at Cambridge, as stated by him, this is certainly not the case here. In the Honor Courses of Mathematics, Classics, Metaphysics, Experimental Science, Modern Literature, and Natural Science, the instruction is given by Fellows and Professors, but the Committee recognise that there is not likely to be any instruction for a Moderatorship in Legal and Political Science unless special provision is made for it.

The Committee pointed out that the teaching in the Law School is quite inadequate, when the principal Professors only lecture for two hours per week in three Terms in the year, but Professor Leech seems to think it a sufficient answer to enumerate the hours occupied in preparation for those lectures, and the hours occupied at Examinations and in occasional public lectures. The students are concerned only with the hours devoted to their instruction, all other considerations are therefore irrelevant, so far as they are not affected thereby. So long as a Professor occupies an onerous official post of a totally different nature outside the College, which must occupy the principal part of his time, it will be impossible for him to discharge adequately the duties of a Professor in the Law School to the extent which, in the opinion of the Committee, will be necessary under the scheme of reform which they recommend. Professor Leech's reference to the case of Professor Abdy, of Cambridge, is rather unfortunate for his argument. He states that Professor Abdy held his post in conjunction with a County Court Judgeship. It will be for Professor Leech to explain how it happened that in the first edition of his book on "The Commentaries of Gaius, and Rules of Ulpian in 1870," Dr. Abdy is described as "Regius Professor of Laws at Cambridge," while in the second edition, of December, 1873, he is described as "Judge of County Courts and Late Regius Professor of Laws in the University of Cambridge." Dr. Abdy thus appears not to have held the two posts in conjunction, but to have resigned his Professorship when he became a Judge, a fact which might have

been known to anyone using his standard work as a text-book.

The history of the foundation of the Chair of Jurisprudence and International Law as given by Professor Leech and Sir Edmund Bewley is not quite accurate. In 1877 a Committee, consisting of the late Judge Longfield (Chairman), his Deputy, Dr. Richey, the Regius Professor of Law, Dr. Webb, and one of the Benchers, was appointed to consider the question whether the teaching of Jurisprudence and International Law could be united with instruction in Roman and Civil Law, and committed to one Professor. They were unanimously of opinion that each of these subjects was sufficient fully to occupy the time of one Professor, and accordingly the new Chair was founded in 1878. The two Chairs were amalgamated in 1888, under the present Regius Professor, and have so remained ever since. It is impossible that a subject so wide as that of the suppressed Chair can be properly taught in the fifteen Lectures given in Michaelmas Term at present.

Professor Leech complains of the action of the Board and Senate, in 1885, in deciding that the new regulations about the Degree of LL.D. should not apply to those who had taken the Degree of LL.B. before the end of 1881. There is nothing unusual in refusing to make new regulations retrospective, and the persons referred to were considered, fairly enough, to have vested rights. Professor Leech relates his attempts on several occasions, up to 1899, "to terminate the practice of selling Degrees." There was no such practice; the number of persons whose vested interests were preserved was exceedingly small, and when the higher Degree was conferred, after the lapse of three years from the time of taking the lower Degree, the test was really made at the examination for the lower Degree. The modern system is no doubt an improvement for the Degrees of D.D. and LL.D., but the old system still holds good for the Degree of A.M., for which the real test is the Examination for A.B., though the higher Degree carries with it the valuable power of voting for Representatives of the University in Parliament.

The Committee consider that many of the subjects here referred to are quite irrelevant to the real issue involved in their Report, but they have considered it due to men of such distinction as the Professors in the Law School, that points raised by them, even though irrelevant, should be answered as far as space will permit, and they have thought it advisable to consign these matters to an Appendix, rather than to overload their reply, which they have confined to the fundamental principles involved.

APPENDIX II. *List of Calls to the Irish Bar.*

YEAR.	With Degrees.	Without Degrees.	YEAR.	With Degrees.	Without Degrees.
1851	14	5	1876	16	6
1852	14	3	1877	21	6
1853	20	2	1878	16	5
1854	16	4	1879	35	9
1855	22	2	1880	23	13
1856	11	—	1881	24	6
1857	13	1	1882	13	9
1858	10	1	1883	22	12
1859	8	—	1884	17	9
1860	11	—	1885	27	6
1861	16	2	1886	26	9
1862	17	5	1887	38	9
1863	21	4	1888	26	9
1864	15	4	1889	16	7
1865	27	3	1890	17	8
1866	17	2	1891	25	7
1867	16	1	1892	15	13
1868	20	6	1893	14	9
1869	17	1	1894	16	11
1870	19	—	1895	21	12
1871	18	6	1896	16	8
1872	26	7	1897	25	9
1873	31	2	1898	23	13
1874	25	7	1899	17	12
1875	19	7	1900	13	13

DOCUMENTS.

SECTION E.

XXVII.

(4.) SCHEME FOR THE RECONSTRUCTION OF THE LAW SCHOOL, SUGGESTED BY THE LATE REGIUS PROFESSOR OF LAWS.

The Scheme which I propose is based upon that which has worked with success in Edinburgh. The position in the two cities of Edinburgh and Dublin presents a close analogy. Each city, as a metropolis, is the centre in which the principal Courts of Justice are situated, and the main and most important work of the Bar is carried on. Each city also contains a University in which candidates for the Bar, to a greater or less extent, receive both their general and legal education.

Before suggesting any change, it is necessary to state exactly the manner in which the legal education of candidates for the Bar in Ireland is conducted. The Benchers of the King's Inns control this education, and alone are responsible for the admission to practise at the Bar. They receive from each student about £88, and are bound, in return, to give him a sufficient education. They provide this education by supplying the services of two Professors appointed by themselves, and, by arrangement with Trinity College, they utilise the services of three of the Trinity Professors. The salaries or emoluments of the King's Inns Professors, amount, as I am told, to about £300. Fees amounting to about £30 annually, or a little more, are paid to each of the Trinity Professors. Speaking somewhat roughly, but with sufficient exactitude, the Benchers expend on the education of Candidates for the Bar about £700 per annum. Under this arrangement, the Hon. Society of the King's Inns have for many years worked harmoniously with the University. The work has been divided in the following manner:—The King's Inns Professors have dealt with the Law of Personal Property, Contract and Tort, and with Equity Practices, and Pleading. The subjects of the Trinity Professors have been partly scientific and partly practical. They deal with (1) Roman and International Law and Jurisprudence; (2) the Law of Real Property; (3) Constitutional and Criminal Law and the Law of Evidence. These subjects together make up a practically complete curriculum.

Under these circumstances it is clear that if one branch of the Law School is to be reconstructed and enlarged, the effect upon the other should be carefully considered. On this point I entirely agree with Sir E. Bewley, whose memorandum contains the following passage:—

"It should be borne in mind that the Law School of Trinity College is not, and never has attempted to be, a complete Professional School in itself, but for a great number of years has worked most harmoniously with the Hon. Society of the King's Inns in the matter of Legal Education. This connexion between the King's Inns and Trinity College which is of immense importance in reference to the subjects under discussion, has been entirely ignored by Mr. Russell in his letter."

On the 20th of June the Council sanctioned the adoption of the new Law Courses, which had been drawn up with care by a Sub-Committee of Professors, with Serjeant Jellett as their Chairman, and had received the cordial approval of the Vice-Chancellor's original Committee. There can be no doubt that these are good courses. They form almost a complete curriculum of Legal education. They embrace the whole ground now covered by the two branches of the Law School, save Practice and Pleading. Practice is better learned at Court after call, and the young barrister has plenty of time for this. Pleading, too, has of late years been relieved of all technicality, and might either be treated like Practice, or dealt with, if necessary, in a short Course of Lectures.

Teaching forms an essential part of the new scheme. The subjects of Personal Property, Contract, Tort, and Equity, comprising about three-fourths of the work done at the King's Inns, are included in the new courses approved by the Committee; and when the system is in working order, instruction will be given in Trinity in these subjects, in all probability out of the same standard text-books which are now used at the King's Inns. It is therefore clear that the teach-

ing in Trinity must then largely overlap that given in the King's Inns. On this point I quote Sir E. Bewley again:—

"Under these circumstances it could hardly be seriously proposed that Trinity College should either require the Professors of the Law School, in addition to discharging their present duties, to deliver Lectures in the subjects dealt with by the Professors of the King's Inns, or should establish new Professorships or Assistant-Professorships, with a similar object. Such a duplication of Lectures would not serve the cause of Legal Education in Ireland."

It appears from this that when the new system is established, there will be little left for the two King's Inns Professors to do, and little gained by maintaining them; and, as no question of vested interests arises, there will be no difficulty in discontinuing them.

The position in Edinburgh is summed up in a letter received by me from Dr. H. Goudy, Regius Professor of Civil Law in the University of Oxford, and formerly a successful advocate at the Scotch Bar.

"1. The Faculty of Advocates calls to the Scotch Bar.

"2. Candidates can be educated where they please, but if they do not possess a University Degree, they must undergo an Examination, conducted by the Faculty, on a standard equivalent to that of an Arts Degree. The University of Edinburgh educates most of the Advocates, but it has no monopoly. Some come from Glasgow. All candidates are, apart from the examination above-mentioned, examined by the Faculty in Roman and Scots Law, unless they hold an LL.B. of a Scotch University.

"3. There is no institution like the Inns of Court, and fees for education are paid solely to the University or other teacher.

"4. Glasgow is the only University, besides Edinburgh, that affords a full legal curriculum.

HENRY GOUDY.

As far as I have been able to ascertain, the fees paid by a Law Student to the University of Edinburgh, for the Courses which lead to the LL.B. Degree, amount to close upon £30. His LL.B. entitles him to practice, either as an advocate or as a Law agent, which I presume means a solicitor. The course extends over three years, and it is necessary to attend six Courses of Lectures.

Edinburgh grants another degree—B.L., or Bachelor of Law—which entitles a man to practise as a Law Agent if he has fulfilled certain other conditions. The University, the Faculty of Advocates, and the body representing our Incorporated Law Society, are clearly determined not only to keep their Legal Education separate from Arts, but also to insist that all legal practitioners shall reach a sufficient standard in Arts.

No one is admitted as a candidate for the degree of LL.B. "unless he be a Graduate in Arts of one of the Universities of the United Kingdom, or of any Foreign or Colonial University, specially recognised for the purpose by the University Court.

"No one is admitted as a candidate for the degree of B.L. unless he be a Graduate in Arts of one of the Universities of the United Kingdom, or of any Foreign or Colonial University, specially recognised for this purpose, or until he has passed" two examinations, one of which is to be conducted in one of the Scottish Universities, by the Examiners in Arts, on the Standard of Education for the ordinary degree of Master of Arts.

From the above remarks, it is obvious that when the new scheme is in full working order, the relationship of the Hon Society to the University of Dublin will be such as to render it not only possible, but easy to make an arrangement similar to that which exists between the Faculty of Advocates and the

University of Edinburgh, to the convenience and advantage of both parties.

I suggest that such an arrangement should be made. This involves the following proposals:—

1. That the Hon. Society should accept as entitling to a call to the Bar a certificate that the student had gone through the full legal curriculum in Trinity College, and had successfully passed all the examinations. That the two King's Inns Professorships should be discontinued, and that in lieu of the present expenditure of £700, a capitation fee of, say sixteen guineas, should be paid for each student. This arrangement would save to the Hon. Society not less than £200 per annum.

2. That the University should by means of these fees, which are moderate as compared with those of Edinburgh, establish two new Lectureships.

3. That the courses of study already arranged and approved of, shall be adopted and carried out as the programme of the Law School, with such modifications as may be found necessary, e.g., Practice and Pleading might be substituted for Political Economy, by which means the whole course of study at the King's Inns would be covered. If, however, it should be thought desirable to retain some Political Economy, it would be quite in accordance with Scotch precedent.

4. That all the prizes in the Law School, including the Reid Scholarship and Prizes, be thrown open to the non-collegiate student of the King's Inns.

This arrangement would be merely a return to the principle prevailing in and about 1870, when a Student might, if a Graduate of Dublin or certain other Universities, be called to the Bar on a certificate of having attended Lectures in Trinity alone, without Examination at the hands of the Hon. Society or attending the King's Inns Lectures. See *University Calendar* for that year, p. 79:—"Every Student electing to attend lectures, if a Graduate of the University of Dublin, Oxford, Cambridge, Durham, or London, or the Queen's University in Ireland, shall be eligible to be called to the Bar on producing certificates having attended at least two complete Courses of Lectures, viz., one complete Course of Lectures of any two, at his option, of the four Law Professors, namely, the Law Professors of the University of Dublin and those of the King's Inns."

At present the Hon. Society insists that the Student shall go through one-third of the work in Trinity, and they pay on his behalf a capitation fee of £3 3s. There cannot be any insurmountable difficulty in his doing all his work there, as was the practice in 1870, a larger capitation fee being paid on his behalf.

I claim for the scheme—

- (a) That it will be of advantage, both financially and otherwise, to the Hon. Society of the King's Inns.
- (b) That it will be of advantage and convenience to the Students, especially to the non-collegiate Students, about whom, very naturally, the Hon. Society is most concerned.
- (c) That to the University also it will be a financial gain, as the scheme already adopted cannot, even though existing salaries should be lowered, be carried out effectively without additional expense.
- (d) That it is fair and equitable to all parties concerned, and that under it the University will receive a reasonable compensation for the work done.
- (e) That it is exempt from all the disadvantages and objections which practically the whole body of experts have urged. I mean by experts those who have had experience of University work and the teaching of Law.
- (f) That the abolition of the Dual Government of the school will give it the same chances of success as have been enjoyed by the other professional schools in the University.

(a) It is obvious that this scheme will be less costly by about £200 to the Hon. Society than is the present arrangement. They are also saved the trouble of keeping up a School of Law, and the necessary expenses, lecture rooms, gas, etc., incidental thereto.

(b) The Law Students will obtain a better education. The present system has not been a success. Each

professor holds office for three years. The King's Inns course is a two years' course. It takes the professor two years to ascertain how he can comprise all his subjects in the prescribed number of lectures. In the third year he starts afresh, and begins to get into his stride. At the end of this year, whether good or bad, he disappears, and the same process recommences. Even assuming that the Professors are invariably appointed on the merits alone, it would be impossible under such conditions that any School should succeed.

The opening of the prizes to the non-collegiate Students, who must continue to exist, as many have neither means nor education sufficient to enable them to take a degree, would be a great boon to them. Many of them answer well, and some would be capable of securing the prizes from which they are now excluded. Moreover, it would be an advantage to all the Students, that all the lectures should be delivered in College. It takes practically two hours now to attend a lecture at King's Inns.

(c) The arrangement will be a gain to the University. It will enable them to appoint two additional Lecturers. It will save Trinity College from the danger, or rather the certainty, of lowering the standard of teaching, by endeavouring to increase the staff without incurring additional expense. This danger may be staved off for the present, but ultimately it must come. It is a truism that if you purchase a larger quantity of a similar material, whether it be tea or teaching power, with the same sum, the quality of the article will be inferior.

(d) It will be observed that I do not ask, on behalf of the University, terms by any means so favourable as those which the University of Edinburgh enjoys, by arrangement with the Faculty of Advocates. My own opinion is that my suggestion errs, if at all, upon the side of moderation. For if there were no institution in Dublin whence the Hon. Society might draw a supply of teachers in Law, they would be obliged to enlarge their own staff. If they had been obliged to employ three additional Professors, or even two, the cost would have vastly exceeded the £100 for which they now obtain the services of the three Trinity Professors.

(e) The scheme which I propose appears to me to possess all the advantages of the other, and to be free from all its objections.

Professor Bastable's objection to "the introduction of technical branches of English Law into an Honor Course in Arts," entirely disappears. This was one of my main points also, but I resist the fusion of Law and the Arts on other grounds besides the educational. It seems to me that there is a serious financial question involved. If we do this, every ordinary student will hereafter be entitled to a complete Legal education without payment of any extra fee.

Every University with a Professional School of which I have ever heard—all the Scotch Universities, Harvard, and apparently Yale justly demand, and are readily conceded, a fair remuneration for their Professional instruction. Why should we, at the moment when we are endeavouring to construct a complete Law School—a process which must involve additional expense—cut ourselves off from a source of income which is justly enjoyed by other Universities, such as Edinburgh and Glasgow, in a position similar to our own. I am not exactly an expert in finance, but it seems to me that the proposal, sanctioned by the Council on Friday last, involves a serious sacrifice of the material interests of the University.

The degree of B.L. at Edinburgh, which is a legitimate source of income to them, suggests the possibility of a similar arrangement here. Professor Hart believes that his lectures are attended by some Solicitor's Apprentices, who enter their names as students of the King's Inns. But under the scheme, this chance of remuneration must also be diminished, if not entirely lost.

Furthermore, Professor Hart's objection, founded on the difference between professional and academic teaching, which I think sound, would also disappear. This is a point with which experts are familiar, but which would not be likely to occur to those without actual experience in teaching.

To sum up, I do not know of any objection put forward by any of the experts which is not entirely met by the scheme which I am now propounding.

DOCUMENTS.
SECTION E.
XXVII.

The truth is that in the end it must come to a question of ways and means. In my opinion, the council would have done well to ask, what additional teaching power would be required, and whether there was a reasonable prospect of supplying this without impairing the efficiency. They are, however, entitled to say that this is not within their province; that it was the Board who had appointed the Committee, and that they had the Report before them for six months, and that they must doubtless have considered this before laying the scheme before the Council.

I also represented to the Board that the proposals of the Committee involved some serious financial considerations. The Committee, in their reply, stated that they had submitted to the governing body moderate proposals, etc. "It is for them to consider whether the funds at their disposal will admit of the establishment of such a school." If the confusion and embarrassment which the Professors apprehend does occur, the Committee will rightly point to these words and to that other piece of sage counsel which is contained on p. 2 of the Reply—

"If the general recommendations of our Report are adopted, a careful detailed examination of the constitution and working of each of these schools, with others to which we have referred, will become of importance."

In other words, if it is decided to make the change before committing ourselves to any particular scheme, a careful detailed examination of various other systems will become important. In my opinion it becomes necessary, but somehow, in the eager hurry to secure the benefit of the scheme for the ensuing year, this wise advice has been entirely overlooked.

I should have been glad that it had devolved on any other person to discuss this most vital portion of the business, for I am at this moment in such a position that it is difficult, or even impossible for me to advise the Board on these points, without running the risk of having my motives misconstrued. But the Board at this moment, too, are charged with a great responsibility, and they are entitled to the benefit of my counsel and long experience.

I referred to the question of ways and means. But are we in a position, yet to consider ways and means? Is not a preliminary inquiry necessary, viz.: What amount of additional teaching is required? is it possible that we are actually on the verge of committing ourselves to a great scheme of reconstruction, and starting it in October next, without any examination of these vital matters?

Has any promoter of the scheme considered these things either seriously or at all? I have examined them as carefully as I could, and this is the result. The scheme practically doubles the work. To carry it out effectively, or indeed at all, three additional Lecturers will be required.

If it is to be started in October, the Professors will lecture the Junior Sophisters in the prescribed subjects, and no difficulties will arise for a year. But in October, 1903, the three Professors will have to lecture the Senior Sophisters in the different Courses pre-

scribed for them. Who then will lecture the rising Junior Sophisters? Three additional Lecturers will be wanting or one who will undertake to do the work of the three. At Edinburgh as the Course extends over three years, nine Professors are required. A two years' Course apparently requires six.

On the other hand, under the scheme which I propose, two professors can be secured, of such a position that the quality of the teaching will not be endangered. And I think it not impossible that if all parties cordially approve this scheme, some means may be found of providing the third Lecturer, whose assistance seems to me to be essential to the success of the measure.

(f) If it is worth while to notice, that one of the main reasons—probably the main reason, why the Law School has never been as effective as might have been desired, is that it has always been under a Dual Control. If it had been otherwise, I see no reason why the Law School should not have done as well as the other professional schools, over which the control of the University is practically undivided.

Should there be anything in this paper defective, either in point of form or as regards lucidity, I beg of the Board and Council to remember that the difficulty is considerable of explaining and supporting a scheme of reconstruction so large and important within the very limited time at my disposal.

H. BROUGHAM LEECH, LL.D.

June 23rd, 1902.

P.S.—The Legal Staff at Edinburgh consists of nine Professors and four Class Assistants. As nearly all the lectures are delivered either at 9 a.m., or in the afternoon, it is probable that, as with us, the Professors are engaged in professional work during the day.

I think it necessary to add, for fear of misconception, that the Trinity Professors, in so far as I know, have always been entirely satisfied with the fees received by them from the King's Inns, viz.—one guinea for the annual course of three Terms for each professional Student, or seven shillings per Term. The question concerns the University alone, which, by paying to its Professors reasonable, though not extravagant salaries, enables them to be thus content with these moderate sums.

H. B. L.

June 23rd, 1902—4.30 p.m.

This Memorandum having been drawn up, of necessity with some haste, I have taken the opportunity of making a few amendments, and filling up some omissions. I trust that I have now succeeded in making my proposals clear.

H. B. L.

June 27th, 1902.

XXVIII.

Statement submitted by the Benchers of the Honourable Society of The King's Inns.

COPY of MINUTE of the Benchers of the Honourable Society of the King's Inns, passed unanimously at their meeting holden at their Council Chamber, Four Courts, on the first day of November, 1906.

The Right Hon. Lord O'Brien, Lord Chief Justice of Ireland, moved, and

The Right Hon. Mr. Justice Andrews seconded:—

"That the statement read be adopted, and copy of same be forwarded to the Royal Commission on Trinity College and the University of Dublin for its consideration.

The Benchers of the Honourable Society of the King's Inns, having been informed by one of their members—the Lord Chief Baron—that reference has been made in the evidence given before the Dublin University Commission to the system of legal education carried on by them in conjunction with the University of Dublin, desire to submit the following statement and the documents referred to therein for the purpose of showing the existing regulations on this subject and the circumstances leading to their enactment.

The Benchers of the Society, being the sole authority to confer the degree of barrister-at-law in Ireland, like the Kindred Societies in England, require from candidates for admission to the Bar attendance at lectures and the passing of examinations given and conducted by professors appointed by themselves. The subjects of these lectures and examinations have generally been selected with the view not so much of making the students scientific lawyers as of preparing them for the active pursuit of their profession. At the same time, the Benchers, recog-

DOCUMENTS.
SECTION E.
XXVIII.

raising that academic teaching of the science and history of jurisprudence is an important element in legal training, has always prescribed as a further condition to admission to the Bar a year's study in the Law School of Trinity College, Dublin, or of some other University or College within the United Kingdom.

Until recently, however, no adequate attempt was made to arrange the curriculum of the King's Inns and that of any Collegiate Law School so that the former would be supplementary to the latter, and so that the two taken together would provide a complete and consistent course of legal study. The first step in this direction was taken by the Board of Trinity College appointing in January, 1901, a committee to inquire into the position of its Law School, and to report thereon. The members of the committee were the Vice-Chancellor of the University of Dublin, who is a Benchers of the King's Inns, and a distinguished scholar; two other Benchers noted for the interest taken by them in legal education, and two Fellows of the College. This committee performed the duty entrusted to them fully and laboriously, and in doing so they received great assistance from the King's Inns Professors and from three of the four Professors of the College. They made themselves acquainted with the systems pursued in the Law Schools of the English, Scotch, and American Universities, and exhausted every source of information within their reach. The result was an unanimous report, which has already been laid before the Commission by Mr. Justice Madden, and to which the Benchers would respectfully call attention.* This Report having been adopted by the Board of the College, was considered by the Education Committee of the Benchers, whose Report, dated the 1st May, 1903, as subsequently confirmed by the Bench as a whole, is sent herewith. There followed a revision of the rules of the Society in accordance with the recommendations thus made; and a copy of the amended rules is also submitted to the Commission. The courses for lectures and examinations in both the College and the King's Inns have been since framed on the lines thus laid down; the lectures have been greatly increased in number; the Professors have given more time to the duties of their Chairs; while the students seem to take much more interest in their work, and have derived greater

advantage from it. The Benchers do not claim that their present system of legal education is perfect. Defects therein will doubtless be discovered from time to time; but whatever may be the nature of such defects, they can be best remedied by further arrangements between the Benchers and Trinity College and other Collegiate Schools of Law. The object of law study in Ireland is, in the great majority of cases, to prepare the student for Bar practice. Hence, his course of instruction ought to comprise both the science of jurisprudence and such subjects as will fit him for the active work of his profession. The first of these branches of education is especially within the province of academic teaching, and is best given by University Professors, who are in the habit of dealing with law in its scientific aspect. The second branch can only be satisfactorily carried out under the direction of the body upon which rests the responsibility of conferring authority to engage in the work of a practising barrister. The practical training for this purpose must be given by teachers in close touch with the profession, who have some experience as practitioners, but whose practice is not yet sufficient to occupy all their time. It follows that their term of office must be comparatively short, as otherwise there would be the danger that their increasing professional success would come into competition with their duties as Professors. The manifest distinction between the science of jurisprudence and the knowledge required for the practice of the legal profession shows the advantage of the present combined system of education. The Benchers, while accepting collegiate teaching in departments for which such teaching is suitable, feel that it would be inconsistent with their duty to the public to accept the degree or certificate of any University or College as an equivalent for instruction which can only be satisfactorily given under their own direction and control. The Benchers feel themselves bound to adhere in this respect to the system of legal education which has long been in force in Ireland, and which is in strict analogy with that acted on by all the English Inns of Court.

RICHARD ARMSTRONG,

Under-Treasurer.

King's Inns, Dublin.

REPORT OF THE EDUCATION COMMITTEE OF THE BENCHERS OF THE KING'S INNS.

(Referred to in the foregoing Statement.)

From and after Michaelmas Term, 1902, Honour Courses of Lectures and Examinations, and Moderatorships, in "Legal and Political Science" have been added to the Curriculum of the Junior and Senior Sophister Years in Trinity College within the University of Dublin. These Courses were adopted upon the recommendation of a Committee of which Mr. Serjeant Jellett, Mr. Justice Madden, Vice-Chancellor of the University of Dublin, and Lord Justice FitzGibbon, acted as Members, upon the invitation of the Provost and Senior Fellows of Trinity College. The Courses include Roman Law; Real Property Law; the Law of Personal Property, Contract and Evidence; Constitutional Law; International Law; Jurisprudence; and Political and Economic Science; and they have been so framed as to form the basis of a Scientific and Practical Legal Education.

The introduction of these Courses necessitated a revision of the Courses of the Professors at the King's Inns, and also necessitated provisions for giving credit to Students of the King's Inns who were also Students of Trinity College, for attendances and distinctions in the Law School of the College, as part of the qualification for Call to the Irish Bar.

It appeared to the Education Committee to be desirable to take the opportunity of this revision to make a general Revision of the Rules of the King's Inns.

Before undertaking this Revision, the Committee, with the approval of the Provost and Senior Fellows, invited a joint Report from the Professors of Trinity College and of the King's Inns, upon the distribution of the Subjects of Legal Study, Lectures, and Examinations, as between the two sets of Professors, so as

to provide a progressive Three Years' Course of Legal Education for the Students of the Inns.

In answer to this invitation, the Committee received a detailed and valuable Report, which was signed by Professors Hart, Baxter, Lawson and Maxwell, and was generally approved by Professor Bastable; to all of whom the thanks of the Committee are due for their assistance.

Having received this Report, the Committee requested Professor Maxwell to draft the alterations which he considered necessary to give effect to the recommendations of the Professors. This he did with much care, and with these materials, the Committee proceeded to revise the Rules, which they have amended, and now present for the consideration of the Benchers.

Amendments in form, and Amendments intended to remove ambiguities, or to bring the Rules into closer conformity with the Consolidated Regulations of the Inns of Court in London, have been introduced. The more important changes are directed to the following objects:—

- (1.) To provide a Progressive Three Years' Course of Legal Education, commencing with Michaelmas Term in each year.
- (2.) To provide that the Students at the King's Inns shall be divided into two distinct Classes, Junior and Senior; and that the present practice of requiring Students to attend the same Lectures, though at the time at different stages of Educational progress, shall be discontinued.
- (3.) To offer alternatives to Students of taking either the Ordinary or the Honour Course at Trinity College; but to require attendance at one complete

* See page 373.

DOCUMENTS.
SECTION E.
XXVIII.

and continuous Course, at the least, of Lectures and Examinations at the King's Inns in every case.

(4.) To retain the existing alternative of taking the First Year's Course in any University or College other than Trinity College, Dublin, having a Law School attached, to which the Student may belong; but to limit the alternative for taking the Course of the Senior Class at the King's Inns, either to passing the Honour Examination at the King's Inns and obtaining distinction thereat, or to attending for that year at Chambers in London, attending Lectures there, and obtaining the Certificate of Fitness for Call to the English Bar which, under the Consolidated Regulations, is obtainable only on passing the Final Examination in all the subjects of Legal Study prescribed for English Students.

The Draft Rules now submitted have been unanimously recommended by the Education Committee for adoption by the Benchers; and, in the opinion of the Committee, their adoption will greatly improve the System of Legal Education in Ireland.

An incidental consequence of the adoption of these Rules will be to increase the number of Lectures to be delivered by the Professors at the King's Inns, who will be required to deliver a complete Course of Twelve Lectures to each of the two Classes, upon two days in each week, of each of the three Terms which make up the Legal Year.

Professor Maxwell has already, of his own motion, introduced the practice of giving separate Preparatory

Lectures to the Junior Class, having found this necessary to bring that Class up to the standard of proficiency required to enable them to profit by the subsequent Lectures delivered to the combined Classes. He has expressed his willingness to undertake the additional work proposed during the coming years of his Professorship; and the adoption of the proposed Rules will impose the obligation upon the Professor who is to be elected in the coming Trinity Term, of giving the increased amount of instruction recommended by the Committee.

If the Rules be adopted, it will be necessary to make some verbal changes in the Forms of the Memorial for Admission, and of the Memorial for Call to the Bar, adopted by the Benchers, so as to bring those Forms into conformity with the new Rules; but these alterations are required by reason only of the wording of the Rules having been brought into conformity with the Consolidated Regulations of the Inns of Court in London.

In order to give effect to the amended Rules, commencing in Michaelmas Term next, they should be adopted and published by the Benchers before the end of the current Easter Term, 1903.

Submitted on behalf of the Education Committee this 1st day of May, 1903.

H. P. JELLETT,
Chairman.

DOCUMENTS.
SECTION E
XXIX.

XXIX.

Statement by T. Henry Maxwell, Esq., King's Inns Professor.

To the Secretary of the Royal Commission on Trinity College and the University of Dublin.

4, MOUNT-STREET CRESCENT,
1st November, 1906.

SIR,

I beg respectfully to submit for the consideration of the Royal Commission on Trinity College, Dublin, and the University of Dublin, the following observations upon the statement of the Regius Professor of Laws, Professor H. Brougham Leech, LL.D., page 58, appendix to First Report.

He says (page 60) in reference to legal education at the King's Inns, "The course of each Professor extends over two years, and it takes that time for a man to estimate his pace, and ascertain how he can best comprise all his subjects in the prescribed number of lectures. At the end of two years, having been once round the course, he has got into his stride, and sets off upon the second round, but when he is half-way through, and is becoming competent to conduct an examination, he is pulled up, and another takes up the running."

Professor Leech seems to be unaware that the students at the King's Inns have been divided into two classes—senior and junior—and that the two classes are lectured separately. This system was adopted in 1903 by the Benchers upon the report of a Committee, consisting of the King's Inns Professors and the Trinity College Professors, with the exception of Professor Leech, who, though invited by the Benchers to do so, did not take part in the work of that Committee.

Each of the two King's Inns Professors now goes over the entire senior course with the senior class, and the entire junior course with the junior class, in each year. Thus, the Professors lecture in the entire of their respective courses three times during the three years tenure of their Professorship, and not once and a half only, as stated by Professor Leech.

In the next place, though term examinations are held at the end of Michaelmas and Hilary terms by each of the King's Inns Professors, the classes which they have lectured are examined at the annual continuous course examination, not by the Professors, but by practising barristers appointed specially each year by the Benchers.

As regards the hour fixed for the lectures, 4.30 p.m., my late colleague, Mr. G. Y. Dixon, and I were anxious, if possible to have the time altered to 9 or 9.30 a.m. (9 is the usual hour for Law lectures in

Trinity College), but after consultation with some of the authorities of Trinity College, it was considered that the proposed change might conflict with Trinity College Honor lectures, both in Law and in other subjects, and the proposal was abandoned. The present hour (4.30 p.m.) is a convenient one for many of the students attending the King's Inns who have to dine one week in each term at Commons at the Hall, in Henrietta-street, at 6 o'clock; and it is also convenient to those who come up for lectures each week from places at considerable distances from Dublin.

As regards the time occupied in reaching Henrietta-street from Trinity College, Professor Leech's estimate seems to me about four times too large.

Professor Leech refers to the lectures at the King's Inns, "which it is the practice to read from a manuscript." In reference to this, I should wish to say that in accordance with rules laid down by the Benchers, from twenty to thirty minutes each day are devoted to questions upon the work of the previous day. I have found this plan most useful in clearing up difficulties and obscurities. After anxious deliberation, I came to the conclusion that I could best instruct the classes which had been entrusted to me by writing out beforehand what I had to say. To impart knowledge and training in the principles of Equity and Pleading and Practice requires, in my view, if the instruction is to be of any value, the utmost care and precision in expression. I find as the result of my limited experience that to commit what I have to say to writing is the best plan for me. It enables me better to preserve a logical order in treatment, and to state and illustrate large principles more accurately than I could do *visà voce*.

I am inclined to agree with Professor Leech that a three years tenure of a legal Professorship is too short. On the other hand, I believe it to be a more serious defect to permit a Professorship to be retained for a term so long as to render it likely that the holder, however able, may become "stale," even though he may acquire a rythmical stride as the result of constantly going over the same well beaten path for a large part of a lifetime.

I am, Sir,

Yours faithfully,

T. HENRY MAXWELL, King's Inns
Professor of Equity and Pleading
and Practice.

APPENDIX TO FINAL REPORT.—DOCUMENTS.

SECTION F.

Statements submitted to the Commission with reference to the Medical School in Trinity College, Dublin, and the University of Dublin.

XXX.

Statement of the King's Professors in the School of Physic.

Received 2nd October, 1906.

SHORT ABSTRACT OF CONTENTS.

In the following Statement we show that Trinity College co-operated with the College of Physicians in the establishment of a complete School of Physic in 1785. The Teaching Staff of the School was constituted of King's Professors, whose chairs were endowed from the estate of Sir P. Dun, and of University Professors, supported by Trinity College. Both sets of Professors were empowered to charge regulated fees to the students attending their respective courses.

The School was managed jointly by the bodies co-operating in its foundation.

Trinity College derived advantage from its establishment, and the School of Physic from the outset was utilised as a Professional School in the University.

A hospital for clinical teaching was added to the School under the Act of 1800, being erected out of funds accruing largely from Dun's Estate.

After the completion of the Hospital in 1816 the King's Professors lectured there, the University Professors continuing to lecture in the Medical Buildings of Trinity College.

In 1846 the College of Physicians, in response to petitions showing that it would be in the interests of the School of Physic, permitted the King's Professors to deliver their lectures in the Trinity College Medical Buildings. In 1865 the central portion of Dun's Hospital was placed by the College of Physicians at the

disposal of the Governors, to enable them to make room for Surgical patients. The University had recently instituted a Diploma in Surgery, and in consequence found it necessary to provide for Surgical teaching in Dun's Hospital.

Since 1865 large additions have been made to the buildings erected by Trinity College for the accommodation of the School of Physic.

Since then an increasing tendency on the part of Trinity College to disown the joint control of the College of Physicians in the management of the School has grown up. This was first indicated by an endeavour to establish a distinction between the "School of Physic in the University of Dublin," and the "School of Physic in Ireland."

The Board of Trinity College now claims that no person can lecture or demonstrate in the buildings or laboratories of the School of Physic without the permission of the Provost and Senior Fellows.

Reasons showing that this claim is untenable, and threatens to injuriously affect the position and tenure of the King's Professors, are set forth.

Other disabilities of the King's Professors are also mentioned; and recommendations with a view to removing them, and for improving the working of the School of Physic, are given.

DOCUMENTS.
SECTION F.
XXX.

STATEMENT.

GENTLEMEN,

It has recently come to our knowledge that many important matters concerning the mode of appointment, status, and tenure of a section of the Teaching staff of the School of Physic, known as the King's Professors on the Foundation of Sir Patrick Dun, to which we belong, have never been considered by previous University Commissions, and that no adequate provision has up to the present been made to lay them before you. We therefore humbly beg leave to make the following statement:—

I. FACTORS WHICH DETERMINED THE ESTABLISHMENT OF A JOINT SCHOOL OF PHYSIC.

The constitution and government of the School of Physic, agreeably to the provisions of the Acts 25 Geo. III. c. 42 (Ir.), 40 Geo. III. c. 84 (Ir.), and 30 Vict. c. 9, have been fully explained in other statements already laid before you. The University Calendar of 1868 defined it as "a Medical Corporation or College under the joint control of the Provost and Senior Fellows of Trinity College, and of the President and Fellows of the College of Physicians." The same definition without essential variation, is given in the Calendars from 1867 to 1884.

The first effective impulse to found a University Medical School arose out of the provisions of the Deed

of Sir Patrick Dun, which was executed in 1704. This led to the erection of separate medical buildings in Trinity College, and to the opening in 1711 of a small University School of Medicine, which however did not provide for the teaching of the whole medical curriculum till 1785.

The King's Professors on the foundation of Sir Patrick Dun, appointed at this period by a Board representative of Trinity College and of the College of Physicians, had been increased to three in number in 1749, and were lecturing in the Philosophy School of Trinity College.

Finding the rents of Sir Patrick Dun's Estate increased, the College of Physicians, supported heartily by the Board of Trinity College,* obtained statutory powers in 1785 to combine the King's Professors with the College Lecturers, and thereby establish a complete School of Physic. This placed the University in a more secure position to meet the prospective competition of the School of Anatomy and Surgery, which the newly-chartered College of Surgeons had taken prompt steps to found.†

The teaching continued to be wholly carried on in Trinity College for more than thirty years afterwards; and it is of importance to note that one of the clauses of the Act of 1785 enjoined that the lectures of the King's Professors should be given in Trinity College, and that "proper rooms should be provided in the said College for giving the said lectures."

* The terms of agreement were drawn up by a Committee of the College of Physicians, after conference with a Deputation from the Board of Trinity College. The proposed plan was introduced into the Irish Parliament by the Provost of Trinity College, the Rt. Hon. J. Hely-Hutchinson, who was also Secretary of State. [From an address on *The Present State of the School of Physic*, p. 9, by Edward Hill, M.D., Regius Professor of Physic in the University of Dublin, Dublin, 1803.]

† The College of Surgeons of Ireland obtained its first Charter in 1784.

DOCUMENTS.
SECTION F.
XXX.

II. THE ADDITION OF A CLINICAL HOSPITAL TO THE SCHOOL OF PHYSIC.

In the course of time it became necessary, "for the advancement of the School of Physic in the Science of Medicine," to make provision for clinical teaching as part of its curriculum. With this object, the Act of 1800 empowered the President and Fellows of the College of Physicians, with the consent and approbation of representatives of the University of Dublin and of Trinity College (see sect. iv.), to apply certain of the funds accruing from Sir Patrick Dun's Estate to the erection of an hospital wherein clinical lectures should be given. This Act also repealed the Act of 25 Geo. III. c. 42, but re-enacted all its main provisions for the establishment of a joint School of Medicine. One provision relevant to the present statement, and only one, was altered. The lectures of the King's Professors, pending the erection of the hospital, were to be delivered in Trinity College, in a room or rooms granted by the Provosts, after which they were to be delivered in the said hospital. Sir Patrick Dun's Hospital was not completed till the year 1816, and from that time down, till the year 1846,* the formal lectures in their respective subjects, as well as the clinical lectures of the King's Professors, continued to be delivered there. It is important to bear in mind that the Hospital was and is a part of the School of Physic, and for many years was described in the Dublin University Calendars as "Sir Patrick Dun's School of Physic Hospital." It was the latest constituent deemed necessary at the time for the completion of the School of Physic. It is still administered by a Board of Governors appointed under the Act of 1800, which includes the President, Vice-President, and Censors of the College of Physicians, and the Provost of Trinity College.

III. THE KING'S PROFESSORS FORM THE LARGEST GROUP OF TEACHERS ON THE STAFF OF THE SCHOOL OF PHYSIC.

As explained in the statement regarding the School of Physic drawn up "by request of the Staff," the teachers in the School belong to certain distinct classes, according to the manner of their appointment. The King's Professors constitute the largest of these groups, and are responsible for four of the departments of the School—namely, in statutory order, Institutes of Medicine or Physiology and Histology, Practice of Medicine, Materia Medica, and Midwifery. They are also given priority of reference in the School of Physic Act. Their mode of appointment is given later.

The group of University Professors is three in number, and the next largest engaged in teaching. They represent three departments in the School—namely, Anatomy, Chemistry, and Botany.

IV. THE APPOINTMENT OF KING'S PROFESSORS.

The mode of appointment of the King's Professors and the provisions for regulating their duties in the School of Physic are seen from the following:—

Prior to 1785 the choice of the Professors was in the hands of officials (for the time being) of the joint Colleges concerned in their appointment—namely, the Provost of Trinity College, the Professor of Physic in the same, the President and two oldest Censors of the College of Physicians. These five "examinators" were, "without favour or affection, hatred or compromise," to report to certain "guardians" named in the Act (15 Geo. II., Ir., 1741) the person best qualified from amongst the candidates, and the said guardians were to declare such person duly elected.

In the Act of 1785 a less commendable mode of election was substituted. The Board of Electors still consisted of five—three representatives of the College of Physicians, and two of Trinity College—namely the

Provost, or in his absence the Vice-Provost, and the Professor of Physic. The three Electors of the College of Physicians were chosen by ballot from their own body at a meeting of the President and Fellows held on the day preceding the election of the King's Professor. It is in this latter respect that the Board was open to objection. The candidates were usually Fellows of the College of Physicians, who might work to secure the return of three Fellows favourable to themselves. On the other hand, the Electors representing Trinity College were always in a minority as against those of the College of Physicians.

In the Act of 1800 the Board of Electors was constituted in the same way as in that of 1785, with the exception that the fifth Elector is more correctly described as the Professor of Physic "in the University of Dublin," meaning thereby, the Regius Professor. Under both Acts the Electors were sworn to faithfully and impartially discharge their duty, by the Provost, or in his absence the Vice-Provost, of Trinity College. The same oath was administered by the President, or in his absence the Vice-President, of the College of Physicians, to the Provost and Senior Fellows of Trinity College, when proceeding to the election of University Professors in the School of Physic. This observance is still followed.

Though the case of the King's Professors in School of Physic was not presented to the Dublin University Commission of 1851, the Commissioners found themselves unable to exclude evidence concerning the mode which then existed of electing these professors, and they made the following recommendation:—

"As the success of the School of Physic must in great measure depend on the ability and fitness of those who fill the different chairs, the due selection of the Professors is a most important trust connected with the School. This trust is, we think, more likely to be well exercised by a body . . . having such a permanent connexion with the School as to be interested in its welfare, and to feel the responsibility of their acts. We trust, therefore, that some other plan (shall be) adopted which would place the selection of the Professors in the hands of those who are most likely to be competent and disinterested, and to feel responsible for their selection."

In the year 1867 an amendment Act was obtained by the College of Physicians, with the consent and assistance of the Board of Trinity College, which placed the election to the King's Professorships entirely in the hands of the President and Fellows of the College of Physicians, the Electors being sworn in the same manner as before to faithfully and impartially discharge their duty.

V. THE SCHOOL OF PHYSIC HAS SERVED AS A PROFESSIONAL SCHOOL IN THE UNIVERSITY OF DUBLIN FOR OVER 120 YEARS.

The School of Physic thus constituted has, since its foundation in 1785, performed the recognised duties of a Professional School in the Faculty of Medicine of the University of Dublin. In the earlier years of its existence it was the only complete Medical School in Dublin; but the majority of the students taught in it were not undergraduates of the University. Even at this time, however, it was meant to be, and was regarded as, the University School, for it was considered necessary to introduce a clause into the School of Physic Act providing that non-University students should not be obliged to have a tutor, nor to answer the examinations, nor to attend any of the academical duties of the University. This is also shown by the fact that the same section provided for the exercise of a parental care on the part of the University over all students attending the lectures of the School of Physic by enacting that they "shall be matriculated in the said University by having their names entered in a book to be kept for that purpose, for which entry each

* In February, 1844, the Students of the School of Physic, supported by the University Professor of Anatomy, presented a Memorial to the College of Physicians, praying that the King's Professors should be allowed to deliver their Lectures, other than clinical, in the Medical Buildings of Trinity College. On the 1st July, 1846, the King's Professors, with the support of the University Professors in the School of Physic, presented a similar request. On the 14th of the latter month the President and Fellows of the College of Physicians granted the permission requested, and forwarded their resolution to the Board of Trinity College. On the 27th of the same month the Provost and Senior Fellows resolved—"That in pursuance of the permission before granted by the Board, but not acted upon, the use of their Medical Lecture-rooms shall be allowed for the delivery of the several courses of Medical Lectures at present given in Sir P. Dun's Hospital, &c."

student shall pay the sum of five shillings and no more." It is further implied in the injunction that the "several lecturers shall during each Medical Session, when they shall have delivered one-half of their several courses of lectures, return to the Senior Lecturer of Trinity College, for the time being, a list containing the names of such pupils (of Trinity College) as shall have attended them during such part of said course of their respective lectures."

Since 1854, the University Calendars expressly state that there are four Professional Schools in the University. One of these is the School of Physic. It is true that the School has not always been given its statutory title in the University Calendars; but out of the sixty-four years which have elapsed since the first Calendar was issued, the title "School of Physic" or "School of Physic in the University of Dublin" has been employed in fifty-seven.

The following are the phases through which its designation has passed, with the Calendar years placed opposite:—

School of Medicine	...	...	1833—1834
(No mention)	...	...	1835—1844
School of Physic	...	...	1845—1859
School of Medicine and Surgery	...	...	1860—1864
School of Physic	...	...	1865—1866
School of Physic in the University of Dublin	...	...	1867—1906

On 25th October, 1862, a Resolution was passed by the College of Physicians, as follows:—"Resolved, That the advertisements of the School of Physic be headed: 'School of Physic of Ireland, incorporated under 40th Geo. III, c. 84, maintained and directed conjointly by the University of Dublin and the King and Queen's College of Physicians in Ireland.'"

But although the full name employed here has come to be frequently used, it is nowhere mentioned in any of the Acts under which the School is founded. That given in the body of each Act is always "School of Physic," with either the definite or indefinite article preceding. The nearest approach to the longer name occurs in the amending Act of 1867, where the short title is given as "THE SCHOOL OF PHYSIC (*Ireland*) AMENDMENT ACT, 1867."

The Act of 1785 is called "An Act for establishing a complete School of Physic in this Kingdom." The same phraseology occurs in the title of the Act of 1800; but these titles are applied to the Acts themselves. The words "in this Kingdom," which refer to Ireland, are not meant to be, nor is their equivalent (*Ireland*), in the Act of 1867, meant to be part of the title of the corporation founded by, or referred to, in the respective Acts. It is simply called School of Physic.

VI. ATTEMPTED DISTINCTION BETWEEN THE "SCHOOL OF PHYSIC IN THE UNIVERSITY OF DUBLIN" AND THE "SCHOOL OF PHYSIC IN IRELAND."

At one period, namely, in 1867, and for some years before and after, a distinction was attempted to be drawn in the University Calendars between the "School of Physic in the University of Dublin," and the "School of Physic in Ireland."

This nominal distinction would be of little consequence had it not led to the practice of disregarding the joint control of the College of Physicians in the affairs of the School of Physic, except in the appointment of the King's Professors and the University Professors. It is now a common belief in Trinity College and elsewhere that the School of Physic in the University of Dublin is a different thing from the School of Physic in Ireland.

As it is of importance to trace the origin of this belief, and the practice founded upon it, we quote the Calendar references for the year 1867—one of the earliest in which the attempted distinction appears.

Page 74:—

SCHOOL OF PHYSIC.

The School of Physic in the University of Dublin is under the joint control of the Board of Trinity College and of the President and Fellows of the College of Physicians.

It consists of the following staff:—

I. Professors elected by the Board of Trinity College—

1. The Regius Professor of Physic.
2. The University Professor of Surgery.
3. The Professor of Anatomy and Chirurgery.
4. The Professor of Chemistry.
5. The Professor of Botany.
6. The Professor of Surgery.

II. King's Professors in the School of Physic.

1. The Professor of Materia Medica and Pharmacy.
2. The Professor of Practice of Medicine.
3. The Professor of the Institutes of Medicine.

III. Professors elected by the College of Physicians—

1. The Professor of Midwifery.
2. The Professor of Medical Jurisprudence.

Page 266 of the same Calendar states as follows:—

SCHOOL OF PHYSIC.

"The School of Physic in Ireland" is a medical corporation or college governed by the statute or 40 Geo. III. It consists of the Professors of Anatomy and Chirurgery, of Chemistry, and of Botany, on the University Foundation, appointed by the Provost and Senior Fellows of Trinity College; of the King's Professors of the Institutes of Medicine, of the Practice of Medicine, and of Materia Medica and Pharmacy, on the foundation of Sir Patrick Dun, practically appointed by the President and Fellows of the College of Physicians as provided in the School of Physic Act;* and of such students as shall matriculate with the Registrar of Trinity College.

To this statutable foundation the University has added a Professor of Surgery and an Anatomist on the foundation of Trinity College; and the College of Physicians has added a Professorship of Midwifery and the Diseases of Women and Children, and also a Professorship of Medical Jurisprudence. As soon as the Governors of Sir Patrick Dun's Hospital are able to support 100 patients, the Professorship of Midwifery will become a King's Professorship, on the same foundation as the others of the same name.

The Calendar then goes on to refer to the history of the foundation, and, amongst other events, makes reference, for the first time, to the Will, Deed, and Statutes which dealt with the estates of Sir Patrick Dun, and led up to the establishment of the School of Physic.

VII. THE DISTINCTION UNREAL AND NOMINAL.

It was in the above way that the first mention of the "School of Physic in the University of Dublin" appeared in the Calendars; and, without special attention being called to the matter, it would not be recognized that a distinction is meant to be drawn between the School thus designated and the "School of Physic in Ireland."

Nor can it be fairly contended that the School of Physic, which now performs the functions of a Professional School in the University of Dublin, is other than the School of Physic constituted by the Acts of Parliament already quoted. It is true additions have from time to time been made to the Staff of the School of Physic as the progress of Medical Science required. In times past these were made, apparently in equal numbers, by the Royal College of Physicians and by the Board of Trinity College. Recent additions have been made only by the latter body. But these additions have never been such as to alter in any essential degree, much less subvert, the constitution of the medical corporation known alternatively in the Calendars as the "School of Physic in the University of Dublin" and the "School of Physic in Ireland."

*There are five electors: the Provost of Trinity College, the Regius Professor of Physic, and three (the majority) chosen by the College of Physicians. (*Calendar, foot-note.*)

DOCUMENTS.
SECTION F.
XXX.

The College charters empower and enjoin the Provost and Senior Fellows to provide for the education, institution, and instruction of youths and students in all arts and faculties, who are afterwards to be admitted, *juxta tempus idoneum*, to the degrees of Bachelors, Masters, and Doctors of the University.

In the exercise of this power and obligation, they provided independent instruction in the Faculty of Medicine from the early part of the seventeenth century, for a period of more than 150 years. About the year 1785 they were led by force of circumstances to enter into combination with the College Physicians for the purpose of establishing by Act of Parliament a complete School of Physic, and from that year down to the present they have supplied the instruction through the medium of the School which was then founded. We therefore claim that the alleged distinction is unreal and nominal.

VIII. THE STATUTORY POSITION OF UNIVERSITY OFFICERS NOT ACCORDED TO THE KING'S PROFESSORS.

The School of Physic having thus been employed for more than a century in the services of the University of Dublin as a professional School, it would be reasonable to suppose that its whole staff of Professors and Lecturers without distinction would have enjoyed the rights and privileges of University Officers. But this is not so.

A list of "University and College Officers" is now published at the beginning of each University Calendar, and has been so published since the year 1858. Prior to that time, that is to say from 1833 to 1857, much the same list was given as "University Officers."

During the whole of this period all the Professors on the teaching staff of the School of Physic, with the exception of the King's Professors, were included in the list, at first as "University Officers," afterwards as "University and College" Officers. It was not till 1901 that the King's Professors on the foundation of Sir Patrick Dun received mention. In that year they appear near the bottom of the list, lined off as a separate group between the "Lecturers" above and the "Auditor" below. In this position they continued till 1904-5, when, on a re-arrangement of the professors according to schools, they were assigned a place at the bottom of the staff of the Medical School. Their status as University Officers has not, however, received statutory confirmation.

This neglect can hardly be attributed to an oversight: throughout the whole series of Calendars, except those in which no mention of the Medical School occurs, they are expressly included in the text amongst the professors of the School, and the earlier Calendars give them the priority of reference which is conceded in the School of Physic Acts.

Further, in the Book of Trinity College, published on the occasion of the Tercentenary Celebrations (1892), the King's Professors are not included in the list of "University and College Officers."

IX. OTHER DISABILITIES OF THE KING'S PROFESSORS.

The exclusion of the King's Professors from the Calendar list of University Officers was no doubt the reason why questions were not addressed to them by the Dublin University Commission of 1851, and explains why their case was not considered by the Commissioners. A similar exclusion from the recognised body of University Professors who are not Fellows, accounts for the following disability from which they suffer.

In the year 1874, Letters Patent were issued by the Crown, ordering that a Council should be elected by the University Senate for the purpose, amongst others, of co-operating in the appointment and regulation of the tenure of office and duties of Professors. Half the members of this Council are representatives of the Fellows of Trinity College. One-fourth of the body is elected by Professors of the University who are not Fellows, those Professors being all included by right of office in the so-called *Classis Tertia* of electors to the Council, even when not actual members of the Senate. The King's Professors are not included amongst the University Professors in *Classis Tertia*. They are unclassified, and have no voice as such in University matters, even to the restricted extent of sharing in the representation accorded to the body of "Professors who are not Fellows."

In common with all Professors who are not Fellows, the King's Professors have been assigned no place in the several orders in the College. These orders are given in vol. i., p. 17, of the Calendar for 1905-1906. Nine orders are there enumerated, but the Professors are not included. It is not that the several orders have been immutably fixed in the past; on the contrary, they have been changed at various times. They were first enumerated in the Calendar of 1834, as follows:—
1. The Provost. 2. Fellows. 3. Noblemen and Barons. 4. Fellow-Commoners. 5. Pensioners and Scholars. 6. Sizars. 7. Doctors in the three Faculties of Divinity, Law, Medicine; also Bachelors in Divinity and Masters of Arts. 8. Bachelors in Civil Law and Physic and Bachelors in Arts.

In 1841 the number of orders was increased to nine by separating the Scholars from the Pensioners. In 1846 the Doctors and Bachelors were given the position they now receive in the list: the Fellow-Commoners, Scholars, Pensioners, and Sizars, following in this order. In 1856 Non-Foundation Scholars were introduced between the Scholars and Pensioners. In 1861 the number of classes was still further increased by adding Masters in Surgery and in Civil Engineering. In 1873 the Masters in Surgery and Civil Engineering were brought into the class of Doctors, Masters, etc., and in the following year Non-Foundation Scholars were omitted, thus establishing the number and sequence of orders as we now have them. Further, prior to the year 1876, the orders were given simply as the several orders in the College. In that year the sub-heading "ORDER OF RANK IN THE COLLEGE," was first introduced.

The following is another instance of differentiation which, happily, in practice, has been allowed to die out. In 1876 the "Professors of the University" were admitted to membership of the Fellows' Common Room on the same terms as the Fellows, and in the following year the privilege of inviting guests to the Fellows' table in Commons was extended to all Professors. The former concession was not, however, interpreted as applying to the King's Professors, and it was not till the end of 1902, a year after the King's Professors were placed on the list of University Officers, that one of their number was admitted to membership of the Common Room.

X. DEVELOPMENTS TENDING TO INJURIOUSLY AFFECT THE INTERESTS OF KING'S PROFESSORS.

The change of attitude on the part of the Board of Trinity College towards the constitution and government of the School of Physic has been already mentioned. It apparently arose out of the necessity to make provision for its expansion. This change, natural enough in its origin and growth, has led insidiously to results which make the position and tenure of the King's Professors in the School of Physic very critical, as will appear from the following:—

During the early decades of the period in which the medical lectures were delivered in two different places, the Board appears to have taken little interest in the doings of the School. The section within the precincts of the College was housed in buildings at the distant end of the Park, shut out by a boundary-wall (removed within the memory of most of us), through which a narrow gateway led into the Park proper. So strict was the exclusion at this period that in 1827 the Board ordered the gate to be kept locked, except during the delivery of the public lectures; that is to say, throughout the whole year, save for a short period at the beginning of each *annus medicus*, when twelve free lectures open to Sophisters and Graduates in Arts were delivered, according to regulation, by each of the Professors in the College section of the School.

The Medical School, at that time, was hardly tolerated; and from 1835 to 1844, received no mention whatever in the University Calendars.

Even after 1846, when the King's Professors returned from Sir P. Dun's Hospital to lecture in the College buildings, there was little arising in the School to create in the minds of the Provost and Senior Fellows an active interest in its affairs. There were then no pressing calls to provide increased laboratory and lecture-room accommodation for an ever-expanding science of Medicine.

But this state of affairs was wholly altered in the early sixties. New Anatomical rooms had to be provided; and from that day till now, the cry for more

buildings and more costly appliances has never diminished. It is hardly necessary to say that these buildings and appliances are the property of Trinity College. So also are the buildings and appliances, where they exist, of all the professional Schools in the University.

There can be little doubt that the onus of providing house-room for all the Professors of the School of Physic, although the buildings were necessary in the interests of the College, and the University has gradually produced the tendency to disown the joint control of the College of Physicians, which was first shown in the University Calendars about the period of 1867. This tendency was more distinctly displayed in the year 1870. Down to that year the joint control was acknowledged in the University Calendars, both when referring to the "School of Physic in the University of Dublin," and the "School of Physic in Ireland." In the Calendar for 1870 the acknowledgment was no longer made when mentioning the former, but was retained for the latter till the year 1885, when it ceased also, and has not since been restored.

XI. THE PROHIBITORY CLAIM OF 1886

In 1886 the following paragraph was inserted in the University Calendar, under the head of History of the School of Physic in Ireland,* and has been since continued:—

"The buildings and laboratories of the School of Physic belong to the Provost and Senior Fellows of Trinity College; and no person can lecture or demonstrate in them without the permission of the Provost and Senior Fellows."

To the claim set up in the latter part of this paragraph, it would at first sight seem difficult for the King's Professors to take exception. It has, however, to be borne in mind, that the School of Physic is constituted and regulated agreeably to the provisions of certain Acts of Parliament; that *de jure* it is under a joint control as explained; and that each of the controlling bodies has regulatory powers as regards the duties, discipline, and fees of the professors it appoints, subject to certain conditions of appeal laid down in the Acts.

It is difficult to see how the voluntary erection of buildings for the accommodation of the Professors in the School of Physic, could confer a right upon the Provost and Senior Fellows of Trinity College to neglect any of the terms of the School of Physic Act, which was promoted in the interests of the College and University, although in the course of time some of the provisions of that Act may, from their point of view, have become unsatisfactory.

Further, the following facts show that the return from Sir Patrick Dun's Hospital, and accommodation of the King's Professors in the College Buildings, was undertaken mainly in the interests of the School.

About the year 1849 the Irish College of Surgeons refused to recognise the lectures delivered in the School of Physic as part of the professional education required for their Surgical diploma. Candidates for most public medical appointments were, however, required to hold qualifications in both Medicine and Surgery. Accordingly, in 1849, the Board of Trinity College added a professorship of Surgery to the School of Physic. In 1850, in consequence of medical cases

only being admissible to Sir P. Dun's Hospital, University Students were required to attend another hospital for part of their clinical course, with a view to receiving instruction in Surgery. In 1851 the University of Dublin instituted a Diploma or Licence in Surgery and in 1858 the degree of Master in Surgery was instituted.

In 1864 the College of Physicians vacated the central portion of Sir Patrick Dun's Hospital. In December of this year the Board of Trinity College instituted a fee of £5 on the *Liceat ad Examinandum* Certificate issued to Candidates for the Final Examinations in Medicine and Surgery, and directed that the sum accruing therefrom should be entrusted to the Governors of Sir Patrick Dun's Hospital for the purpose of increasing the number of beds, these additional beds to be used exclusively for surgical cases. In July, 1865, the central portion of the Hospital was transferred to the Governors by the College of Physicians with a view to its conversion into a Medico-Chirurgical Institution. This conversion was carried out in conference with the Board of Trinity College; and in the same year Sir Patrick Dun's was opened as a Medico-Chirurgical Hospital.

The prohibitory claim above referred to, made after the joint control of the School of Physic had been acknowledged for more than one hundred years, has never been notified to the College of Physicians.

The establishment of this claim would render the King's Professors, as well as the University Professors, liable to immediate deprivation of the chief emoluments of their statutory offices, namely, the reasonable fees which they are empowered by the Acts to charge students attending their respective lectures.

From the foregoing it will be seen that the position in which the King's Professors find themselves is very unsatisfactory, and subjects them to unnecessary anxiety in the discharge of their duties as officers carrying on the business of a professional School in the University.

XII. RECOMMENDATIONS.

We beg to make the following recommendations:—

1. That the "School of Physic" be incorporated in the University of Dublin as the Professional School in the Faculty of Medicine.
2. That the King's Professors on the Foundation of Sir Patrick Dun be accorded the rights and privileges of officers of the University.

We have the honour to be,

Your obedient servants,

WALTER G. SMITH, M.D.,

King's Professor of Materia Medica and Pharmacy.

J. MAGEE FINNY, M.D.,

King's Professor of Practice of Medicine.

ARTHUR V. MACAN, M.B.,

King's Professor of Midwifery.

W. H. THOMPSON, M.D., Sc.D.,

King's Professor of Institutes of Medicines.

* The section of the Calendar in which this occurs was published annually till the year 1901, when it was included in a Special Supplemental, Vol. II., p. 334, which appears only once every five years.

DOCUMENTS.
SECTION F.
XXXI.

XXXI.

Supplementary Statement submitted by Professor W. H. Thompson, relative to (1) Fees payable by Medical Students in the School of Physic and the University of Dublin, with suggested reductions; (2) Prizes and Scholarships in the same, with suggested additions.*

GENTLEMEN—

The facts set forth in the following additional statement come under the heads of enquiry (a) steps proper to be taken to increase the usefulness of Trinity College, Dublin, and of the University of Dublin, in

the country; (b) the provisions made for the encouragement of post-graduate study and research. I beg your permission, therefore, to be allowed to bring them before you.
The following Table gives the fees payable by medical students of the School of Physic who graduate in the Dublin University:—

1.—FEES PAYABLE IN THE SCHOOL OF PHYSIC AND IN THE UNIVERSITY OF DUBLIN.

SCHOOL OF PHYSIC.

Fees for Professional Education, together with Medical Examination Fees.

	I. Medical School. Lectures and Practical Instruction for 4 years (13 subjects).	II. General Hospital. (Clinical Medicine, Clinical Surgery, Gynaecology.)	III. Special Hospitals. (Midwifery, Mental Diseases, Ophthalmology, Vaccination.)	IV. Licent and Degree Fees.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1st Year,	20 9 6	—	—	—
2nd „	18 18 0	12 12 0	—	Previous Examinations, —
3rd „	14 3 6	12 12 0	—	Licent, 10 0 0
4th „	13 13 0	12 12 0	1 1 0	Degree, 17 0 0
5th „	—	—	16 16 0	—
Total	67 4 0	37 16 0	17 17 0	27 0 0

Total Medical Fees, £149 17 0
Entrance and Arts Fees, 83 4 0
£233 1 0

The total medical fees amount to £149 17s. Including the entrance and Arts fees, the whole fees payable for the registrable medical qualifications of the University of Dublin, amount to £233 1s. For comparison, I give the corresponding fees payable by a student who seeks his registrable qualifications

through a Queen's College and the Royal University. It is not for the purpose of advocating complete equality of fees in the two cases. The comparison will, however, show that in some respects our Dublin fees are unnecessarily high, and also indicate where reduction might be made.

MEDICAL SCHOOL, QUEEN'S COLLEGE, BELFAST.

Fees for Professional Education, together with Medical Examination Fees in R.U.I.

I. Medical School. Lectures and Practical Instruction for 4 years. (14 Subjects.)	II. General Hospital. (Clinical Medicine, Clinical Surgery, Gynaecology.)	III. Special Hospitals. (Midwifery, Mental Diseases, Ophthalmology, Vaccination.)	IV. Examination Fees.
£ s. d.	£ s. d.	£ s. d.	£ s. d.
51 0 0	21 0 0	8 8 0	(Previous) Examinations, . 3 0 0 Licent, — Degree, 12 0 0 £15 0 0

Total Medical Fees, £95 8 0
Fees for Matriculation and First Arts, 2 0 0
£97 8 0
Additional Fees for Degree in Arts (if taken), 4 0 0
£101 8 0

The total medical and graduation fees payable by a Belfast student, who proceeds through the Royal University, amounts to £95 8s., to which have to be added the compulsory Matriculation and First Arts Examination fees of £2; making in all £97 8s. If the candidate also graduates in Arts, he has to pay additional examination fees, amounting to £4.

Suggested Reductions.

Fortunately it is possible, under two of the above heads, namely, II. and IV., to effect reductions without touching individual interests, and at the same

time to remove fees which in themselves cannot at the present time be justified.

The School of Physic Act fixes the hospital fee payable to Sir P. Dun's for the medical year at £12 12s. Of this, a sum of £3 3s. goes for the maintenance of the hospital, and £9 9s. to the clinical teachers. The medical student who attends Sir P. Dun's Hospital is, therefore, as it were, taxed to the amount of £3 3s. per annum for the support of patients in the hospital. It may be asked why he does not go to some other hospital? The answer is that the clinical fee in other Dublin hospitals is also £12 12s. But I claim that

* Professor Thompson also furnished a Statement printed in the Appendix to the First Report (Cd. 3176). 1906, p. 69. His oral evidence will be found at page 117 of this volume.

the School of Physic Act has indirectly fixed the fee at this amount. So far as I can ascertain the Dublin Hospital fee for nine months seems to have been originally £9 9s., or less. In 1877 an understanding was arrived at amongst the various Dublin hospitals, that a like fee should be charged in all for clinical instruction, and that it should be £12 12s. for nine months. Dun's Hospital could not have come into the scheme had the fee been fixed lower. I would suggest, therefore, that the clause in the School of Physic Act which is responsible for this be repealed.

On the same grounds, I beg to suggest the reduction of the *Liceat ad Examinandum* fees of £10 to £1 each. In 1864 the Board of Trinity College resolved that a fee of £5 should, for the future, be charged on the liceat certificates for the final examinations in Medicine and Surgery, and that the proceeds should be handed over to the Governors of Sir P. Dun's Hospital for the support of surgical beds. At that time it was unnecessary to take the only degree in Surgery which the University had then instituted, the M.Ch.; the *diploma*, on which no liceat fee was charged, sufficed for qualification. In 1872 the degree of B.Ch. was instituted, and became the usual qualification. This required a liceat certificate, with a fee of £5, which also went to Dun's Hospital. It was still open, however, to a candidate to take the Diploma in Surgery, and avoid the second liceat fee; but this door was closed in 1887, when the triple qualification of M.B., B.Ch., B.A.O. became necessary for registration as a medical practitioner. The arguments used to induce the Board of Trinity College to institute the liceat fee in 1864 were fallacious (it is unnecessary to go into them). The fee can only be regarded from the outset as a burden, which in process of time automatically doubled itself.

I would further venture to suggest a reduction of the Degree fees in Medicine. These are, for the M.B., £11; for the B.Ch., £5; for the B.A.O., £1.

The Royal Commission of 1851 recommended that the University graduation fee in Medicine be fixed at £10. At the same time they recommended the removal of charges on the degree to the amount of £57. Both these recommendations were carried into effect. But in 1867 the graduation fee in Medicine was raised to £11. When the B.Ch. was first established the degree fee for it was fixed at £1 (the liceat fee being £5, as explained). Two years later the fee for the B.Ch. Degree was raised to £5. It would not, under these circumstances, I think, be unreasonable to ask that the M.B. should be reduced to £5, thus making the total degree fees for the triple qualification £11.

These reductions could be effected without touching the individual interests of the teaching staff of the School of Physic, including Sir P. Dun's Hospital, and would amount in all to £23 9s., namely—on the total hospital fee, £9 9s.; on the liceat fees, £8; on the degree fees, £6.

But I do not advocate that they should be carried into effect without compensation being made to Sir P. Dun's Hospital for the loss of pecuniary support which would be entailed.

Under the first head, removal of the three-guinea fee payable by students, the hospital would lose on the average about £150 a year. Under the second head—extinction of the liceat fees—it would lose on the average £300 a year—a total loss of about £450 a year. The difficulty might, perhaps, be met by an annual contribution from the Board of Trinity College towards the upkeep of the hospital, given on condition that the Governors of the hospital raised a like annual sum, by public subscription or otherwise, over and above the present income of the hospital after deduction of the fees I have indicated. In the interests of the hospital itself, I would venture to suggest that it might also be advisable to disconnect it from the School of Physic. There is much to be said for the view that so long as the hospital is looked upon as the special School of Physic Hospital, the public will not consider it as much in need of charitable support as its work deserves.

In addition, I would venture to recommend a reduction of the Arts curriculum from four years to three years, which in fees alone would effect a saving to the student of £16 16s.; also a reduction of the entrance fee of £15 to something nominal, say £1.

The maintenance of a four years' Arts curriculum in the University of Dublin has in the past been justified, owing to the backward condition of secondary schools in Ireland. This state no longer exists; the secondary schools in Ireland are now, on the whole,

exceedingly good, and are capable of turning out students who in three years obtain Arts degrees from other Universities, where the examination standards are not lower than in Dublin University. The effect of the reduction of tutorial fees on the tutors incomes would, naturally, have to be compensated for.

2.—PRIZES AND SCHOLARSHIPS IN THE SCHOOL OF PHYSIC.

I beg also to be allowed to call attention to the inadequate amount of prizes and scholarships available for students in the School of Physic and the Faculty of Medicine of the University of Dublin. The matter closely concerns the facilities for post-graduate research work. The following summary shows the prizes attached to the School of Physic:—

PRIZES AND SCHOLARSHIPS IN THE SCHOOL OF PHYSIC: Annual Value.

Prizes and Scholarships.	Annual Value.	Source from which derived.
Medical Scholarships, .	£ s. d. 80 0 0	Provided by Trinity College.
Stewart Scholarships (variable, average for 12 years).	42 11 8	Private Foundation.
Stewart Scholarship in Mental Diseases (average for 20 years).	22 10 0	Do.
Fitzpatrick Prize (interest on £1,000 <i>circa</i>).	30 0 0	Do.
Class Prizes, about	50 0 0	Voluntarily given by Professors.
	£225 1 8	

UNIVERSITY PRIZE.

Prize.	Annual Value.	Source from which derived.
Travelling Prize, .	£ s. d. 100 0 0	Provided by Trinity College.

For comparison, I also give a corresponding list, taking the Medical prizes of Queen's College, Belfast, and of the Royal University as examples.

PRIZES AND SCHOLARSHIPS IN MEDICAL SCHOOL, QUEEN'S COLLEGE, BELFAST: Annual Value.

Prizes and Scholarships.	Annual Value.	Sources from which derived.
10 Medical Scholarships of £20 each.	£ s. d. 200 0 0	Provided by College.
2 Dunville Studentships, .	145 0 0	Private Foundation.
1 Andrews Studentship (£145 alternate years).	72 10 0	Do.
Class Prizes (variable about).	101 0 0	Provided by College.
	517 10 0	

UNIVERSITY PRIZES, R.U.I. In Faculty of Medicine.

Prizes.	Annual Value.
	£ s. d.
At First Examination, 4, aggregate value, .	80 0 0
At Second Examination, 4, aggregate value, .	80 0 0
At Third Examination, 4, aggregate value, .	100 0 0
At Degree Examinations, 4, aggregate value, .	130 0 0
Travelling Scholarships, .	100 0 0
Medical Studentship (£200 for 2 years), .	400 0 0
Stewart Scholarship, variable average for 20 years,	12 0 0
Stewart Scholarship (Mental) variable average for 20 years.	30 0 0
Total, .	912 0 0

The foregoing lists speak for themselves. I might, however, be permitted to call attention to three facts in connection with the School of Physic list:—(1.)

DOCUMENTS.
SECTION F.
XXXI.

The total amount of undergraduate prize money is exceedingly small, and might with advantage be considerably increased. (2.) Trinity College provides no funds for ordinary class prizes; the gap has to be filled by the professors themselves. This latter arrangement is unsatisfactory; for even if the professor contributes prize money liberally from his own resources, the prizes are, after all, personal, and have not the same academic value as if they were College or University prizes. Further, prior to 1860, when the number of classes in the School of Physic was considerably smaller than it is now, Trinity College contributed £50 annually for class prizes. This was discontinued, by resolution of the Board, in November of that year, when the two existing Medical Scholarships were founded. (3.) There is no prize money attached to the School, which can be looked upon as an aid to research in the School. The need of pecuniary aid to research in medical sciences alone

is very great; too great to be fully supplied from the endowments of the University. It is, however, an incalculable loss that we have not even one prize in the whole range of medical subjects which would afford maintenance to a young graduate for two or three years of laboratory and research work, such as is necessary to qualify him for holding a professorship. From having seen the benefits of such a prize elsewhere, I can never cease to deplore its absence from the School of Physic.

I should, therefore, beg to recommend that there be two annual Medical Scholarships, of the value of £20, for each of the first four years of medical studies; that £100 be allocated by the Board for class prizes annually; and that there be established at least one post-graduate prize of £150, tenable for two or three years, to be awarded in the subjects of the Medical curriculum, other than those for which the Medical and Surgical Travelling Prizes are provided.

DOCUMENTS.
SECTION F.
XXXII.

Joint Statement of the Board of Trinity College, Dublin, and the President and Fellows of the Royal College of Physicians of Ireland.

The Board of Trinity College and the President and Fellows of the Royal College of Physicians of Ireland beg to submit the following proposals for the consideration and approval of the Royal Commission on Trinity College, Dublin, and the University of Dublin.

The proposals are the result of several conferences between representatives of the two Colleges, together with the King's Professors, the University Professors, and a representative from Sir Patrick Dun's Hospital.

The proposals are therefore placed before the Commission with the sanction of the different bodies interested in the matter.

Resolved:—That a conjoint application be made by Trinity College and the College of Physicians to the Royal Commission on the following terms:—

(a.) That the connection which has hitherto existed between the Colleges under the School of Physic Act shall come to an end.

(b.) That the connection between the College of Physicians and Sir Patrick Dun's Hospital shall come to an end on condition that half the capital sum realised by the sale of Sir Patrick Dun's estate shall be handed over by the College to the Governors of the Hospital.

(c.) That the connection between Trinity College and Sir Patrick Dun's Hospital, under the School of Physic Act, shall come to an end, existing vested interests of the teachers being preserved.

(d.) That, as the Royal College of Physicians of Ireland and Trinity College both claim the £400 (Irish) which are at present paid to the King's Professors out of Sir Patrick Dun's estate, the Colleges agree to a compromise on the basis of an equal division between the Colleges of the funds in question, the present King's Professors being paid as heretofore by the College of Physicians during the remainder of their tenure of office, and the proportionate division of the funds taking place as each vacancy occurs. (The vacancies will occur in two cases in three years and in two others in four years).

(e.) That when the period for which each Professor has been elected expires his re-election, or the appointment of some other person to the Professorship, shall be entirely in the hands of the authorities of Trinity College, who shall be responsible for his future payment.

(f.) That as soon as the period for which each Professor has been appointed expires the capital sum which yields his salary shall be divided, share and share alike, between the College of Physicians and Trinity College.

(g.) That the sum which at present is allocated to the Library, the Librarian, &c., be reserved to the Royal College of Physicians for distribution as heretofore.

According to the arrangements set forth above, the estate of Sir Patrick Dun would be allocated in the future in the following manner:—

1. One half of the entire capital sum would be transferred to the Governors of Sir Patrick Dun's Hospital.

2. A capital sum sufficient to yield £200 (Irish) would be transferred to Trinity College in accordance with the plan above agreed upon.

3. The remainder of the estate would remain in the hands of the College of Physicians.

ANTHONY TRAILL, *Provest*.

R. Y. TYRRELL, *Registrar*.

JAMES CRAIG, M.D.,

Fellow and Registrar, R.C.P.I.

17th November, 1906.

DOCUMENTS.
SECTION F.
XXXIII.

Statement submitted by the Professors of the School of Physic in Trinity College, Dublin.

School of Physic,

Trinity College Dublin,

15th November, 1906.

DEAR SIR,—I am instructed by the Professors of the School of Physic to inform you that they passed the following resolution at a meeting held on Monday, 5th inst., viz.:—"The Professors of the School of Physic consider that it would be desirable to have the School of Physic Act repealed, and the Medical School of Trinity College completely separated from Sir Patrick Dun's Hospital, provision being made that the vested interests of existing officers appointed under

the provisions of the Act shall be duly safeguarded. They recommend that any financial loss sustained by the Hospital owing to these changes shall be made good by an equivalent grant from the Government Hospital Fund" (ends).

Yours faithfully,

H. W. MACKINTOSH,

Registrar, School of Physic.

James D. Daly, Esq., M.A.

XXXIV.

DOCUMENTA
SECTION F.
XXXIV.

Supplementary Statement submitted by the Royal College of Physicians of Ireland.*

ROYAL COLLEGE OF PHYSICIANS,

6 KILDARE-STREET,

DUBLIN, 13th November, 1906.

J. D. Daly, Esq., Secretary to the Royal Commission on Trinity College, Dublin, and the University of Dublin.

DEAR SIR,

In reply to your letter of the 20th ult., I am directed by the President and Fellows of the Royal College of Physicians of Ireland to forward you the enclosed resolutions of the College, which were adopted *nemine contradicente*; together with a short explanatory statement in support of the resolutions.

Faithfully yours,

JAMES CRAIG, M.D.,

Fellow and Registrar.

TO THE ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND THE UNIVERSITY OF DUBLIN.

Resolutions of the Royal College of Physicians of Ireland of 25th October and 2nd November, 1906, with explanatory statement.

RESOLVED: "That the College hopes that the Royal Commission on Trinity College, Dublin, and the University of Dublin, now sitting, will recommend such reform as may set the College of Physicians free from such obligations in respect of Sir Patrick Dun's Estate as tend to connect the College with Trinity College and Sir Patrick Dun's Hospital, while reserving to the College of Physicians out of the estate such sum to be used for the maintenance of the College as may fairly correspond to Sir Patrick Dun's desire, as expressed in his will.

"That the above resolution, and a statement in support of it, be put before the Royal Commission.

"That a similar statement be put before the Government, with a prayer that legislation may be introduced to give effect to the desire of the College.

"That the Board of Trinity College, Dublin, be informed that the College proposes to take measures to sever its connection with Trinity College.

"That the President and Fellows of the Royal College of Physicians of Ireland are prepared to surrender their right to appoint any Professors in the School of Physic in Ireland on the condition that there shall be secured to the College one moiety of the capital sum now representing the corpus of Sir Patrick Dun's Estate; the other moiety to be invested in Trustees for the benefit of Sir Patrick Dun's Hospital.

"That, in making the above changes, the vested interests of the existing King's Professors be safeguarded."

Statement in support of Resolutions.

A careful study of the historical statement submitted to the Commission by the President and Fellows of the Royal College of Physicians of Ireland will make clear the grounds on which the College base their claim for a revision of the School of Physic Act of 1800.

It is evident that Sir Patrick Dun by his "deed" and by his "will" wished to aid the cause of Medical Education in Ireland, to advance the influence of the College of Physicians, and in some measure to endow it with means for its support.

Owing to the loss of interest in the lease of Sir Patrick Dun's house, the College was left without a suitable habitation in which to carry on the teaching scheme intended by Dun, and, consequently, the Professors on Dun's foundation were directed, in the year 1752, to read their lectures in the halls of Trinity College. Thus was taken the first step to make Trinity College a beneficiary under Sir Patrick Dun's will.

During the 18th century the conception of a Medical curriculum made great advances, and with each advance we find the College of Physicians petitioning Parliament for an extension of their powers in dealing with, and administering, Dun's estate. These petitions were readily granted by the Irish House of Commons, as is shown by the various Acts mentioned in the historical statement above referred to.

With the Act of 1785, for establishing a complete

School of Physic in Ireland, a new difficulty arose, for then first the necessity for clinical teaching as a part of the Medical curriculum was recognised. At this time clinical teaching in Medicine, as we understand it, did not exist, and although there were in Dublin several Hospitals in which such teaching could have been given, still the difficulties to be overcome were so great that it seemed necessary to found a special Hospital in connection with the School of Physic to overcome them. Hence the School of Physic Act of 1800 was passed by the Irish Parliament. This Act devoted a large part of Sir Patrick Dun's estate to found the Hospital, now known as Sir Patrick's Dun's Hospital, and to maintain it as a place where the Professors of the School of Physic could give clinical instruction to the students of that School.

Since the School of Physic Act passed, in 1800, the conditions of Medical teaching have been completely changed. A number of Medical Schools and Clinical Hospitals have sprung up in Ireland, and more especially in Dublin, students from all of which the College of Physicians examines for its diplomas. The College, therefore, desires to stand in relation to all of these Schools and Hospitals on an equal footing.

Furthermore, the conception of a Medical School has so developed within the past century that the amount of money paid to the King's Professors lecturing in Trinity College is quite an unimportant item in the endowment of its School; and the withdrawal of the £100 (Irish) from each Chair would, almost certainly, not deter any candidate from seeking these appointments. The share contributed to the School by the College of Physicians is relatively so small, when compared with that expended by Trinity College on the School, that the control of the School has passed entirely from the hands of the former College.

As to Sir Patrick Dun's Hospital, which the College desires to see left in permanent enjoyment of half of Sir Patrick Dun's estate, it has now become a public charity, in the management of which the College has no special concern. The income of Dun's estate is expended in the following ways:—

	£	s.	d.
Four King's Professors	369	4	8
A Librarian to Sir Patrick Dun's Library 64	12	4	
A Clerk to the Estate	25	0	0
Attendant in Library,	6	6	0
Library Grant	30	0	0
Arrangement of Accounts for Audit	4	4	0
	£499	7	0

The annual surplus is paid to the Governors of Sir Patrick Dun's Hospital, and now amounts to £500 per annum.

In view of the matters here set forth, it has appeared right to the President and Fellows of the College of Physicians to petition the Royal Commission to recommend Parliament again to readjust the administration of Sir Patrick Dun's estate by giving effect to the foregoing resolutions, unanimously passed by the Fellows of the College.

At present the maintenance of the College entirely depends on the funds derived from the fees of those seeking its qualifications, and it is to be expected that with the extension of University Education in Ireland the number of these students will be considerably diminished. At present the means at the disposal of the College for maintaining and developing its Library are quite inadequate, and if any substantial falling off in the income of the College should occur, the Library must suffer, and the very existence of the College be endangered. If, however, the proposed alterations in the administration of Sir Patrick Dun's estate be carried out, not only will the future of the College and the development of its Library be secured, but the College will be in a position to continue to maintain a high standard of Medical Education in Ireland.

* The Registrar of the Royal College of Physicians also furnished a statement, printed in the Appendix to the First Report (Cd. 3176), 906. page 125.

DOCUMENTS.
SECTION F.
XXXV.

XXXV.

Statements with reference to Sir Patrick Dun's Hospital.

(1.) Resolution of the Board of Governors of Sir Patrick Dun's Hospital.

SIR PATRICK DUN'S HOSPITAL, DUBLIN,
24th December, 1906.

DEAR SIR,—I now beg to enclose you a copy of the Resolution you ask for per your letter dated 24th instant.

Yours faithfully,

T. HARLOE PHIBBS, Registrar.

James Dermot Daly, Esq.,
Secretary,
Royal Commission on Trinity College, &c.,

Copy of Resolution passed by the Board of Governors the 5th November, re Royal Commission, &c.

At a special meeting of the Board of Governors, held at the Hospital on the 5th November, 1906, at 4 o'clock, p.m., it was proposed and agreed to that Professor O'Sullivan and Mr. Edward Watson, s.r., be selected as the representatives of Sir P. Dun's Hospital to join the Conference with the College of Physicians and Trinity College.

(2.) Statement of the Medical Staff of Sir Patrick Dun's Hospital.

To the Chairman and Members of the Royal Commission on Trinity College, Dublin, and the University of Dublin.

GENTLEMEN,

The Medical and Surgical Staff of Sir Patrick Dun's Hospital having learned that representations in favour of the repeal or amendment of the School of Physics Acts are being made by the authorities of Trinity College and the Royal College of Physicians in Ireland to the Royal Commission at present taking evidence on the University of Dublin and Trinity College, desire briefly to point out the effect that such repeal would have upon Sir Patrick Dun's Hospital.

The Governors of Sir Patrick Dun's Hospital are constituted under the Act of 1800, and are partly *ex-officio* and partly elected.

The Medical Staff consists of the King's Professors, appointed under the Act of 1800, by the Royal College of Physicians, and the Surgical Staff of the Professor of Anatomy, the Professor of Surgery, and the University Anatomist, appointed since 1865 by Trinity College. As the duties of the Medical School of the King's Professor of the Institutes of Medicine and the Professor of Anatomy are so important, they have had to technically neglect their duty at Sir Patrick Dun's Hospital in order to permit of the Royal College of Physicians and Dublin University respectively to appoint substitutes to discharge the clinical duties of these Professorships at the Hospital.

Sir Patrick Dun's Hospital was founded mainly by money from the income of Sir Patrick Dun's Estate, held in trust by the Royal College of Physicians in Ireland, and endowed with the annual surplus income from the same source, after the fixed charges for maintenance of Sir Patrick Dun's Library and the salaries of the four King's Professors are paid by the Royal College of Physicians. Twenty years ago this annual surplus averaged £1,500 a year. Of recent years, owing to depreciation in the value of the estate, the average income from this source was only £750 a year, and as the estate has now being sold to the tenants, and the money invested by the Royal College of Physicians, the future income will be reduced to £500 a year.

When the Act of 1867, having empowered Trinity College to appoint Surgeons to Sir Patrick Dun's Hospital, which had hitherto been only available for Medical cases, the Provost and Senior Fellows instituted a fee of £5 *liceat ad examinandum*, payable by all students proceeding to Medical Degrees in Trinity College, and paid over the proceeds to the Governors of Sir Patrick Dun's Hospital for the purpose of providing Surgical beds; this payment has been since continued, and for the past ten years has averaged £400 a year. The other sources of income are interest on investments, Hospital Sunday Fund, Grant from

the Dublin Corporation, and Legacies, Donations, and public subscriptions, but Sir Patrick Dun's Hospital receives no share of the Parliamentary Grant in aid of several Dublin Hospitals.

The repeal of the School of Physics Act would necessitate provision being made for—

1. The appointment of new Trustees for Sir Patrick Dun's Estate.
2. The Constitution of the Board of Governors of Sir Patrick Dun's Hospital.
3. The continuance in office of the present Medical and Surgical Staff, and arrangements for the election of their successors.
4. Securing the income of the Hospital from further reduction by the loss of the *liceat ad examinandum* fees paid by Trinity College. If Trinity College ceases to nominate its Professors on the Surgical Staff, it cannot be expected to continue the grant of £400 a year to the Hospital, provision should, therefore, be made for an equivalent grant from the Parliamentary Grant in aid of Dublin Hospitals, or from some other source.

The income from Sir Patrick's Dun's Estate having fallen in twenty years to one-third of what it was, the further loss of £400 a year would very seriously affect the utility of the Hospital.

Subject to the above provision, the Medical Staff of Sir Patrick Dun's Hospital are in favour of the repeal of the School of Physics Acts.

The Medical Staff will be pleased to nominate one of their Members to give oral evidence before the Royal Commission should such evidence be considered desirable.

(Signed),

WALTER G. SMITH, M.D., King's Professor of Materia Medica and Pharmacy.

J. MAGEE FINNY, M.D., King's Professor of Practice of Medicine.

ARTHUR V. MACAN, M.B., M.A.O., King's Professor of Midwifery.

HENRY C. DRURY, M.D., Deputy for the King's Professor of Institutes of Medicine in Trinity College.

CHARLES B. BALL, Regius Professor of Surgery in Trinity College.

EDWARD H. TAYLOR M.D., University Professor of Surgery.

APPENDIX TO FINAL REPORT.—DOCUMENTS.

DOCUMENTS.
SECTION G.
XXXVI.

SECTION G.

Statements submitted to the Commission with reference to Women Students in Trinity College, Dublin, and the University of Dublin.

XXXVI.

Statement submitted by certain parents and guardians of women students in Trinity College, Dublin, and by certain women students in that College.

(1) LETTER FROM A. PURSER, Esq.

12 PALMERSTON ROAD,
DUBLIN, 31st October, 1906.

sulted, and that only six parents have written refusing to join in this matter.

I am,

Yours truly,

A. PURSER.

DEAR SIR,

I have been commissioned by parents and guardians of women students of Trinity College, Dublin, to forward to you the accompanying expression of dissent from certain views expressed by Dean Bernard and Miss White in their statements,* which are published in the Appendix to the First Report of the Royal Commission on Trinity College, Dublin, and the University of Dublin, and I have to request that our expression of dissent may be laid before the Royal Commission.

Certain women students, who are not under the tutelage of parents or guardians, have desired to join in the same expression of dissent. Their statement also accompanies this letter.

I may add that all parents whose daughters had entered Trinity College before this month were con-

P.S.—In explanation of Mr. Fowler's double signature, I may mention that he was at Mr. Shegog's house when the printed paper arrived, and as he approved of the dissent, he signed it at once. On returning to his own house he found another copy of the paper, which Mrs. Fowler had signed: to this he also added his signature. In no case was a second parent requested to sign. The double signature to this paper and to the paper signed by Lady and Sir J. Johnston are, therefore, exceptional.

A. P.

J. D. Daly, Esq.

Secretary to the Royal Commission.

(2.) STATEMENT

Referred to in foregoing letter.

We, the undersigned parents and guardians of women students in Trinity College, desire to inform the Royal Commission on Trinity College, Dublin, and the University of Dublin, that we dissent from the opinions expressed in the following statements of Dean Bernard and of Miss White (paragraphs 4 and 5), as published in the Appendix to the Commissioners' First Report:—

DEAN BERNARD.—

"The provisions for the admission of women to undergraduate lectures are, in my opinion, unsatisfactory. It is not desirable that women and men should attend 'Pass' Lectures in the Freshman years together, and it would have been much wiser, when women were admitted to the University, if separate lectures had been arranged for them.

"The recognition by the University authorities of some of the lectures delivered at Alexandra College, and the provision of lecturers from the Alexandra College staff for the needs of women undergraduates, would go far to meet this difficulty. As things stand, Alexandra College, which was the pioneer in Ireland of the movement for the higher education of women, is being injured, from a financial point of view, by the determination of Trinity College to reserve all the tutorial fees of women undergraduates for the tutors. And not only is this the case, but the withdrawal of the women undergraduates from the social life of a women's college is disadvantageous to their best interests. It would be a simple matter to arrange a scheme by which the great benefits of a women's college, in this regard, could be secured to the women undergraduates of Dublin University, provided that the University authorities were willing to relinquish a small fraction of the fees paid by women." (Page 43.)

MISS WHITE, LL.D.—

§ 4. "This refusal [of an application from the Alexandra College authorities for a Trinity College lecturer] was received with strong feelings of regret, as it seemed to me desirable, if the degree is to have the same value in the case of women as of men, that women should have the opportunity of sharing in the corporate life of a woman's college. This corporate life can never be fully developed for women in a men's college, and it is deemed on all hands an indispensable preparation for filling the highest educational posts. A University degree which does not include it, is therefore, of considerably less value" (Page 134.)

§ 5. "With regard to residence for women students, the conditions seem to me hardly satisfactory. Where there is no recognized women's college, the regulation for women's residence must necessarily allow of considerable freedom in choice of rooms, &c.; for example, it appears that students are allowed to live in rooms in various parts of the city, either alone or with their brothers who are Trinity students." (P. 135.)

The authorities of Trinity College have the following rule among the "Regulations which women students of Trinity College are expected to observe":—

"Women students shall not attend lectures, unless resident either with their families in town, or in a hall or lodgings approved by the College authorities. They should communicate with the Lady Registrar at least one week before the commencement of lectures."

We entirely agree with the following statement from the Association of Women Graduates and Candidate Graduates:—

"The Association cannot too strongly urge upon the authorities of Trinity College, when making their provision for the teaching of women students,

* Appendix to First Report (Od. 3176), 1906, pages 42 and 134.

DOCUMENTS
SECTION G.
XXXVI.

the absolute necessity of giving to them exactly the same advantages as men students have, by opening to women all lectures, both Pass and Honour, delivered within the walls." (P. 130.)

We are satisfied that the advantages of a "corporate life," dwelt on by Miss White, have been largely secured by the following arrangements:—

"The women students have been placed under the supervision of a Lady Registrar. . . Women's

literary, debating, and athletic societies have been formed, and rooms and extra-mural playing fields have been allotted for their use." (P. 133.)

It would be desirable, if possible, to have a Hall of Residence for women students coming up from the country to attend lectures, and we hope the College authorities may be able to establish it. But such a Hall should not be connected with any institution outside Trinity College, and should not admit students below undergraduate rank.

Signed by

T. J. Alexander, LL.D., T.C.D., Senior Inspector of N. Schools.
H. Auchinleck, F.R.C.S.I., Harcourt-street.
J. C. Bennett, Bella Vista, Bray.
Thomas Beatty, C.E., Novara-terrace, Bray.
Mrs. E. A. Bryan, Holyrood, Bray.
Mrs. E. B. R. Craig, Dublin-road, Bray.
A. T. Collins, Hibernian Bank House, College-green.
Rev. I. Coulter, D.D., Dromahair, Sligo.
H. Chenevix, J.P., Pembroke Park.
Rev. Thos. Cox, M.A., T.C.D., Ballycastle, Antrim.
M. Corcadden, J.P., Manorhamilton.
W. Colhoun, Londonderry.
J. A. Duncan, J.P., Athy.
J. Duggan, Manders-terrace, Ranelagh.
Jos. Douglas, Glenageary.
Mrs. Ch. Etlinger, Seamount, Howth.
Sir John H. Franks, C.B., Blackrock.
Rev. J. G. Fitzgerald, A.M., T.C.D., 13 Castlewood-avenue.
Rev. A. C. Fowler, D.D., 125 Strand-road.
Mrs. Ch. Ed. Fowler, Sandymount.
Ed. Garrett, Knock, Belfast.
Rev. E. Joff, St. Patrick's, Trim.
Very Rev. D. Hanan, D.D., T.C.D., Tipperary.
Rev. Phineas Hunt, A.M., Rathgar.
Lieut.-Col. R. W. G. Hinds, A.M.S., Naas.
Sir John B. Johnston and Lady Johnston, Londonderry.
Dr. S. Killen, L.R.C.P.S., Carrickfergus.
W. Kyle, Inspector of Schools, Londonderry.
W. S. Latimer, Merrion.

P. C. Maxwell, M.D., 19 Lower Baggot-street.
H. V. Moroney, B.E., Limerick.
T. E. M'Cormick, J.P., Monkstown.
Mrs. F. M'Cutchan, 17 Castlewood-park.
Mrs. M. Mann, Blackrock.
Mrs. H. C. Mason, 35 Pembroke-road.
Ch. L. Matheson, K.C., 20 Fitzwilliam-square.
J. M'Connell, Brookeboro', Fermanagh.
A. Purser, Chief Inspector of N. Schools, 12 Palmerston-road.
Mrs. J. T. Stafford, 6 George's-street, Waterford.
Rev. R. Shegog, Rector, Holm Patrick.
Albert C. Fowler, 4 Holm Patrick Terrace, Skerries.
C. L. Thompson, 95 Eglinton-avenue, Belfast.
Davys Tuckey, Legal Asst. Land Comm., 37 Fitzwilliam-place.
Lindley Talbot-Crosbie, D.L., Ardfert Abbey, Co Kerry.
W. J. Venables (Solicitor), Cookstown.
William Wallace, J.P., Blackrock.
Hugh Wallace, Merrion.

NOTE.—A statement, in similar terms to the foregoing, has been signed by the under-mentioned Students of T.C., Dublin, who are not under the tutelage of parents or guardians:—

Mrs. Alment, Drakestown, Navan.	} 5 Trinity College,	Dublin.
Miss S. F. Dickson,		
Miss E. Finegan,		
Miss B. M. Hamilton,		
Miss A. J. Saunderson,		
Miss E. L. Tottenham,		

DOCUMENTS.
SECTION G.
XXXVII.

XXXVII.

Joint Statement submitted by certain Tutor Fellows of Trinity College, Dublin.

Certain proposals having been made to the Commissioners, which appear to be founded on the belief that the education of Women Students in their Freshmen Years cannot be advantageously carried on in Trinity College, we, the undersigned Tutor Fellows,* desire to state briefly our opinions thereon.

We consider that the change proposed would be both undesirable and unpracticable. Undesirable, among other reasons, because the claim of women has always been, and must always be, for equal advantages with men; and unpracticable, because of the great waste of energy involved in dividing the instruction, and the impossibility of making any such arrangement as is proposed without depriving some of the honour or professional students of the opportunity of attending the instruction given in Trinity College—even as it is, the time-table difficulty is a very serious one.

The experiment of admitting women to the full educational benefits of the College has, we believe, fulfilled the highest expectations of its supporters; and those who have availed themselves of it have

shown, in every way in their power, their earnest desire to do credit to the College.

W. R. WESTROPP ROBERTS.
E. P. CULVERWELL.
ROBERT RUSSELL.
M. W. J. FREY.
HENRY S. MACRAN.
EDWARD GWYNN.
GERARD A. EXHAM.
WM. E. THRIPT.
J. GILBERT SMYLY.
WM. KENNEDY.
REGINALD R. A. P. ROGERS.
W. A. GOLIGHER.
JOHN FRASER.
E. H. ALTON.

November 8th, 1906.

* Excluding Mr. Shegog (who is a member of the Royal Commission) there are seventeen Tutor Fellows.

XXXVIII.

DOCUMENTS.

SECTION G.

XXXVIII.

Supplementary Statement submitted by Miss White, LL.D., Lady Principal of Alexandra College, Dublin.*

October 31, 1906.

To the Royal Commission on Trinity College, Dublin, and the University of Dublin.

GENTLEMEN,—I desire to add to the evidence I have already furnished the following supplemental remarks:—

1. Importance of Collegiate Life for Women.

There are, to my knowledge, a considerable number of parents who would prefer the degree of Trinity College for their daughters to that of any other University, but who strongly feel that as matters are at present arranged in Trinity College they cannot allow their daughters to prepare there for the degree. They regard the life of a woman's college as being such a highly important part of a woman's University training that they are willing to forego for their daughters the advantage of the Trinity College degree, rather than that they should be separated from those influences with which they desire that their daughters should be surrounded. (See letter from Mrs. G. F. FitzGerald, Appendix A.)

Since the publication of my statement to the Commission I have reason to know, from letters received, that the views expressed in it have met with the approval of parents who intend their daughters to enter Trinity College.

Although the scheme for the admission of women to Trinity College has now been in force for three years, it appears that at the Entrance Examination in last June only nine women matriculated (eight of these being students from Alexandra College). This small number surely seems to indicate that the present arrangements at Trinity College cannot be generally deemed satisfactory.

One cannot ignore the fact that in American Universities, where the experiment of mixed education has been tried, the trend of thought is in favour of separate University life for men and women (as mentioned in my previous evidence in the case of Chicago University). If this is so in a country where mixed education at school is universal, we ought, I think, to hesitate before adopting a system of mixed University education in a country where separate school education is the rule.

In a conversation with the Vice-Principal of the Women's Department of King's College, she explained to me that students reading for London B.Sc. did not complete their course in the Women's Department but did their Final work at King's College, Strand. This arrangement was of great advantage to the students, in so far as it enabled them to work in large and well-equipped laboratories in which advanced work was being done, but she deplored the necessity for the break in a student's College life, which was inevitable when the centre of her work was changed, and the loss of touch with the corporate life of her own department.

That students of Trinity College have themselves felt the difficulties of carrying on their social life within the walls of Trinity College is proved by the Memorial which was presented by Dr. Eva Jellett to the Board in January, 1905. Dr. Jellett was at the time a student of Trinity College, and afterwards took first places at the Final Examinations in Medicine and Surgery. A copy of her letter is appended to this Statement. (See Appendix C.)

2. Lectures at Alexandra College.

I should like emphatically to urge the claim of Alexandra College to recognition on the part of Trinity College. I urge this claim with the conviction

that a scheme to render available for Trinity College students the resources of Alexandra College would strengthen the position of Trinity College, and would be a step towards creating an Irish Women's University College.

Such recognition ought to include:—

(1.) Recommendation of residence in the Residence Hall attached to Alexandra College (except in the case of those students who live with their parents or guardians).

(2.) Arrangements for Pass Lectures for Women to be given at Alexandra College in any subject where the Lecturer is approved by the Board of Trinity College, and arrangements for Honor Lectures in any subject where it appears desirable, as in Modern Languages or English Literature. I further ask for the recognition of suitably-qualified women Lecturers at Alexandra College in a scheme which forms part of a movement for the advancement of the Higher Education of Women. Recognition ought, of course, to include the proportionate return of fees where girls attend Lectures at Alexandra College.

I would plead for our Lectures on the grounds:—

(a.) Of their affording teaching more suitable under conditions more natural and less distracting, to the average girl.

(b.) Of their forming part of a regular Collegiate life, bringing the student into contact with her teachers and with her fellow-students.

3. Supplemental Teaching given by Alexandra College.

That the students who pass from us to Trinity College do not find the teaching given in the Pass Lectures sufficient, and that they feel the need of supplemental instruction, is shown by the fact that in the Session 1904-5, 8 students attended Junior Freshmen classes here; in the Session 1905-6, 7 students attended Senior Freshmen classes, and during the present Session, 1906-7, of the 8 students who matriculated at Trinity College in June, 6 are now attending Junior Freshmen classes here. During the past Session, 1905-6, 11 of our students, who are now following up their degree course in Trinity College have received special coaching here.

These classes naturally involve expense, and a difficulty arises with regard to extra fees for teaching. When the full fee of £16 16s., per annum, has already been paid to T.C.D., the payment of double fees involves a strain which many students can ill afford to meet.

The recognition of Alexandra College, if it involved a partial remission of fees by Trinity College, might mean a diminution of financial gain to Trinity College, but it must be remembered, first, that the equipment for women's collegiate life, in any generous sense of the term, must be costly, and that Alexandra College would provide a valuable equivalent for the portion of fees handed over to her, and, secondly, that the opening of Trinity College to women has brought considerable financial gain to the institution.

4. Limitations in privileges granted to women.

In considering the advantages that Trinity College offers to women, it must be remembered that only to a certain extent are its doors open to women; and

* Miss White also furnished a Statement printed in the Appendix to the First Report (Cd. 3176), 1906, page 134. Her oral evidence will be found at page 263 of this volume.

only to a certain extent can they be so. Its Professional Schools (except one) are closed, its Governing Body is closed, its Teaching Faculty is practically closed, its residence, its social life and its clubs are closed to women.

5. Hostel Scheme.

I feel strongly that it should be made obligatory that students who do not live with their parents should live in a recognised Hostel. Certain financial difficulties arise in connection with the establishment of such a Hostel. Owing to the small number of students, and the fact that in this country very few students can afford to pay adequate fees, it is clear that it would be impossible to work it except at a loss. I, therefore, feel that it would be wise to make use of existing accommodation until it can be seen what the demand will be.

It would, perhaps, be possible for the Council of Alexandra College to give No. 6 Earlsfort terrace for this purpose. University students could enter by their own hall-door, could have dining and sitting rooms separate from other resident students, and study bedrooms would be available for them. They need have no contact with any other inmates of the residence hall, unless they so desire it; but they would have the advantages of access to the College buildings—including the library, gymnasium, common rooms and grounds—and could join the College clubs, and enter into its social life.

It will be remembered that the Royal University Commission emphasised most strongly the paramount importance of this last factor in University education, and educational authority is increasingly strong in its advocacy of life and residence in College. Now in the case of women this factor is as important as in the case of men, and I regard the attempt to provide University education without it, and without allowing

any scope for it, as injurious to the best interests of women's education.

6. Training Department.

The Department for the training of teachers, which was established in Alexandra College in connection with the Trinity College Training Department, has now been at work for one session, and received from the Board of Education, after the visit of their Inspector, a most satisfactory report, when recognition was renewed. This recognition in the case of Trinity College was suspended (see evidence of Mr. Culverwell, p. 78, appendix to first report of Commission). Hence the Training Department of the University of Dublin has no official recognition from Government, except in its connection with Alexandra College. It is much to be desired that the Mistress of Method or some similar Alexandra College officer should be formally associated with the examination and certification of the students who have been in her charge, as recommended in the Inspector's report.

The points I have brought forward are not with me matters of conjecture, as having had a long acquaintance with the needs and capabilities of women students, and a personal knowledge of the majority of Trinity College women students, I feel that I can speak on this subject with confidence and strong conviction.

Any divergence of interests or lack of warm co-operation between Trinity College and Alexandra College is much to be deplored, and must be injurious to both Colleges. Each College can and should render valuable service to the other, and it is only by so doing that the best interests of both institutions can be served.

H. M. WHITE, LL.D.

APPENDIX A.

Letter from Mrs. G. F. Fitzgerald to Miss White.

DEAR MISS WHITE,

From my long connection with Trinity College, through my father, Provost Jellett, and my husband, Professor Fitzgerald, I cannot but take a deep interest in the admission of women to compete for its degrees. And, apart from this, the fact that I have five daughters, makes the question of women's education a very pressing one.

There are few, I fancy, who have so strong ties as mine to Trinity College; yet, notwithstanding this, and having thought over the matter for a long time, I have decided not to send my girls there. Valuable as the Trinity degree would be to them, the system

of education provided for women in Trinity does not commend itself to me, either from an education or social standpoint. And so I must protest, though it be of little account, against conditions which do not make for the highest education of our girls—the mere offering of a degree in a man's residential College, accompanied as it is by conditions which do not find favour in most Colleges where women are admitted, and are, to my mind, wholly unsuitable.

Yours very sincerely,

HARRIETTE M. FITZGERALD.

APPENDIX B.

Note on Term, "Honor Student."

I should like to say that the term Honor Student I take to mean a student who graduates with honors, i.e., takes her degree by obtaining a Senior or Junior Moderatorship, having taken Honor subjects throughout her undergraduate course. The proportion of women who will take Moderatorship cannot be exactly ascertained, as no woman has had time to complete her Trinity College course (Trinity College having opened to women in 1903). We may, however, note that of the 169 men who graduated in 1905-6, 55 were Moderators, i.e., 33 per cent. It is not likely that the proportion in the case of women will reach a percentage very largely exceeding this. Further, of the 170 women from Alexandra College who have graduated in the Royal University, 58 have taken an Honor

degree, i.e., 34 per cent., which bears out my contention that the Honor students will be in a minority.

Since the opening of Trinity College, Dublin, twenty-eight students of Alexandra College have matriculated at Trinity College; of these, three are taking Honor Classics and one is taking Honor Mathematics. All the others are taking the Pass Lectures in Classics and Mathematics. That is to say 85 per cent. of the students who entered from this College are taking the pass course in Classics and Mathematics.

During the past twenty-two years lectures have been held at Alexandra College for R.U.I. students. Knowing, as I do, the relative proportion of pass and honor students in those classes, I may fairly presume from past experience that the percentage of honor students must always be a comparatively low one.

APPENDIX C.

DOCUMENTS
SECTION G.
XXXVIII

Letter of Dr. Eva Jellett to the Board of Trinity College.

27 LOWER LEESON-STREET,
DUBLIN, January 12th, 1905.

DEAR SIR,

In view of the proposed Association among the Women Students of T.C.D., I have been endeavouring to collect information as to the arrangements for social life among women students of several of the English and Scotch Universities which admit women to their degrees or examinations. The Universities from which I have been able to obtain information are:—

1. Oxford University.
2. Cambridge University.
3. London University.
4. Edinburgh University.
5. Glasgow University.
6. University of Wales.
Bangor College.
Cardiff College.
Aberystwyth College.
7. Birmingham University.
8. St. Andrew's University.

From a consideration of the information thus supplied, it appears to me that the following points might be helpful in our efforts to establish social life among the Women Students of T.C.D.

1. *Similarity of T.C.D. to Oxford and Cambridge.*

No University is exactly similar to T.C.D. in its circumstances.

Oxford and Cambridge approach most nearly the character of T.C.D., being both Universities whose College buildings include residence for men. Neither of these Universities has any social organisation for women within its College buildings, nor are the men's clubs open to women except as guests.

2. *Difference between T.C.D. and Oxford and Cambridge as affecting Women Students.*

Oxford and Cambridge differ from T.C.D. in not being situated, as we are, in a large city, and this fact would, in the case of Trinity College, increase rather than diminish the necessity of control, and the importance of wise forethought in laying the foundations, on which the future social life of our students in T.C.D. will be built.

Inasmuch as Collegiate authority cannot control the College societies in their actual working, would it not be well that the Women Students' Meetings should take place in surroundings which, while allowing full liberty of development, would afford sufficient control?

Social life for women, if carried on within the buildings of T.C.D., must either be hampered by restrictions as to hours, etc., which would prevent its efficient development, or would have to be allowed a, perhaps, unwise amount of control. The necessity for these restrictions is due to the fact that—

- (a.) The College is situated in the middle of a large city.
- (b.) It consists largely of men's residential quarters.

3. *Analogous position of Alexandra College to Bedford College, London, and Queen Margaret College, Glasgow.*

I find that where a Woman's College existed side by side with a University which did not admit women to its degrees, i.e., in London and Glasgow, these Universities on opening their degrees to women made use of the already existing Women's Colleges, i.e.,

Bedford College, London, and Queen Margaret's College, Glasgow. Alexandra College, in our case, occupies a position analogous to that of those two Women's Colleges. To utilise it in any way for the Women Students of T.C.D. would, therefore, be no unprecedented step.

4. *Points bearing on social life gathered from other Universities.*

The remaining Colleges mentioned in the list given above are all non-residential for men. Their circumstances are, therefore, very different from those of T.C.D. But the following facts gathered from their arrangements may be found useful.

(a.) It appears that wherever Women's Societies have been allowed to meet within the College buildings, such permission has been part of a scheme which included joint clubs for men and women. The advisability of such a result in T.C.D. deserves consideration.

(b.) In Bangor the clubs are common to men and women. But the liberty thus granted is safe-guarded by the strict regulations laid down by the authorities, both with regard to the residence of students, men and women, and also the conduct of the clubs. Such strict regulations do not obtain in T.C.D.

(c.) Women Students have the option of entering London University through a Woman's College, i.e., Bedford College, and in connection with that College every variety of club life is open to them. Provision is thus made for those Women Students who desire that their social life shall be in connection with a Woman's College. The majority—twenty-five to fourteen—of Women Students now in T.C.D. desire a like connection with a Women's College. What provision can be made for them?

5. *Loss of Students to T.C.D. due to existing arrangements.*

From my own personal knowledge, I know of several students lost to T.C.D., on account of the present arrangements for Women Students. A connection formed with a Woman's College for the social side of women's undergraduate life would go far to remove the objections which at present prevent such students entering Trinity.

6. *The following is a list of the Clubs, etc., at Alexandra College:—*

- I. Alexandra College Guild, which holds a yearly Conference on all questions connected with Women's Work. Branches of the Guild are:
 - (a.) Alexandra College Guild Tenement Co.
 - (b.) Bursaries Scheme.
 - (c.) Alexandra Guild Working Girls' Club.
 - (d.) Literary Society.
- II. Students' Debating Union.
- III. Games' Club; with Hockey Ground, Tennis Courts, etc.
- IV. Photo Club.
- V. Dramatic Society.
- VI. Missionary Society.

All the above, with the exception of VI., are absolutely non-sectarian.

If it is desired, I should be very pleased to give my authorities for any statements made in this letter.

I am,

Yours faithfully,

EVA J. JELLETT.

DOCUMENTS.

SECTION G.

XXXIX.

XXXIX.

Statement submitted by Miss O'Farrelly, M.A.*

IRISH ASSOCIATION OF WOMEN GRADUATES AND CANDIDATE GRADUATES.

GENTLEMEN,

1. We desire that the full advantages of University education shall be extended to all women-students in Ireland, and that the same teaching, Prizes, Honours, and Degrees shall be open to them as to men-students.

2. In Ireland at present, while Trinity College and the three Queen's Colleges have thrown open these advantages to women, the women who cannot attend those Colleges are almost wholly shut out from University teaching in Arts. These include the large class of Catholic women-students who are debarred by religious considerations from attending Trinity College and the Queen's Colleges, also all women-students of the Royal University who do not reside within reach of one of the Queen's Colleges. Both these classes of women-students have entered the University in large numbers and taken Honours and Prizes, in proportion to their number, as numerous as those won by men-students.

3. In University College, Dublin, fifteen Fellows in Arts of the Royal University lecture, but (except for certain public lectures given each session) women-students are excluded from their teaching. About 120 lectures in Arts are given weekly to the men-students. From these women-students are excluded; yet for Honours and Prizes they have to compete with men-students so taught by the Fellows (who are also examiners).†

They also lose the greatest benefit of University education—teaching by scholars and experts in the various subjects of their curriculum, and contact with men of academic learning and ability.

4. We submit a correspondence with the authorities of University College, showing our failure to induce them to alter this unjust treatment and extend to this class of students benefits open to all others. We also append a Memorial on the subject addressed to the Chief Secretary for Ireland in 1904.‡

We now desire to iterate the prayer of that Memorial.

We earnestly beg that in laying down any scheme for Irish University education as a whole, your Commission will recommend *that no charter or endowment be given to any University or University College which will not give to women-students the same teaching, degrees, honours and prizes as are open to men-students.*

We desire to point out that these Irishwomen are the only class of women in the United Kingdom thus shut out from University teaching in Arts, every University College in England, Scotland and Wales, having, with the best results, thrown open their advantages to women. Yet nowhere is such education more needed than in Ireland. Every day women have a larger influence in the education of their children and in home and social life; they are increasingly sharing in public and philanthropic work in Ireland, and it is now the rule, and not the exception, that the Irish girls in the middle classes have to adopt some means of livelihood.

We earnestly urge the necessity which exists for legislation on this point and we look to your Commission to be the means of putting an end to a great injustice which reacts on the well-being of the whole community.

DOCUMENTS.

SECTION G.

XI.

XL.

Statement submitted by Miss Hanan, B.A.*

IRISH ASSOCIATION OF WOMEN GRADUATES AND CANDIDATE GRADUATES.

GENTLEMEN,

1. The principle which we desire to uphold is that the same advantages in teaching, Honours, Prizes, and degrees that are open to men students in any University or College in Ireland shall be, as far as possible, open to women.

If teaching, separate and different, be given to women students, there is no guarantee that it will be the same, or as good, as that enjoyed by men students.

In almost all the Colleges of England, Scotland and Wales, the same teaching is given to all students alike, and this system is found to work well and to be the most simple, economical, and just.

2. In Trinity College this has been the system adopted since the admission of women in 1904, and after two years' experience we are authorized to state that the authorities, Fellows and Professors of Trinity College, and the women students themselves and their parents consider that it is quite satisfactory. No difficulties or evils have arisen. The women students have done admirable work (as evidenced by the Honours and Prizes they have won), and are happy and satisfied with the present arrangements in the College. No desire for any alteration has been expressed by those most concerned in the matter.

We submit that the opinion of those who have had practical experience of the present arrangements should have weight, not the views of those who have no personal knowledge of the working of the system.

3. To exclude any class of women students from the teaching given within the walls would be to separate them from the culture, tone, and traditions of Trinity College, and from social intercourse with other women students, giving them instead teaching and surroundings different in every way and not those which are to be enjoyed in a great University. This would be so

injurious and unjust that we believe it would prevent women from entering Trinity College who expected to be thus treated.

Also, we believe that the taking of some lectures in Trinity College and some in another institution would be found wholly unworkable from the difficulties in arranging the time-table.

4. To allow such extern teaching as an alternative course would also be disastrous, dividing the women students into small classes and isolating a few individuals from full University life.

5. The greater part of the social life of the women students must always be carried on chiefly within Trinity College itself, where they daily spend many hours in attending lectures, laboratories and other teaching, in reading in the library, and for examinations. For this the Board have made ample provision under the wise and thorough direction of the present Lady Registrar.

We understand that the Board have now under consideration the establishment of a residential hostel for women students with playing-fields attached, and this will give all that is needed, for every class of women students, in the best way.

6. If changes be found desirable in the curriculum, etc., of Trinity College, we desire that such changes shall be made for the benefit of the whole body of the students, and that no differentiation shall be made in regard to women students—a differentiation needless and injurious.

We, therefore, urge that the present arrangements for women in Trinity College made by the authorities shall be maintained. They are on the same lines as those in other Universities in Great Britain and are working to the satisfaction both of the authorities and of the students themselves.

* A Statement submitted by the Association of Women Graduates and Candidate Graduates is printed in the Appendix to the First Report (Cd. 3176), 1906, page 129. Miss O'Farrelly's and Miss Hanan's oral evidence will be found at page 286 of this volume.

† The School of Medicine has been for some time open to women, with perfectly satisfactory results; and occasionally individual students, who apply for it, are allowed some tuition in Arts.

‡ Note by Secretary.—As these Documents dealt with matters outside the scope of the Inquiry, they are not printed in the Appendix.

APPENDIX TO FINAL REPORT.—DOCUMENTS.

DOCUMENTS
SECTION H
XII.

SECTION H.

Documents put in by Witnesses in connection with their oral evidence.

XLI.

Letter from the Rev. William Delany, S.J., LL.D., President of University College, Dublin,
in supplement to his Oral Evidence.*

MY DEAR MR. DALY—

On reading the portion of my evidence which deals with the relation of the proposed new College of Science in Dublin to a new University or University College established to meet the needs of Irish Catholics, I realise that I did not express at all adequately my entire dissent from any suggestion that the students of the Catholic institution should receive their scientific education in the College of Science.

I. Any such scheme, if carried into effect, would lower enormously the prestige of the new Catholic institution. Seeing the ever-growing importance of the teaching of Science, a College, whose students were obliged to go elsewhere for their scientific training, could not be regarded as of true University standing. It might be a School of Arts, but would no longer be a School of Science. Such an arrangement would reduce the institution for Catholics below the level at which, notwithstanding our serious disabilities, this College at present stands.

II. One of the most potent influences in developing that culture, which is one of the most valuable results of University life is, for the Professors who teach, as well as for the students who learn, the intermingling of men of different tastes, trained on different lines of study.

III. It is plain that the intellectual culture imparted and received in the College for Catholics would be very seriously impaired by any arrangement which would in great part or altogether withdraw from it the Professors and the students engaged in scientific work.

IV. By withdrawing pupils of the College to pursue their studies in another and quite different institution it would go far to destroy the *esprit de corps* and the solidarity of collegiate life, which is so essential to the welfare of a College.

Nor could the Governing Body of the College effectively direct and supervise the work of its students in a most important part of their education, carried on, as it would be, in an institution not controlled by the College, and (as might easily happen in such circumstances) carried on possibly on lines that the College authorities might deem quite unsuited to their students. In regard to its more gifted students, the scientific function of a University is largely the development of faculties of original research and the widening of the field of knowledge; the function of a College of Science is to train its students more and more perfectly in the application of scientific principles and of new discoveries to the improvement and development of practical industries in their manifold forms.

The question presents itself: is the College of Science to provide the teachers and the teaching on these quite

distinct lines? And as relates to the University students—is the direction of their scientific studies to be transferred from the University authorities to those of the College of Science?

V. Then come the vital administrative questions:

Who are to have control of the programme of study? Of the arrangement of the time-tables? Of the use of the Laboratories?

What abundant materials for friction and disagreement, and what a lowering of the status of the so-called University College?

But as a Catholic educationist, I feel it my duty to go further, and to register a protest against the whole project of spending a vast sum of money on a College of Science, whilst the crying grievances of the great mass of the Irish population in the matter of Higher Education are left unredressed.

No body of Irish educationists, so far as I know, have asked for, or expressed their approval of such an expenditure in existing circumstances. It has not been called for by the elected representatives of Ireland in Parliament. So far as I can conjecture, the proposal seems to have had its origin in the Department of Agriculture, a body whose ingercence into the domain of Irish education has, so far, given little satisfaction to Irish educationists.

It seems to me perfectly plain (if Irish opinion is to carry any weight in this purely Irish subject) that if there existed to-day in Ireland an elected representative body entrusted with the control of Irish education, a proposal to spend a huge sum of money on a College of Science, whilst leaving Higher Education in its present miserable condition, would be scouted by the whole assembly.

The whole project is just an example of a mode of government that we are unhappily only too familiar with in Ireland. Refuse Irishmen what they ask, even though it seem reasonable enough; but give them something else that they do not want, and then complain to the world how unreasonable and ungrateful they are in rejecting your gift.

I respectfully request that this letter may be appended to my evidence regarding the relation of the College of Science to any proposed new College or University for Catholics.

Believe me,

Yours sincerely,

WILLIAM DELANY.

* See the Evidence of the Rev. Dr. Delany at page 230.

DOCUMENTS.

SECTION II.

XLII.

XLII.

Supplementary Statement submitted by Professor A. F. Dixon, M.B., D.Sc.*

To the Members of the Royal Commission on Trinity College, Dublin, and the University of Dublin.

GENTLEMEN,—When I had the honour to appear before you as a witness in connection with a statement submitted by the staff of the Medical School, it was suggested by one of your number that it would be of interest if I could supply the Commission with figures showing the number of our students who when qualified remain in Ireland (question 1961).

I have lately gone through the names in the Medical Directory for 1906, and I find that out of 2,654 medical men resident in Ireland, 397 are graduates of Dublin University, and that a total of 489 were educated wholly or in part in the Medical School of Trinity College. That is one to every 5·4 medical men in Ireland have been trained wholly or in part in Trinity College. Of this 489, 99 hold hospital appointments in County Dublin; 32 hold provincial

hospital appointments; 17 act as medical officers to institutions, for the most part prisons or asylums; 79 are medical officers to urban districts, dispensary districts, or union workhouses; 4 act as inspectors under the Local Government Board, or are on the Prison Board; 1 is medical superintendent of statistics in the office of the Registrar-General; 1 acts as Commissioner of Control and Inspector of Lunatic Asylums, and another as Inspector of Lunatics; 6 are teachers in Medical Schools, but are unconnected with any Clinical Hospital; and a number of others serve as Admiralty surgeons, medical attendants to the Royal Irish Constabulary, the Post Office, and the Telegraph Office.

A. F. DIXON.

DOCUMENTS.

SECTION II.

XLIII.

XLIII.

Letter from the Rev. J. E. H. Murphy, M.A., Professor of Irish in the University of Dublin.†

RATHCORE RECTORY, ENFIELD, COUNTY MEATH,

4th Dec., 1906.

DEAR SIR,

Since I had the honour of submitting evidence to the Royal Commission on the University of Dublin and Trinity College, in reference to the Professorship of Irish in said University—having regard to the question (or questions) asked me as to the connection of the late Rev. George Salmon, D.D., Provost of Trinity College, with the Irish Society, in the relation of Trustee—I wrote to the Secretary of the said Irish Society (lately amalgamated with the Scripture Readers' Society), asking him to let me know whether the Rev. George Salmon, D.D., late Provost of Trinity College, Dublin, had been ever at any time a Trustee of the Irish Society, and I have the honour to furnish you with a copy (on the next page) of the reply of the Secretary of the Irish Society to my letter—for the information of the Royal Commission.

I am, sir,

Yours faithfully,

J. E. H. MURPHY, M.A.,

Professor of Irish in the University of Dublin.

The Secretary to

The Royal Commission

on Dublin University.

P.S.—I should be glad if this letter—and the copy of the letter enclosed—could be published, by way of explanation, in connection with my evidence before the Commission.

(Copy.)

"Scripture Readers' and Irish Society for the Promotion of Christ's Kingdom in Ireland, by the Circulation and Teaching of God's Holy Word."

"28 MOLESWORTH STREET, DUBLIN,

"4th Dec., 1906.

"DEAR SIR,

"In reply to your letter of enquiry, I have to inform you that the late Rev. George Salmon, D.D., and Provost of Trinity College, was never at any time a Trustee of the Irish Society."

"Faithfully yours,

"JAMES F. CAITHNESS,

"Clerical Sec."

"To the Rev. Professor Murphy,
39 Trinity College,
Dublin."

DOCUMENTS.

SECTION II.

XLIV.

XLIV.

Documents put in by George Fottrell, Esq.

(See the Evidence of Mr. Fottrell, p. 98.)

(1) QUESTIONS IN RELATION TO THE SYSTEM OF TEACHING IN COMMON IN THE UNIVERSITY OF BONN, OF CATHOLIC AND NON-CATHOLIC STUDENTS, SUBMITTED IN DECEMBER, 1905, BY MR. GEORGE FOTTRELL TO A PROFESSOR OF CATHOLIC THEOLOGY IN THAT UNIVERSITY, AND HIS REPLIES THERETO.

DUBLIN,

December, 1905.

The question of University Education is one of pressing importance to Catholics in Ireland. The problem to be solved is how best to secure to Catholic students their rights to university and collegiate training, without unnecessary danger to their faith, and

without in any way infringing on the corresponding rights of non-Catholics.

Of the plans which have been suggested to meet the difficulty, one is, that in the University of Dublin—a University which has but one college, Trinity College—there should be established, in addition to the existing Faculty of Theology (Protestant), a Faculty of Catholic Theology and Philosophy, meaning, by Philosophy, Mental and Moral Philosophy, or, as it

* Professor Dixon's evidence will be found at page 102.

† Rev. Professor Murphy's evidence will be found at page 218.

is expressed in the University of Dublin, Logics, Ethics, and Metaphysics.

Before accepting or even considering this proposal, it is desirable that those who, in this country, are called upon to approve or disapprove of it, should have evidence put before them of its probable effect if adopted.

The best evidence is that of experience. This, I am told, is to be found in Germany. In that country the same difficulty which confronts us in the proposal above alluded to confronted the German authorities—ecclesiastical and lay—the difficulty, namely, involved in teaching Philosophy (in our sense of the term) in one and the same college to Catholic and non-Catholic students.

It is important for our guidance to learn—

- (a) What was the plan adopted in Germany to meet the difficulty?
- (b) Has it been from the educational point of view successful?
- (c) Has it been acquiesced in by the guardians, ecclesiastical and lay, of the students?

It would be imposing too great a burden on you to ask you to reply to questions relating to the whole of the German Empire; and therefore the queries which I take the liberty of sending are confined to the University of Bonn, in which University your long experience as a Professor qualifies you to answer with authority, and I hope without much labour to yourself.

My sole excuse for troubling you must be the importance to us Irishmen of the issues involved in the present discussion.

The Universities of Bonn and of Dublin may with propriety be compared with each other. Each of them serves a country in which Catholics largely preponderate in number, while non-Catholics preponderate in wealth. In the two universities the system of government is probably wholly different.

In Dublin the Senate has practically no influence in the daily working of the University. All effective power is vested in a Board consisting of the Provost and of Seven Senior Fellows, none of whom wins a place on it except by seniority, which in practice means that a man rarely becomes a member of the governing body until he has reached old age—a system of government not conducive to the rapid recognition of the necessity for reform.

No member of the Board is a Catholic, nor is there any Catholic a Professor in Logics, Ethics, or Metaphysics.

With great interest and sincere thanks I look forward to the light which I am sure you will throw upon a difficult and important question.

Faithfully yours,

GEORGE FOTTELL.

To

THE REV. DR. F.,
Professor of Theology in the University
of Bonn.

QUERIES AND ANSWERS IN RELATION TO THE UNIVERSITY OF BONN.

QUERIES.

1. Roughly, what is the population of the country which supplies students to the University? Showing—

- (a) Catholics.
- (b) Non-Catholics.

ANSWERS.

1. The students of the University of Bonn come in their greater number from the Rheinprovinz (Rhenish Prussia), although also students of the other parts of the German Empire often go to Bonn for one or two semesters (we reckon here by semesters, and not by the year). For instance, last semester, i.e., last summer, 3,029 had matriculated here; of these 2,128 came from the Rhenish Province, 658 from other provinces of the Kingdom of Prussia, 175 from other parts of the German Empire, and 68 from other countries. Last winter we had 2,908 students.

We have five Faculties. There were here last summer matriculated—

1. In the Faculty of Catholic Theology, . 307
2. In the Faculty of Protestant Theology, . 89
3. In the Faculty of Law, . . . 942
4. In the Faculty of Medicine, . . . 206
5. In the Philosophical Faculty, which in this sense is the old Faculty of Arts, 1,485

Total, 3,029

Now, answering your question: The country which chiefly supplies students to the University is the Rhenish Province of Prussia, which has—

- (a) Catholics (about) . 3,800,000=69 per cent.
- (b) Non-Catholics (about), 1,700,000=31 per cent.

NOTE.—Catholics form—

of the population of the Empire of
Germany taken as a whole, . 36 per cent.

of the population of Prussia taken
as a whole, . . . 34 per cent.

3 f

DOCUMENTS.
SECTION H.
XLIV.

QUERIES AND ANSWERS IN RELATION TO THE UNIVERSITY OF BONN—*continued.*

QUERIES.

ANSWERS.

2. What is the average number of students attending the University? Showing—

- (a) Catholics.
- (b) Non-Catholics.

2. Last winter we had in Bonn at the University 2,908; and last summer 3,029 students. The numbers are always greater during the summer months. In Germany experience shows that those universities that are nicely situated in a fine country are more frequented during the summer months, whilst during the winter the universities of Berlin, Munich, Leipzig, &c., have greater numbers than in the summer.

Now the average number of students (which during the last six years increased from 2,000 to 3,000, and is increasing every semester) may be said to be about 2,800. Of these about two-thirds or, speaking still more accurately, three-fifths are Catholics, whilst one-third or, more accurately, about two-fifths, are non-Catholics.

3. What is the Governing Body of the University called?

- (a) Of how many members does it consist?
- (b) How many are Catholics?
- (c) How are the members appointed or elected?

3. The Senate.

- (a) Of twelve members.
- (b) At present (*viz.*, during this year) six.

(c) The members of the Senate are the following:—The Rector, the Pro-rector, the five Deans of the five Faculties, four members elected for the Senate specially, and the Judge of the University.

The only member not elected by the professors, but appointed by the Government, is the Judge of the University. He is *ex-officio* a member of the Senate, and is appointed for lifetime. The present one is a Catholic. The Rector is each year elected on the 2nd July; he is elected in a plenary meeting of all the ordinary professors of the University, must himself be an ordinary professor, begins his office on October the 18th, and has it for one year. When his year of tenure is over, he is *ex-officio* Pro-rector for one year only. As it happens just at present, both the Rector and the Pro-rector belong to the Catholic denomination. The Deans of the faculties are also *ex-officio* members of the Senate. They are elected, July 2nd, for one year only, and are elected each by the ordinary professors of his faculty. Thus the office changes every year; and one may become Dean again in one faculty and in others every five or six years. I may mention that, although the Rector is elected by all the ordinary professors of the University, and the Deans each by the ordinary professors of his faculty, their elections must be ratified by the Government, *viz.*, the Ministry of Education, etc.; although I do not remember an election that was not ratified. The four Senators mentioned above are also elected by the ordinary professors of the University, and are bound to take the office, and need not any approval of the Government. They are elected for two years, and in this way: on the eve of the beginning of the new Rectorship, on the 17th of October, the ordinary professors choose two by written votes. Thus, at present, two of our four Senators were chosen on October, 1904, and go on till October 17th, 1906; two were chosen October, 1905, and go on till October 17th, 1907.

(d) Is there any rule as to the proportion of Catholics and of non-Catholics who must be on the Governing Body, or is the appointment or election unrestricted?

(d) There is no rule, and the election is, as far as religion is concerned, unrestricted.

(e) Is every full professor an *ex-officio* member of the Governing Body?

(e) No. However, every full—*i.e.*, ordinary—professor is *ex-officio* a member of the plenary meeting which elects the Rector and two Senators each year.

4. In the Faculty of Theology how many are there—

(a) Full Professors?

4.

(a) Seven, and one Honorary Professor, who is a Canon of the Cathedral of Cologne, and has no salary as professor, but the right of giving lectures on ecclesiastical art, and also the right of taking part in the election of the Rector.

(b) Extraordinary Professors?

(b) Three.

QUERIES AND ANSWERS IN RELATION THE UNIVERSITY OF BONN—*continued.*

DOCUMENTS.
SECTION II.
XLIV.

QUERIES.

ANSWERS.

4—*continued.*

- (c) *Privat-docenten*? Of these how many are Catholics? Is there any rule as to the number of Catholics and non-Catholics?
- (d) Are the Catholic Professors clergymen, or are they laymen? or, if both, how many are there of each?
- (e) Do they teach professedly in accordance with the received doctrines of the Catholic Church?

4—*continued.*

- (c) Two. All are Catholics. There are two Faculties of Theology here—one of Catholic Theology, another of Protestant Theology.
- (d) All the Catholic Professors of Theology are clergymen, just as all in the Faculty of Protestant Theology.
- (e) Yes. Although all the Ordinary and Extraordinary Professors of Catholic Theology are, just in the same way as the other professors, appointed and salaried by the State or the Government, the statutes of the Faculty say, and these statutes are observed too, that before a new professor is appointed, the Archbishop of Cologne (Bonn is in the archdiocese of Cologne) must be heard. The statutes say: "Nobody can be appointed to the Faculty of Catholic Theology in Bonn, or admitted there to teaching, without the Archbishop of Cologne having been first asked about him; the Archbishop has the right to refuse the appointment or admission of a candidate for a place in the Faculty if he, the Archbishop, has serious doubts regarding the life or the orthodoxy of the candidate."

"In case a teacher of Theology in the Catholic Faculty in Bonn offends, in his lectures, against the Catholic faith or Catholic morals, which he is appointed to prove in a literary manner, or in case he should give more serious scandal by his life, the Archbishop has the right of bringing the matter to the notice of the Ministry, which will then do everything to remove the cause of complaint of the Archbishop."

"The Archbishop of Cologne has the right of visitation as far as the Faculty of Catholic Theology in Bonn is concerned, which Faculty is under his spiritual supervision as far as the Catholic Church is interested in the work of the Faculty. The titles of the lectures which the members of the Faculty intend to give during each semester must first be mentioned to the Archbishop; and the Faculty is bound to receive his remarks about purely theological matters respectfully, and to follow them as much as possible. The supervision of the Archbishop is also extended to the members of the Faculty as far as they are Catholic priests."

5. In the Faculty of *Philosophy*, so far as relates to *Logics*, *Ethics*, and *Metaphysics*, how many are there—

- (a) Full Professors?
- (b) Extraordinary Professors?
- (c) *Privat-docenten*?

Of these how many are Catholics?

And is there any rule as to the number of Catholics and non-Catholics?

5.

- (a) Two full Professors.
- (b) One Extraordinary Professor.
- (c) Two *Privat-docenten*.

At present, of all these only one is a Catholic, who is a full Professor of Philosophy and teaches *Logics*, *Ethics*, and *Metaphysics*.—(There is also a member of our Theological Faculty teaching *Metaphysics* regularly, although he is appointed chiefly for *Apologetics*.)

There is no rule; although we have often had a full Professor of Moral Philosophy and an extraordinary one or a *Privat-docent*.

According to the statutes of the University there must be in the Law Faculty at least one Catholic who teaches *Canon Law*, and there must be in the Philosophical Faculty always a Catholic and a Protestant Professor of Moral *Philosophy*. Since the year 1853 there is also an ordinance, according to which there must be a Catholic and a Protestant Professor of *History*. Short of this, and of the fact that, of course, all the members of the Faculties of Theology must be all Catholics or all Protestants, there is no rule as to the number of Catholics and non-Catholics.

DOCUMENTS.

SECTION H.

XLIV.

QUERIES AND ANSWERS IN RELATION THE UNIVERSITY OF BONN—*continued.*

- | 5.— <i>continued.</i> | QUERIES. | 5.— <i>continued.</i> | ANSWERS. |
|-----------------------|--|-----------------------|--|
| (d) | Are the Catholic Professors in this Faculty Clergymen or are they Laymen, and, if both, how many of each? | (d) | The Catholic full Professor of Philosophy in the Faculty of Philosophy is a layman. |
| (e) | Do they teach professedly in accordance with the received doctrines of the Catholic Church? | (e) | Yes. He, as well as his predecessors. |
| 6. | At the examinations which take place at the University are separate examination papers prepared—i.e. separate questions put for Catholic Theology and Catholic Philosophy: i.e. Logics, Ethics, and Metaphysics? | 6. | As far as Catholic Theology is concerned all examinations regarding Catholic Theology are held by members of the Faculty of Catholic Theology. |
| | | | With regard to examinations in Philosophy, I must distinguish between examinations in Philosophy of students of Catholic Divinity and of others, broadly speaking. |
| | | | The students of our faculty are examined in Philosophy by a special commission appointed by the Archbishop of Cologne, in as far as nearly all our divinity students belong to this archdiocese. |
| | | | If other students wish to be examined merely with reference to the lecture attended during the term, the examination is held by the professor that gave the lecture. |
| | | | However, all those members of the Philosophical Faculty that wish to pass the great examination after a three or four years' course in Latin, Greek, English, French, German, etc., are also examined in Philosophy, and are not necessarily examined, if they are Catholics, by the Catholic Professor of Philosophy. There is a special commission for this examination: both the Catholic and the Protestant Professors of Philosophy belong to it; and as the number of Catholic candidates is greater than that of Protestant ones, the Protestant Professor examines also some Catholic candidates. The same applies to the examination for the Doctorship in the Philosophical Faculty. |
| | | | When a Catholic priest, as often happens, wishes to pass an examination in languages, etc., he always gets, as far as I know and believe, the Catholic Professor of Philosophy as examiner. |
| 7. | Is there at Bonn a seminary for ecclesiastical students, i.e., students who propose to become Catholic priests? | 7. | Yes, there are two; one for the students of the first year (called Collegium Leoninum), the other for the students of the second and third year (called Collegium Albertinum). |
| (a) | Do these students attend the University, and if so, what faculty or faculties do they attend? | (a) | Yes; they belong to the Catholic Theological Faculty; but they also attend lectures—e.g., on Philosophy or on History in the Philosophical Faculty, as every matriculated student has a right to attend all the lectures of any faculty if he inscribe his name for the lecture. |
| (b) | Are they by law compelled to attend university lectures or to obtain a university degree as a condition for ordination? | (b) | They must first finish the so-called gymnasium (that is, a high school for Latin, Greek, etc., which has nine classes, and may be gone through in nine years). Then, as they wish to become secular priests, they must follow the philosophical and theological course of either a university or a diocesan seminary. For instance, in this Rhenish province, there is the archdiocese of Cologne, and the diocese of Treves. Bonn belongs to the former. Now, the students of the archdiocese of Cologne study Philosophy and Theology in Bonn, at the University; the students of the diocese of Treves study these subjects at their diocesan seminary in Treves, where they have their own professors. Now, as far as the students of the two colleges or seminaries in Bonn are concerned, they are bound to attend university lectures as a condition—first, for admission into the seminary at Cologne (where they spend their fourth year of Theology, after having been here three years); and secondly, as a condition for ordination. |
| | | | Any bishop may allow his students to study Divinity in Bonn at the university, too. If people want to take a degree in Catholic Divinity in Bonn, they must have been either for three years at a German university, or if they have had their course at a seminary, they must have been one year at a German university. |

QUERIES AND ANSWERS IN RELATION TO THE UNIVERSITY OF BONN—*continued.*

DOCUMENTS.
SECTION H.
XLIV.

QUERIES.

ANSWERS.

7.—*continued.*

7.—*continued.*

(c) Can university lectures, and, if so, on what subjects, be given in the seminary so as to legally count as university lectures?

(c) No. No university lectures can be given in the seminaries in Bonn, viz., the Coll. Albertinum or Leoninum, so as to legally count as university lectures.

(d) Are the persons who give such lectures in the seminary professors on the staff of the university, or are they wholly unattached to the university?

(d) The superiors of the seminaries in Bonn are appointed by the archbishop. It is quite accidental that, at present, one of our professors, the Extraordinary Professor of Pastoral Theology, is President of the College Albertinum, because the archbishop wished this expressly, and got leave of the Government for him to take this post besides his professorship.

(e) How many of the lecturers at the seminary are priests, and how many laymen?

(e) All the superiors of the seminaries here are priests. In the Leoninum there is (a) President, (b) a Repetitor of Moral Philosophy, (c) a Repetitor of Introduction to the Sacred Scriptures and of Hebrew, &c. All are Doctors of Divinity. In the Albertinum there is (a) a President, (b) a Repetitor of Dogmatic and Moral Theology, (c) a Repetitor of Church History (and, eventually, Canon Law?); (d) a Professor of Ecclesiastical Music, who teaches liturgical singing, &c. All four are priests. There is also a priest appointed as Procurator for both houses.

(f) Does the seminary receive a grant from the State, or how is it supported?

(f) The houses or seminaries receive *no grants* from the State, and are solely supported by the archdiocese.

(g) For how many years does the course of studies at the seminary last, and do the students enter on the course before they matriculate at the University?

(g) The course of studies of these students lasts three years here. They receive no orders here, not even the tonsure, and are dressed like the other students whom they meet at the university or in the streets; but they have a fourth year in Cologne, a practical year, during which they receive holy orders.

The students of the archdiocese of Cologne are bound to live in these two seminaries; however, there are two or three living in the town on account of their bad health; also the students of Catholic Divinity that come from other dioceses live in private lodgings in the town. They enter into these seminaries when they matriculate here, or two or three days before. In very exceptional cases students may live in these seminaries who are only inscribed as yet in the Philosophical Faculty, not having quite fulfilled the conditions for getting inscribed in the lists of the Theological Faculty. I do not think that there are any such cases at present.

8. Are there associations (*Vereine*) for Catholic students attending the university, and what is the object of these associations?

8. Yes; in Bonn there are eleven associations for Catholic students attending the university; five, the members of which wear blue or red caps, or caps in other colours; six, the members of which wear no outward signs.

The object of these associations, which usually have about twenty or more members, is chiefly a social one. They are based upon the principles of religion (viz., Catholicity), friendship, and also common pursuit of study. They meet, as a rule, twice a week, and have what is called here a "*Commerz*," viz., a jovial sort of meeting, with drinking beer, singing songs, making speeches, &c. Some of them have, every fortnight, a lecture given by one of their members, and debates.

There is also a union of Catholic students here (I think of about sixty or more) that study social questions, having a Catholic *Privat-docent* of Social Economy, and a young, able priest (who is Doctor of Divinity and Repetitor in the Coll. Albertinum) as their leaders. They go to warehouses, &c., have lectures and debates at their meeting, &c.

There is also a flourishing Congregation of our Lady, of Catholic (not Divinity) students. Their preacher and president is the same Repetitor mentioned above.

There is also a Catholic as well as a Protestant preacher of the university. As to the Catholics, they have a University Mass every Sunday, and a sermon preached by the University preacher. The sermons are at present preached by our Professor of Dogmatic Theology, who is a good and well-known preacher and speaker. Both the Protestant and the Catholic preacher of the university have a salary paid by the State.

DOCUMENTS.
SECTION H.
XLIV.

(2) THE CHURCH AND THE UNIVERSITIES IN COUNTRIES OF MIXED RELIGIONS:
BEING AN ARTICLE BY THE REV. DANIEL COGLAN, D.D., MAYNOOTH COLLEGE,
REPRINTED FROM THE IRISH ECCLESIASTICAL RECORD OF OCTOBER, 1906.

I have already treated of the duties and claims of the Church in regard to primary and higher education in Catholic countries,* and of her discipline in regard to primary schools in countries of mixed religions;† and in the present article I purpose to study the principles and discipline of the Church in regard to Universities and University Colleges in countries where Catholics live side by side with fellow-citizens of other religious denominations.

As in the case of primary schools, so in the case of universities, the Church positively and formally "approves" of one university, another she "tolerates," another she declares "intrinsically dangerous to faith and morals" without however adding a special ecclesiastical prohibition, another she is bound to "condemn absolutely" and to formally prohibit Catholics from frequenting it, and with regard to others she may adopt simply a policy of *nullum iudicium ferendum*, a policy of observation, permitting Catholics to frequent them provisionally but passing no judgment on them, and meanwhile keeping a vigilant eye on them to see if they contain, in their actual working, any danger to the faith and morals of the Catholic students. I will consider first, in the abstract, the conditions necessary for ecclesiastical approval, the circumstances that necessitate the various forms of ecclesiastical disapproval, the duties of parents and students in regard to colleges condemned by the Church, and the duties of the Pastoral office towards those—if any—who frequent such colleges; and, secondly, I will briefly review a few well-known and familiar examples of ecclesiastical policy in regard to "mixed" and dangerous universities or university colleges.

I.

What are the conditions necessary that the Church can formally and positively approve a University? In the first place, as I pointed out in a former article,‡ university education differs from primary and intermediate education in this, that religious instruction should form an obligatory part of the programme of education in primary and intermediate schools, but does not enter into the obligatory programme of work in universities and university colleges; and consequently the Church can approve a university though the students are not obliged to have lessons in Christian Doctrine, but she cannot approve a system of primary or intermediate education which does not include religious instruction in its programme of obligatory school work. Religion is taught as a science if there be a theological faculty in a university; and a Catholic theological faculty must be established by and continue under the control of the Church. But apart from the consideration of a theological faculty, what are the essential characteristics of the university which the Church can approve? I may answer negatively by saying that in constitution it must not be "secular," nor "mixed," nor, of course, "secular and mixed." When we designate a system of primary education "secular" we have in mind primarily the fact that religious instruction is excluded, though we know that a secular system also implies the exclusion of ecclesiastical authority from the schools, the abolition of tests for teachers, and free access to the schools for children of all religious denominations. But when we designate a system of university education "secular" or "Godless," we should understand it primarily if not exclusively of the complete and absolute subjection of the university to the secular power and of the denial to the ecclesiastical authority of the right of exercising vigilance and supervision over the appointment and continuance in office of teachers and over the teaching of the university in order to safeguard the faith and morals of the students. The absence of religious instruction from the programme of obligatory college work does not make a university "secular" or "Godless," for

religious lessons are not the work of a university or university college. In a Catholic country, as I have already written,§ the Church does not claim the right of appointing or approving the professors outside the faculty of theology, "but the right of exercising vigilance and remonstrating and commanding that a particular person reasonably suspected or proved to be dangerous to the faith or morals of the students be not appointed or deprived of his appointment." The first and fundamental condition, therefore, for the "formal approbation" of a university by the Church is the recognition of the right of the bishop to exercise vigilance over the university for the preservation of the purity of faith and morals.

A "secular" system is also invariably "mixed," at least in theory; that is, there are no tests for teachers or students, and the college with its offices and emoluments is open to all denominations. A "mixed" system, however, is not necessarily "secular"; it may enforce in primary schools denominational religious instruction, and in universities it may recognise, formally or virtually, the right of the Church to exercise supervision over all that may concern the faith and morals of its subjects. The "mixed" system supposes that, by law, entrance to the college and access to its emoluments and offices are open to members of all religious denominations. Then it is a "mixed" college, at least in theory and in law, but it may be purely denominational in reality.

The presence of a few non-Catholic teachers or students in a Catholic university would not prevent the formal approval of the university; the university would receive approbation, and the presence of the few non-Catholics would be said to be tolerated. But if the professorships and entry to a college were open by law to non-Catholics generally, if professors could not be vetoed on the sole ground of being Protestants or infidels, then the system of education would be the "mixed" system, and I think, for reasons to be indicated farther on, the university would not be formally approved by the Church, but only tolerated. And, of course, a system which is both "secular" and "mixed" cannot be "approved" by the Church.

Protestants, no doubt, will claim that this justifies their contention that a Catholic university must be a priest-ridden institution, where liberty of thought and investigation, which is absolutely indispensable to university work, is altogether impossible. But then we can legitimately ask, do they themselves claim to be a part of the Christian Church or to have a Christian episcopate? Do they really admit that the Holy Ghost appointed bishops to rule the Church of God up to the gates of the university, but forbade them to cross the threshold of the seat of higher learning? Do they themselves permit in their universities liberty to teach doctrines distinctively Roman? In the belief of Catholics episcopal jurisdiction over universities is not a doctrine apart and superadded to the general body of episcopal claims. It does not differ specifically from the pastoral office and duty of teaching, of fostering and protecting faith and morals in the castles of the nobles and in the cabins of the poor, in the warehouse and training establishment, in a word, wherever full-grown men are congregated whose religious education is already completed. Authority over and responsibility for the university student is an essential part of the pastoral office which knows no limit or boundary in sea, or mountain, or walls, or gates. If we speak, for example, of a priest, the Church exercises jurisdiction over him at the altar, in the tribunal, in the pulpit, in his publications; and on what Christian principle can he be exempted from Church authority in the university? The Church can reach the ordinary priest or layman with her censures; she can cut off the university professor from the Church; but she cannot remove him from his position of danger to the

* *I. E. Record*, Jan., 1906.

† *Ibid.* April, 1906.

‡ *I. E. Record*, Jan., 1906.

faith and morals of his students, unless the State recognises, formally or equivalently, her right of effective vigilance in respect to the faith and morals of her university subjects.

Appertaining as it does to the functions of the universal pastoral office, the Church cannot allow her right of supervision of universities to be denied. Hence the following propositions were condemned in the Syllabus of Pius IX.:—

Totum scholarum publicarum regimen, in quibus juvenus christianae alicujus Reipublicae instituitur, episcopaliibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullum alii cui-cumque auctoritati recognoscatur jus immiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in delectu aut approbatione magistrorum (n. 45) . . . Postulat optima civilis societatis ratio, ut populares scholae, quae patent omnibus cujusque e populo classis pueris, ac publica universim Instituta, quae litteris severioribusque disciplinis tradendis et educationi juventutis curandae sunt destinatae, eximantur ab omni Ecclesiae auctoritate, moderatrice vi et ingerentia, plenoque civilis ac politicae auctoritatis arbitrio subjiciantur ad imperantium placita et ad communium aetatis opinionum amussim (n. 47).

II.

The Church declares certain colleges "intrinsically dangerous to faith and morals" without issuing a special ecclesiastical prohibition to frequent these colleges. What are the dangers to faith and morals apprehended in such colleges? May Catholic students frequent these colleges? What are the duties of pastors towards the Catholic students—if any—who frequent them?

1. We may assume that in colleges declared intrinsically dangerous to faith and morals, ecclesiastical right of supervision and vigilance is altogether denied. But though this be a denial of an essential office and duty of the pastoral charge, it does not necessarily carry with it, in fact and in practice, grave dangers to faith and morals. The sources of danger to faith and morals, generally referred to in ecclesiastical official documents, are human respect, non-Catholic teachers and non-Catholic fellow-students. The dangers from non-Catholic teachers and students would be, of course, immensely aggravated if the purpose and policy of the school were the proselytism of the Catholic student or the extirpation of Catholicity, and the danger is much more acute in residential colleges than in non-residential universities. The dangers from heretical teachers and heretical fellow-students are admirably stated in an Instruction of the Holy Office relative to the schools of Berne in Switzerland which I will quote, though it does not deal formally with university colleges:—

Auctoritas quippe praeceptorum [says the Holy Office] quae maxime in adolescentium animis valet, ad ea omnia approbanda quae in iis vident ex iisve audiunt, naturali quandam vi eos rapit; quo fit ut illorum erga religionem indifferentia, errores ipsi haereticales catholicaeque religionis contemptus, venenato quodam alitu, tenella pectora inficiat extinctoque calore omni pietatis penitus corrumpat. Cui pesti haud minus lethifera accedit haereticorum condiscipulorum contagio, quorum corrupti mores, indita ex sectario dogmate indocilitas quaeque pueriles animos vehementissime movet, in catholicam fidem atque Ecclesiae praecepta mordax dicacitas, si quid incorruptum aut firmum in ipsis manserit, labefactant ac perdant necesse est . . . Neque vero illud quispiam sibi persuadeat immunes ab hac perniciē scholas illas fore quae materiam a religione discretam atque profanam habent. Etenim praeterquam quod eadem in illis ab haereticorum, sive praeceptorum sive discipulorum, vitae ratione ac familiaritate scandala impendent, novus profecto in humanis rebus sit oportet qui non sentiat etiam in ejusmodi scholis aditum haereticis magistris undequaque aperiri, ut puerilem simplicitatem opportune et importune, data et non data occasione circumveniat et in laqueos inducat, cujus quo magis

inopinae atque occultae sunt artes, eo magis sunt ad perdendum efficaces. Itaque non tantum quae sacris sed etiam quae profanis disciplinis, non tantum quae metaphysicis aut ethicis, sed etiam quae mathesi aut physicae, aut historiae, aut humanis litteris, aut linguis, aut artibus quibusvis tradendis institutae sunt, periculi atque exitii plenas ejusmodi scholas esse nulla ratione est dubitandum.*

In the abstract this is true universally of all times and countries and schools. There can be grave danger from non-Catholic teachers and fellow-students, even in purely secular or scientific classes. A teacher *could*, for example, make a covert hostile allusion to the principle of authority in the Church even when teaching mathematics, by remarking significantly that mathematical conclusions are not received on authority, that scientific work and authority are mutually incompatible. And hence I have stated that I think the Church would not give "formal approval" to a college if the professorships were by law equally open to all, Catholics and non-Catholics. The Church does not "approve" this mixed system of education. But when we are called on to decide a concrete case; whether, for example, there actually is danger to faith and morals in this particular college, we have to take account of what actually happens or is likely to happen, considering all the circumstances of the case, in this particular college. When the Church condemns certain colleges as intrinsically dangerous to faith and morals it is not a condemnation of a mere abstract theory or system of education, but of the colleges considered as they actually are. It is not a declaration of a remote or slight spiritual danger. It is a declaration that, in regard to the ordinary type of manhood, there is a grave and proximate danger of mortal sin in attendance at such colleges. The danger is not constituted by such a declaration, but the declaration pre-supposes the danger; and if the danger did not really exist the declaration would be founded on an erroneous assumption of fact. This danger cannot be proved to demonstration or mathematically; but it would be the greatest temerity to question the existence of actual danger when it is affirmed authoritatively by the Episcopate. And, of course, in pronouncing on the actual danger, in particular cases, of secular or mixed schools, the Roman Congregations are always guided by the representations of the bishops who are familiar with the actual circumstances of the cases.

2. May Catholic students frequent colleges which have been declared by the Church dangerous to faith and morals? I would observe that there are no special moral principles governing the cases of university students. University students are to be treated like full-grown men of the world who have completed their religious education. We must examine the circumstances of the case and apply the principles which govern the same difficulties universally. I assume that the colleges are merely declared dangerous to faith and morals; that no special ecclesiastical prohibition against entering these colleges is enacted; and consequently that, if a sin is committed at all, it is a sin against the natural law which forbids us from going without necessity into the proximate occasions of grave sin. Now it is obvious that, generally speaking, it is unlawful to frequent schools which have been declared intrinsically dangerous to faith and morals; as it is unlawful, generally speaking, to go into the proximate occasion of mortal sin. There may be cases in which there is a peculiar insensibility to college temptations and consequently no danger of sin, and in such cases no sin is committed by frequenting the colleges, if it be not a sin of scandal to others. Then when we deal with the ordinary types of mankind, we say that it is lawful to frequent these colleges if necessity requires it, provided that precautions are taken to make the danger of sin remote; because then we are dealing with a necessary danger or occasion of sin, and we are prepared to give absolution to a person who remains in a necessary occasion of sin—and therefore it is lawful to go into or remain in such an occasion—provided that means are taken to make the occasion of sin remote. The necessity for entering such colleges may be national, as, for example, the necessity of having Catholics educated for the administrative and

DOCUMENTS.
SECTION II.
XLIV.

* Instructio S. C. S. Officii, given in the *Collectanea S. Congregationis De Propaganda Fide*, pars. i., cap. xv., De Scholis, n. 477a

DOCUMENTS.
SECTION H.
XLIV.

professional offices of the nation; or the desirability of securing a share of the public money allocated for education; or the personal advantage to the individual, who may hope to enter a profession or to secure a high and honourable position in the service of the State and who may be condemned otherwise to pass his life in rather menial occupations.

These principles are recognised in various Instructions of the Sacred Congregations of the Holy Office and Propaganda.* Thus the Holy Office, in the instruction already quoted, proceeds to say:—

Quae sane cum ita se habere apprime noscent Emi. Patres, non illud tamen eos praeteribat, peculiaria quaedam rerum adjuncta id efficere posse, ut easdem adire aliquando cogat necessitas; ubi scilicet ea tyrannide opprimantur catholici, ut ad scholas proprias id est catholicas adeundas, nulla jam illis aut pateat via, aut necessaria domui suae studiorum subsidia deserant, publicumque ipsum regimen heterodoxis totum reliquant, aut scholas mixtas utut invitisissimi subeant.†

Of course if Catholic colleges were available there would be no necessity for frequenting colleges declared dangerous; and students themselves should not be the judges of the necessity of frequenting these colleges or of their chances of spiritual safety, but should be guided by their ecclesiastical pastors.

If, in addition to the declaration that the colleges are dangerous to faith and morals, a particular bishop prohibits his subjects to go to such colleges, the prohibition is to be understood to be of universal application; that is, a person may not then plead that the intrinsic reason for the prohibition—the *finis legis*—does not exist in his case, that there is no danger in his case to faith or morals. But if, besides the mere non-existence of the intrinsic reason of the law, in a particular case, there were an extrinsic inconvenience, an extrinsic loss, if the reason of the law, as they say, were to cease *contrarie*; if there were, first, no proximate danger of sin, and if, secondly, the episcopal prohibition would cause serious loss to an individual in the shape of money, or a profession, or the like, then according to general principles the episcopal prohibition would not bind. And so the addition of an episcopal prohibition does not appear to add anything substantial to the authoritative declaration that certain colleges are dangerous to faith and morals.

3. When we come to consider the duties of their ecclesiastical pastors towards Catholic students who frequent colleges declared intrinsically dangerous to faith and morals, we must bear in mind again that there are no principles exclusively peculiar to the case of these students: the case must be decided by the general principles of pastoral responsibility. If something positively immoral were required of the students in a college, such as conformity to the Protestant religion, attendance at Protestant worship, or attendance at and acceptance of Protestant doctrines, nothing could be done for the Catholic students but to induce them to leave the college. It is supposed then that nothing positively immoral is demanded, that the colleges are dangerous to faith and morals, that certain students are under a necessity of frequenting these colleges and violate no law by frequenting them, that these students are in a necessary proximate (objectively) occasion of sin; and the question is, what are the duties of their ecclesiastical pastors towards these students? The Holy Office replies that bishops are bound in virtue of their office to run to the assistance of these students, and that priests, and especially parish priests invited by the bishops are bound to co-operate with all zeal in succouring those students who are in spiritual danger:—

Ex quo enim constat gravissima ac plane extrema juventuti catholicae in ejusmodi scholis versanti instare pericula, neque profecto cuiquam licet in extremo gregis periculo teneri vi muneris proprii Episcopos in subsidium accurrere, et sacerdotes ab eo evocatos ac praesertim parochos omni studio opem suam conferre, cui tandem veniat in mentem infelices illos adolescentulos in mortis faucibus haerentes negligi ac deseri posse?

They are not to be influenced, the Holy Office says, by the apparent hopelessness of producing any effect. If it be objected that the people may take scandal from this pastoral zeal, that they may begin to consider it lawful to send their sons indiscriminately to these schools, the Holy Office replies that scandal may be given by the omission of a duty but not by its fulfilment, unless it be *scandalum pharisaicum*. And if it be urged that the desertion of the students who frequent these schools may deter others from attending them, the Holy Office replies that a good effect cannot be obtained by unlawful means, such as the spiritual desertion of these students, which would be a violation of a grave obligation intrinsic to the priesthood. And in reply to the question, whether a priest may accept the office of chaplain to such schools, it answers:—

Affirmative, et ad mentem: mens est ut non modo fidei christianae tradendae, verum etiam aliarum disciplinarum scholis quotquot fieri potest praefici sacerdotes, aut honestos perspectaeque religionis laicos curandum sit; quo vero omnis cesset scandalum formido, monendum esse populum id fieri ut mala quae ex hujusmodi scholis dimanant, quantum fieri potest avertantur; idque proinde nemini excusationi esse debere, quominus liberos suos mitant ad scholas mere catholicas in quibus eorum fides ac mores nullo modo periclitentur.‡

III.

There is little to be said about the "formal and necessary condemnation" of colleges, or their "toleration," or the policy of *nullum iudicium ferendum*. The Church necessarily condemns colleges—they are already condemned by the natural law—where conformity to false religion and worship is insisted on, or where attendance at and acceptance of false doctrines is required. She formally and explicitly pronounces judgment of "toleration" in favour of colleges in which, though the Church ideal be not realised, satisfactory safeguards exist for the faith and morals of Catholic students. And she may declare, as in the case of our National Schools, that *nullum iudicium est ferendum*, when there are not sufficient data for declaring the colleges dangerous to faith and morals or for pronouncing formal and explicit judgment of "toleration." In this case Catholics might frequent the colleges, and the colleges would be afterwards "tolerated," at least tacitly, or declared dangerous, according to their fruits.

IV.

I will now proceed to describe the practical application of these principles in certain well-known cases of ecclesiastical policy in respect to universities and university colleges.

When in 1853 the Church of England test was removed from matriculation into the University of Oxford and from the Bachelor's degree, Catholics began to go to the universities, and the question was raised whether Catholics were to be allowed by ecclesiastical authority to go to Oxford and Cambridge. "With his large hopefulness and his trust in men carefully trained in Catholic colleges," writes Mr. Purcell,§ "Cardinal Wiseman, in the first instance and for a considerable period, gave his tacit sanction to their obtaining the advantages of university education at Oxford and Cambridge." Dr. Manning was opposed to the attendance of Catholics at Oxford or Cambridge, whether in colleges of the universities or in Catholic colleges or halls of residence. By direction of Propaganda a meeting of the English Bishops was held on 13th December, 1864, to consider the question. The views of the Oxford converts, Newman excepted, had been asked before the meeting. The Bishops unanimously decided against establishing colleges at the universities and in favour of discouraging Catholics from sending their sons to Oxford or Cambridge; and the decision of the Bishops was confirmed by Rome.

Newman was of opinion that there was considerable danger to the souls of Catholic youth who go to the

* Cf. *Collectanea*, etc., l.c.

† Cf. *Collectanea*, etc., l.c.

‡ Cf. *Collectanea*, etc., l.c.; the Instruction is quoted in part as an Appendix to *Acts of Maynooth Synod*, pp. 387-342.

§ *Life of Cardinal Manning*, Vol. II., p. 288.

Protestant colleges in Oxford, but comparatively little danger in their going to a Catholic college there.* In 1864 he bought a piece of ground in Oxford, which had come into the market, not for any specific purpose, as he explained, but to secure possession of it, and perhaps re-sell it to the bishops or laity, for any ecclesiastical purpose that might in the future be deemed advisable. Later on Dr. Ullathorne approved Newman's proposal of establishing an Oratory and building a church in Oxford for the purpose of ministering to the spiritual wants of the Catholic undergraduates, and signified his intention of transferring the mission to the Oratory. This was opposed by those who took the view of Dr. Manning, on the ground that it would encourage Catholics to send their sons to Oxford. And when Dr. Ullathorne petitioned Rome for founding an Oratory and building a church in Oxford, the petition was granted, but with "a special instruction directed to the bishop to discountenance Newman's taking up his residence at Oxford in the contemplated Oratory."† It is needless to add that since then English ecclesiastical policy has changed and that Catholics are allowed now to go and reside in the Protestant colleges of Oxford and Cambridge.

Now it is easy to understand why Oxford and Cambridge were considered dangerous for Catholics, why it would have been unlawful during the former policy for Catholics generally to frequent them and why Catholic parents were discouraged from sending their sons to them; but it is not so easy to reconcile the discipline approved for England, in regard to the students who could lawfully go to the universities, with the discipline defined by the Sacred Congregation of the Holy Office for the ecclesiastical authorities of Berne. In the latter case bishops and priests were warned not to neglect or desert those who through necessity attended at non-Catholic schools, but, as an intrinsic duty of the pastoral office, to provide most diligently for their special spiritual necessities, irrespective of whether parents may be encouraged thereby to send their children to these schools or not; but in England it was forbidden to establish Catholic colleges or halls of residence at the universities for the Catholic students, and Dr. Newman was practically forbidden to reside at Oxford even in a house of the Oratory which it was contemplated to build, lest it might encourage Catholics to send their sons to Oxford. The truth is that in the Berne case the question was treated by the Holy Office on purely intrinsic theological grounds, but in the English case it was treated on external grounds. Injurious rumours were in circulation about the orthodoxy of a class of English Catholics, and Newman was regarded by some as the leader of the minimisers of Roman claims. It was alleged that the university atmosphere would be specially favourable to the growth and extension of this particular type of Catholic. And the discipline in relation to the English universities is to be attributed to this cause and not to any difference of theory or discipline between the Holy Office and Propaganda.

One cannot fail to notice the admirable flexibility of English Catholic ecclesiastical policy in regard to the universities. The old discipline was relaxed without implying any censure on it or pronouncing that it was wrong. It is not claimed that the old dread of the universities is yet proved to have been unreasonable, or that the new policy is proved to be permanently safe. It is admitted by the friends of the new policy that time alone can decide which is the better, the policy of Cardinal Manning or that of his illustrious successors.

v.

There is some difference also between the Instruction of the Sacred Congregation of the Holy Office about the schools of Berne and the policy of the Irish Bishops, approved by Propaganda, in relation to the Queen's Colleges and Trinity College. Considering that episcopal right of supervision of the teaching in the colleges was denied, that so many of the professors and students were Protestants, that Protestantism was in the ascendant legally in Church and State in Ireland, that it held in its grasp all the offices of the State, national, county, and municipal, that Catholics were only emerging from bondage, and that they were insufficiently instructed in religion for university life,

there was a grave danger to Catholic students frequenting these colleges, not perhaps of denying their faith, but of hiding their religion, of putting it into the back-ground and saying nothing about it, and finally of growing indifferent about its practices. Hence these colleges were declared intrinsically dangerous to faith and morals. Catholic students, however, were not prohibited by ecclesiastical law from going to them; and the only prohibition was the prohibition of the natural law which forbids persons to go without necessity into the proximate danger of mortal sin. Unlike the case of Berne, priests were forbidden to take any administrative or professorial office in the Queen's Colleges; but I do not find this prohibition enacted in reference to Trinity College. They were also forbidden, *sub gravi*, to "advise" parents to send their sons to the Queen's Colleges or Trinity College, or to advise students to go to them. And finally they were forbidden to "favour" these colleges in any way whatsoever.‡

The ecclesiastical authorities of Berne were advised in the Instruction of the Holy Office to promote the appointment of priests and good Catholic laymen as teachers in non-Catholic schools where it was necessary for Catholics to attend them; but this was forbidden in Ireland. This, however, is not important, and can be explained by the wish of the Bishops to create a Catholic University, and by the fact that the presence of priests in the colleges might encourage parents to send their sons to them without necessity. Newman himself thought that Catholics might be prohibited to go to the English universities in order to support the Catholic University. "When I was in Dublin," he writes to Dr. Ullathorne, "I did my best (as you reminded me) in getting a prohibition against Irish Catholics going to the English universities, for I thought that the new Catholic University in Dublin would have no fair chance of success without such a prohibition."§ But there is one point in which we ecclesiastics cannot justify our action, or rather our inaction, in reference to the condemned colleges, namely, our comparative neglect or desertion of the Catholic students who were obliged from necessity to go to them and who legitimately went to them for their education. Assuming the strictest interpretation of our synodal enactments, it must be admitted that, in the case of many students, there was a grave cause, a moral necessity for attending those colleges, particularly the Queen's Colleges in Cork and Galway. There was a national necessity of having Catholics educated in the Arts for professorial purposes in these and other colleges. There was the necessity of securing a share for Catholics of the public money voted for education. There was the necessity for the individual of securing a profession at a moderate expenditure. The students who through necessity went to the condemned colleges violated no law by going to them, and yet they were all but deserted by their pastors. In particular there was an unfounded fear of doing anything special for the students, lest special solicitude for these endangered members of the flock should be taken as "favouring" the colleges with their condemned system of education. And yet greater attention to the spiritual wants of the students might have had far-reaching results. It might have reconciled, in practice, the views of the Bishops who were in favour of condemning the colleges and of the Bishops who had been in favour of the policy of *nullum iudicium ferendum*. Assuming that the colleges were justly condemned, and that no priest could accept an administrative or professorial position in them, if the priests of the parish attended to the special needs of the students it would soon be known from experience whether, admitting the system of the colleges to remain bad theoretically and in the abstract, they continued to be, really and in practice, dangerous to faith and morals; that is, granting zealous care and supervision by the priests of the parish, whether the colleges continued to be for the Catholics generally a proximate occasion or danger of mortal sin. And if it became evident that the colleges became less dangerous in reality than they appeared in theory, ecclesiastical policy might have somewhat relaxed and students might have been allowed to go in greater numbers at least to the colleges in Cork and Galway.

We complain that Protestants get all the positions in Galway Queen's College. But while only very few

* *Life of Cardinal Manning*, Vol. ii., p. 294.

† Cf. *Acta et Decreta Synodi Plenariæ Episcoporum Hiberniæ habitæ apud Maynooth*, cap. xxxvii.

§ *Life of Cardinal Manning*, by Purcell, Vol. ii., p. 294.

† *Ibid.*, p. 297.

DOCUMENTS.
SECTION II.
XLIV.

Catholic students go there, how can we expect that Catholics will be appointed to teach Protestant and Presbyterian students from the North of Ireland? And if Cork and Galway Colleges were reconstituted to-morrow on Catholic lines, and if we got a college for Catholics in Dublin, have we Catholics ready to fill the professorships in these colleges and in the seminaries? Shall we be ready when—if ever—the education difficulty is finally solved? Through the example of their distinguished president and Catholic professors, and through the zeal of their spiritual director, the Catholic students of the Queen's College, Cork, are recognised to be as safe to-day in the matter of faith and morals as the extern students of any college in Ireland; and yet priests are forbidden *sub gravi* to "advise" any student to go there, and the college is supposed to remain a proximate occasion of mortal sin. No doubt there is no guarantee of the continuance of this happy state of things, and consequently no charge should be made in the official relation of the Church to the College, but while the Church's official relation remains the same, would it not be better to relax somewhat in practice and rather to send as many students as possible to such a college, particularly to study Arts, with a view to qualify them for professorships and other public offices in the country? I mention the Cork and Galway Colleges, because there is less, if any, excuse for going to Trinity College, as there are first-class colleges in Dublin.

Another example worth studying was the policy of the Church towards Mr. Gladstone's Bill of 1873. The main provisions of the bill, as it was introduced, were: it proposed to detach the University of Dublin completely from Trinity College. There was to be a Chancellor and Vice-Chancellor of the University and a Council of twenty-eight members; the first Council to be nominated by Parliament. It was proposed that Parliament itself should affiliate five colleges to the University—Trinity College, the Colleges in Cork and Belfast, the old Catholic University, and Magee College; that the Council should have the power of affiliating other colleges; and that affiliated colleges should have the right of representation on the Council. The University, as distinct from the colleges, was to have an income of about £50,000 per annum to pay professors, conduct examinations and reward its successful students. It was to be a teaching and examining University, and to have a staff of professors whose lectures might be attended by the students of the University colleges or by non-collegiate students in Dublin. It would not supply lectures in philosophy or modern history, but these subjects could be taught in the colleges. And the Council had power to punish professors who gave offence to the religious feelings of their students. Trinity College retained in part its former endowment, and the Cork and Belfast Colleges retained their endowment; but the Catholic University received no endowment under the Bill. It was proposed to transfer the Faculty of Theology from Trinity College to the Church Representative Body, and that the new University should not teach philosophy or modern history. Students from these colleges could present themselves for the degrees of the University; but residence in a college was not necessary, and a person could prepare himself for the University degree by private study.

The Bill was differently received in different quarters:—

Archbishop Manning wrote to Cardinal Cullen, the day after the bill was produced, "strongly urging them to accept it." After a fortnight the Archbishop told Mr. Gladstone that he still saw reason to believe that the Irish hierarchy would not refuse the bill. On March 3rd he says he has done his utmost to conciliate confidence in it. By the 7th he knew that his efforts had failed, but he urges Mr. Gladstone not to take the episcopal opposition too much to heart.*

On the other hand, Cardinal Newman writes:—

Yet in a question so nearly interesting myself as that February bill, which he brought into the House, in great sincerity and kindness, for the benefit of the Catholic University of Ireland, I may be allowed to say this much—that I, who now have no official relation to the Irish Bishops, and am not in any sense in the counsels of Rome, felt at once when I first saw the outline of that bill, the greatest

astonishment on reading one of its provisions, and a dread which painfully affected me, lest Mr. Gladstone perhaps was acting on an understanding with the Catholic Prelacy. I did not see how in honour they could accept it.†

The Cardinal contends that the Bishops could not accept the bill consistently with the educational policy pursued since 1847 and approved by Rome. The Bishops condemned the bill and it was rejected on second reading by three votes.

If the Bishops pronounced judgment on the bill at all they should have condemned it; for the bill contained an approval and confirmation of the existing system of Trinity College and the Queen's Colleges. It may not have been necessary, however, to condemn the bill so severely; as the unacceptable principles had been already sufficiently condemned in the condemnation of Trinity College and the Queen's Colleges. It might have been sufficient to express dissatisfaction with the bill; and Cardinal Newman says: "But, anyhow, it was an extreme relief to me when the papers announced that the Bishops had expressed their formal dissatisfaction with it."‡ But the episcopal condemnation was not necessarily fatal to the bill. The Bishops urged many objections to the bill, and declared it unacceptable unless amended. Now the time for amendment is the committee stage after the second reading; and I think the fatal mistake on the occasion was the opposition of the Irish members to the bill at the division on the second reading. The bill introduced no new unsound principle, no new evil; and it affiliated our Catholic University College with the State University. Taken by itself the bill opened the way to degrees for Catholics without going to the Queen's Colleges or Trinity College, but gave them no endowment. But the new University would have a staff of professors in Dublin; the Catholic student could, of course, attend their lectures; and so the Catholic College would be spared the expense of a staff of professors. Moreover, it is thought by many that the endowment of the Catholic University College would follow; that a college inscribed as an affiliated college of the University on a schedule to the bill by Parliament itself could not be left without an endowment, while Trinity College and the Cork and Belfast Colleges had endowments. If so, it was, I fear, our last chance of having a purely denominational university College endowed by the State.

It is obvious from the newspapers of the time that there was some misconception in the lay mind about "secularism" in University education. The absence of religion in the Queen's Colleges and the removal of the theological faculty from Trinity College were denounced as "secularism;" and it was answered back that a system could not be secular which permitted Deans of Residence. But neither the objection nor the reply affects the character of a specifically denominational university or university college. The teaching of Christian doctrine is not necessary for a denominational university, for on entrance to a university religious education is understood to have been completed; and the spiritual needs of university men can, if necessary, be ministered to by the parish clergy. A *denominational university* for Catholics is a university where the authority of the Bishop in matters of faith and morals is recognised to exist as through his diocese generally, and where the administrators and professors and students are Catholics and animated with the Catholic spirit. It may be thought that the word "university" supposes that all knowledge should be taught in a university, and therefore that it should have a Faculty of Theology. But writers on the history of universities point out that, though etymologically this might seem to be true, the word in reality signifies the same as "college" or "corporation" of masters, or students, or both together; that we can have a perfect university specifically or essentially without having all the Faculties; but, of course, that all the Faculties are necessary for the full integrity of a university.

Another fruitful source of confusion was the expression "Mixed Education," and its condemnation by the Church. What is "mixed education"? If a few Protestant teachers and students are admitted to a Catholic college, it is not the system of mixed education. If the school or college is exclusively, or nearly so, Catholic, but is open in law to all de-

* *Life of Gladstone*, by John Morley, Vol. ii., p. 440.

† A letter addressed to His Grace the Duke of Norfolk on the occasion of Mr. Gladstone's recent expostulation, p. 8.

‡ *Ibid.*, p. 9.

nominations, then it is practically denominational, but legally and theoretically a mixed school or college. Such a system is unsound and comes under condemnation theoretically; but the circumstances of place or time may justify its acceptance and "toleration" practically. And so there can be, in practice, various degrees of mixed education; the form of mixed education which imposes some condition unlawful for Catholics and which can never be availed of without sin; the form which can be formally "tolerated," and which, of course, is somewhat elastic in its conception; the form which can be tried without a formal ecclesiastical judgment, and which, like the preceding, can be very elastic; and the form which is declared dangerous to faith and morals; and in this last case attendance at the mixed schools is considered a proximate occasion of mortal sin to the children or students who frequent them.

vi.

It is in connection with the colleges rather than with the universities that the religious difficulty arises in this country. It is in the colleges that the moral difficulty is felt from the presence, sometimes in overwhelming numbers, of Protestant professors and students. How the colleges are to be connected with a university or with universities, whether the colleges, when satisfactory to Catholics, are to be connected with Dublin University, or with the Royal University, or with some new university, is not a moral or religious, but an educational or political question.

Naturally we should prefer for Catholics formal denominational Catholic colleges; but such colleges, we know, will not be established by the State.

Next to a formally denominational college, we should prefer colleges which, though legally open to students and professors of all denominations, would be likely to remain exclusively, or nearly so, Catholic. These are types of "mixed" colleges; the right of the Church to exercise in them supervision over all that concerns faith and morals would not be formally recognised in law; but as the governing body would be Catholic, nothing offensive to morals or to the Catholic faith would be permitted.

But we cannot hope to have more than one college of this description, a college in Dublin. The colleges in Cork and Galway must always remain common to Catholics and Protestants, like the National schools in areas where there cannot be efficient separate schools for Protestants and Catholics. And thus we have to utilise another type of "mixed" college. If, when these colleges are fully availed of by Catholics, we shall have a constitution for the colleges which will give us a right to secure representation on their governing, administrative and professorial bodies proportionate to the number of their Catholic students, we shall be able to avail ourselves freely of them.

We must therefore accommodate ourselves to the system of legally "mixed" university education. It is for the hierarchy to decide in each case whether it can be accepted or whether it is dangerous to faith and morals. It is a serious responsibility. On the one hand the faith and morals of the people are at stake; and on the other, it is a loss to individuals, to the Catholic community, to the nation, to have Catholics debarred from university education. We distinguish—and the distinction is Cardinal Newman's—between what the Bishops can do as Catholic Bishops and as Catholic Bishops of a Catholic nation. It is difficult, sometimes, in this respect to distinguish between what is a matter of moral obligation and what is an obligation of honour. Undoubtedly Catholics ought to strive for educational equality with their Protestant fellow-countrymen, and to signify their dissatisfaction if they are not treated to equality. But condemnation of an educational system on the ground of unequal treatment does not prevent us in conscience from accepting it. The sole reason apparently why acceptance of an educational system or attendance at a college is unlawful is because some immoral condition is demanded, or the college is intrinsically dangerous, that is, a proximate danger of mortal sin. And if it be asked whether our existing colleges, with certain modifications of their constitution, would remain intrinsically dangerous to faith and morals, the meaning of the question is, would these colleges remain grave and proximate occasions of mortal sin to Catholics.

DANIEL COGHAN.

XLV.

Documents put in by N. J. Synnott, Esq., in connection with his oral evidence.*

I.—EXTRACT from Vindication and Protest published by the Catholic Committee in 1792, recapitulating the grievances and disabilities of Catholics in Ireland (Plowden: Historical Review of the State of Ireland, Vol. II., p. 377).

"Such is the situation of three millions of good and faithful subjects in their native land! Excluded from every trust, power, or emolument of the State, civil or military, excluded from the benefit of the constitution in all its parts from the Bench, from the Bank, from the Exchange, from the University, from the College of Physicians;—from what are they not excluded? There is no institution which the private charity or public munificence has founded for the advancement of education, learning, and good arts. from the enjoyment of which the Legislature has not taken care to exclude the Catholics of Ireland."

II.—EXTRACT from the Petition of the Catholics of Ireland to the King presented January 2nd, 1793. Signed by Dr. Troy, Archbishop of Dublin, and the Archbishop of Armagh, for the Roman Catholic Prelates and Clergy of Ireland, and by 300 members of the Catholic Committee representing the various counties and towns of Ireland.

"We may not found nor endow any university, college, or school for the education of our children; and we are interdicted from obtaining degrees in the University of Dublin by the several charters and statutes now in force therein."

(For text of Petition and signatures, see reprint by H. Fitzpatrick, 2, Ormond-quay, Dublin, 1793).

III.—EXTRACT from Memorial to the Earl of Westmoreland, Lord Lieutenant of Ireland, by the Prelates of the Roman Catholic Communion in Ireland, presented 17th December, 1793, after the passing of the Catholic Relief Act (Plowden: Historical Review, Vol. II., p. 444).

"We have submitted patiently to the restrictions which the Legislature thought it expedient to impose,

and we do now most thankfully receive the relaxation of these laws, the boon of a more enlightened age and a milder temper."

IV.—EXTRACT from Memorial presented to the Lord Lieutenant, in January 1794, by the Roman Catholic Prelates of Ireland, petitioning for "licence for the endowment of academies or seminaries, for educating and preparing young persons to discharge the duties of Roman Catholic clergymen in this Kingdom."

"Your Excellency's memorialists beg leave to represent that although the mode of education practised in the University of Dublin may be well adapted to form men for the various departments of public business, yet it is not alike applicable to the ecclesiastics of a very ritual religion, and by no means adapted to impress upon the mind those habits of austere discipline so indispensable in the character of a Roman Catholic clergyman, that without them he might become a very dangerous member of society.

"That even where the Roman Catholic is the established religion, candidates for Holy Orders are obliged to receive the most important part of their education in seminaries distinct from the public Universities.

"That many persons, who destine themselves to the ministry of the Roman Catholic religion in Ireland are not sufficiently opulent to bear the expense of education in the University of Dublin, and of constant residence in the metropolis; it is, therefore, the more necessary to provide literary instruction for them on more easy conditions; and although the liberality of the present heads of the University might induce them to receive persons on the foundation, yet neither could a sufficient number be thus accommodated, nor would it prove grateful to the feelings of the parties."—(Plowden: Historical Review, Vol. II., p. 447).

* Mr. Synnott's evidence will be found at page 53.

DOCUMENTS.
SECTION II.
XLV.

V.—EXTRACT from Petition of Roman Catholics presented by Grattan to the Irish House of Commons in 1795, objecting to the clauses in the Maynooth Bill which excluded the admission of Protestants.

Such exclusion the Petitioners stated to be "highly inexpedient, inasmuch as it tends to perpetuate that line of separation between His Majesty's subjects of different religions, which the petitioners do humbly conceive it is the interest of the country to obliterate, and the petitioners submit that if the youth of both religions were instructed together in those branches of classical education which are the same for all, their peculiar tenets would in all probability be no hindrance to a friendly and liberal intercourse through life."

"Having, in common with the rest of their brethren, the Catholics of Ireland, received as one of the most important and acceptable benefits bestowed on them by His Majesty and the Legislature, the permission of having their youth educated with the Protestant youth of the Kingdom in the University of Dublin, and experience having fully demonstrated the wisdom and utility of that permission, they see with deep concern the principle of separation and exclusion, they hoped removed for ever, now likely to be revived and re-enacted." (Irish Parliamentary Debates, XV., 201, 203. Lecky: History, Vol. VII., p. 129).

VI.—EXTRACT from "The Constitutional History of the University of Dublin," by Denis Caulfield Heron, p. 180, and pp. 184-185.

"There is in Ireland a noble field for the generous exercise of that power for which statesmen toil. There is the opportunity to direct the energies of the people to the accomplishment of their own prosperity; there is the opportunity to form the future mind of the nation. In Ireland, Education amongst the higher classes of the Catholics is neglected; amongst the peasants, until very lately, was unknown. Sectarian intolerance blights the land. Two tasks are for that statesman to perform who wishes to achieve the prosperity of Ireland, and deserve the gratitude of her people for ever—to destroy the last incentives to sectarian animosity, and to develop the intelligence of the people. No step could be more effectual towards the accomplishment of both these great good works, than the opening of the emoluments of Ireland's only University to the free competition of all. No step could be more effectual towards future prosperity than the removal of this check upon the Education of Catholics—than the destruction of the last stronghold of intolerance within the island. It ought to be the aim of that statesman, whom the people of the United Kingdom of the western islands elect as the able man of the day to rule the councils of the empire, to make provision that each human soul within the realm receive due and equal encouragement and aid, to unfold the peculiar talent which each has,—a birthright from creation; to make provision that each subject of the Queen be enabled, by Education, to direct his abilities towards the benefit of the State, the advancement of civilization and learning."

"Should the seat of Education be less tolerant than the centre of government? From the army, the bar, and the senate, intolerance has been banished, but the daemon is still permitted to linger within those precincts which, more than all other, should be sacred from that odious presence. It was the spread of knowledge and Education amongst those possessed of the power, that showed them the folly and wickedness of the exclusive system, and induced them to grant to the Catholics of Ireland these enfranchisements. Thus taught, they saw the injurious effects of exclusion upon the oppressor and the oppressed. But intolerance is now suffered to remain only within those very walls, whence came the Spirit which introduced the idea of religious freedom.

"And yet it seems that Emancipation should have begun here, rather than in other places. Did not exclusion remain perpetuated in educational monopoly, sectarian feud might long ago have died away. The young Catholic lawyer is on equal terms with the Protestant, free to run the same course of fame, and reach (with one exception) the highest honours of his profession. The same is the case in the other pursuits of life, to which the young and ardent throng; they are not reminded by the laws that their ancestors were mutual enemies, and shed mutual blood in furious civil war;—they are friends in honourable rivalry. But, during the period of education, when, most of all, mutual friendship should be encouraged, and mutual jealousy and suspicion checked, the Catholic sees himself debarred of various advantages because of his religion. Thus is party spirit maintained—

and the first thought of each faction is not for Ireland, but how to destroy the other. The danger of this system of parties has been exemplified in other countries, and on a larger scale; and the factions of the state have thought of wars, and administrations of foreign provinces, only as the means of driving their opponents from power. This sectarian feud which still survives in Ireland, through means of this educational monopoly, acts as a barrier to all union amongst the people. Sectarian feud is still a rankling, running sore, preventing the health of the nation. In vain have Catholics been permitted to acquire and hold property in each profession and trade, if the Education which enables advancement be denied."

VII.—EXTRACTS from Annual Reports of the [English] Universities' Catholic Education Board (Established 1895). Chairman—Right Rev. John Cuthbert Hedley, O.S.B., Lord Bishop of Newport. Members—The Archbishop of Westminster, Abbot Gasquet, and six clergymen and ten laymen.

"In the two years which have elapsed since Propaganda pronounced on the Universities Question, it must be admitted that a good deal has been accomplished. Not only have the posts created by the Board been most efficiently filled, through the disinterested co-operation of the English Hierarchy (for the loss of good men is no light one to dioceses whose priests are few), but the work set going is already beginning to bear fruit among the undergraduates, in the increased respect for the faith engendered in their immediate surroundings. And the presence of priests, charged with recognised duties at the Universities, cannot fail to have a most beneficial effect in the removal of latent prejudices by the diffusion of a better understanding of the nature and aims of the Church."

"The establishment of these houses for the education of the Clergy has, of course, in no way formed part of the work entrusted to the Board, which is responsible solely for the lay undergraduates; but these institutions for the clergy, on the one hand, and the functionaries of the Board, with the students under their care, on the other, mutually benefit each other by their common association with the work of the Universities. Further, when we reckon up the beneficial results of the general permission of the attendance of Catholics at the Universities, we must not overlook the valuable opportunity which it is found to be affording to a section of the rising generation of our clergy for adequately gauging the life and sentiments of the intellectual centres of the country; and the importance of the stimulus that has thus already been given to Catholic higher schools should not be forgotten. It has afforded them the opportunity of so training their future masters that they may know by personal experience how to mould the existing course of studies so as to meet the present needs of the world. Thus they may hope to secure for such of their boys as may be going to Oxford or to Cambridge such a preparation as may fit them spiritually, mentally, and physically for the task which there lies before them. That on this serious preparation at school the success of our students as men and as Catholics at the Universities, will almost entirely depend, there can be no doubt. Indeed, the permission granted by the Holy See has already had an important effect on the curriculum of our Catholic schools. They now directly prepare boys for the University examinations, and they have, nearly all, abandoned the London Matriculation in favour of the Oxford and Cambridge Higher Certificate Examinations, which are better suited to the classical education given in our schools. We further hear, from the masters of various schools, of a marked improvement in the actual work done by the boys, and in the zest for study evinced by them; and the testimony of one headmaster is eloquent as to the emulation that the prospect of a University career has aroused among his boys. The cleverer boys are now encouraged to aim at a still higher level by the competition for scholarships at the two Universities."

"In conclusion, we venture on a yet wider appeal, an appeal to all those who desire the Church to be more accurately understood, and consequently more adequately respected, throughout the country. Surely no better means to this end could be devised than to make the nature of the Church better understood in the intellectual centres of the country."

Ditto Report for 1906, page 18:—

"The Board have reason to think that the association of Catholics with the national Universities has been productive of excellent results on one side and on the other."

APPENDIX TO FINAL REPORT.—DOCUMENTS.

DOCUMENTS
SECTION I.
XLVI.

SECTION I.

Other Statements submitted to the Commission.

XLVI.

Resolution adopted by the Roman Catholic Hierarchy.

(1.)

LETTER FROM THE MOST REVEREND DR. SHEEHAN, LORD BISHOP OF WATERFORD.

BISHOP'S HOUSE,
JOHN'S HILL,
WATERFORD,

11th October, 1906.

MY DEAR SIR,

I beg to enclose a copy of a Resolution adopted at the meeting of the Archbishops and Bishops of Ireland held at Maynooth College on Wednesday, October 10th, 1906.

Faithfully yours,

✠ R. A. SHEEHAN.

J. D. Daly, Esq.,
&c., &c.

(2.)

RESOLUTION REFERRED TO IN THE FOREGOING LETTER.

Resolved—

“That we do not see the utility, as things stand at present, of offering evidence before the Royal Commission on Trinity College, Dublin, and the University of Dublin, beyond the Statement contained in the Memorandum forwarded by our Standing Committee, of July 25, 1906.

✠ MICHAEL CARDINAL LOGUE,
Chairman.✠ RICHARD ALPHONSUS,
Bishop of Waterford and Lismore.✠ HENRY,
Bishop of Down and Connor.

} Secretaries.

XLVII.

Letter addressed by His Grace The Most Rev. Dr. Walsh, Archbishop of Dublin, to the Right Hon.

Sir Antony MacDonnell, P.C., K.C.S.I., K.C.V.O., Under-Secretary to the
Lord Lieutenant of Ireland.DOCUMENTS
SECTION I.
XLVII.

[NOTE BY SECRETARY.—The following letter was received by Sir Edward Fry, with an intimation from Sir Antony MacDonnell that he was authorized by His Grace the Archbishop to say that the Chairman of the Royal Commission might make public use of the letter.]

ARCHBISHOP'S HOUSE,

Dublin, 20th October, 1906.

MY DEAR SIR ANTONY,—You are quite right in your recollection that the Catholic Bishops of Ireland have long since declared in the most formal manner that the Catholic claim in the matter of University Education can be adequately met without the setting up of any system of religious tests.

For my part, I have long since come to despair of our being able by any number of declarations, no matter how explicit they may be in their terms, or how publicly they may be made, to cope with the policy of misrepresentation that, whether from stupid ignorance or from dishonesty, is being kept up against us.

Take, for instance, the persistent cry against the establishment and endowment of a College “under the control of the Bishops.” As if we had not, years ago (in fact, when the question as to the character of a Governing Body was first raised), published an ex-

press declaration to the effect that, a University being a place principally of secular teaching, we did not consider it would be reasonable that there should be a preponderance—not to say, of Bishops,—but of ecclesiastics of any degree, on the Governing Body.

Yet, still, the old calumny is kept up, and will, I daresay, serve its purpose now, as it has more than once served it on former occasions.

But, coming to your question, I need only refer you to a declaration published by the Bishops on the 23rd June, 1897. It contains the following passage:—

“4. Are we prepared to accept the application of ‘The University of Dublin Tests Act of 1873’?”

“With reference to this we have to say that, with some modifications in the Act, in the sense of the English Acts of 1871 and the Oxford and Cambridge Act of 1877, we have no objection to the opening up of the degrees, honours, and emoluments of the University to all comers.”

Note by Secretary.—At the meeting of the Commission held on 16th October, 1906, it was decided that the following Notice should be issued with reference to statements on matters dealt with in the Appendix to the First Report:—

ROYAL COMMISSION ON TRINITY COLLEGE, DUBLIN, AND THE UNIVERSITY OF DUBLIN.

Whereas in the Appendix to the First Report of the Royal Commission on Trinity College, Dublin, and the University of Dublin, are contained documents suggesting schemes of change in the constitution and government of the said College and University;

And whereas the Commission are willing to consider any objections to or criticisms on the said schemes that may be laid before them;

Now notice is hereby given that the said Commission are willing to receive statements of objection or criticism from any persons who have not already submitted to the Commission their views upon the subject-matter of such schemes, provided that such statements are brief. The said statements are to be addressed to the Secretary, at the Offices of the Commission, 16, Ely-place, Dublin, on or before the 1st day of November next.

Statements received by the Commission in reply to the foregoing Notice are included among the documents printed in this section.

DOCUMENTS.
SECTION I.
XLVII.

After dealing with several other aspects of the case, we added:—

"Should Her Majesty's Government desire any further statement from us, we shall at all times be quite ready to make it."

The declaration from which I have quoted was drawn up at a General Meeting of the Bishops on the 23rd June, 1897, and was published in the "*Freeman's Journal*" (and, doubtless, in all the other Dublin newspapers as well; for it was sent to all for publication) on the 28th of that month.

Since then we have, as you know, been consulted on one occasion. It was in reference to the scheme known as Lord Dunraven's, which was published by him in the Dublin newspapers of the 4th of January, 1904.

That scheme proposed to meet the Catholic difficulty by the establishment of a second College in Dublin, to be, as Trinity College is, a College of the University of Dublin. The government of the new Colleges would be, as that of T.C.D. is, "selected exclusively on academic grounds."

Consulted by Mr. Wyndham as to whether, in their opinion, the University question could be settled on this basis, the Bishops, as you know, answered in the affirmative.

Lord Dunraven indeed had anticipated this. For, as he said in his letter:—

"The Roman Catholic claims will not, as I fully believe, be found, on examination, to be the bugbear they seem to some ill-informed people.

"There is no question of a Catholic University, or of the proscription of any kind of learning, or of a College exclusively for Roman Catholics, or of a College to every post and emolument of which a Protestant may not aspire."

And to all this, the Irish Bishops, in a communication addressed to the Government of the day, formally assented.

As to all this, I send you enclosed a little penny pamphlet containing an able lecture by the Bishop of Limerick, see page 19.

Faithfully yours,

✠WILLIAM J. WALSH,
Archbishop of Dublin.

P.S.—Do not lose sight of the express statement in the *Final Report* of the (Robertson) Royal Commission. See Report, page 33, last paragraph on page. I now see that the declaration to which I have referred in this letter is referred to in the *Final Report*, and has been reprinted by the Commission in the Appendix to First Report, pp. 387-388.

W.J.W.

DOCUMENTS.
SECTION I.
XLVIII.

XLVIII.

Statement submitted by the Right Hon. The Earl of Dunraven, K.P., C.M.G., P.C.

Adare Manor,
Adare,
Ireland.
October 21st, 1906.

SIR,

In continuation of my letter of the 28th of July last, I am now in a position to submit the accompanying suggestions, and should be glad if you would be good enough to bring them before the Royal Commission.*

The Secretary,
Royal Commission on the University of
Dublin.

I am,
Yours faithfully,
DUNRAVEN.

SCHEME FOR A NATIONAL UNIVERSITY FOR IRELAND.

(Referred to in foregoing Letter.)

(i.) The introduction of such alterations in the organisation of Trinity College, and the allocation of its revenues as the Royal Commission may agree to recommend.

(ii.) Establishment within the University of Dublin of three additional Residential Colleges, of which one shall be the Queen's College, Belfast; the second the Queen's College, Cork; and the third a new College, suitably equipped, to be established in Dublin.

The Queen's College, Galway, to be converted into an Agricultural College and Technical Institute for Connaught.

(iii.) Exemption of the University and its constituent Colleges from tests and every religious disability; but in any College, the Governing Body of which so desires, provision to be made against teaching derogatory to the truths of revealed religion or disrespectful to the religion of any portion of the class or audience. Provided that any College may make such arrangements for giving denominational religious instruction to persons *in statu pupillari* as it deems expedient.

(iv.) Determination of the Faculties to be maintained or created in the University; provided that no Theological Faculty shall be maintained. The Divinity School of Trinity College to remain attached to the College. The Cecilia Street School of Medicine to be attached to the new College.

(v.) The Senate to consist of the Chancellor of the University, the Vice-Chancellor, the Provosts or Heads of the Constituent Colleges, the Doctors and the Masters of Arts.

The University Governing Body or Caput to be constituted with reference solely to academic considerations, and to be composed of the Vice-Chancellor and twenty-four persons appointed at first by the Crown, of whom twelve shall belong to the Council or Teaching Staff of the Constituent Colleges, each College furnishing three. After seven years eight of the Crown nominees who shall not have been taken from the Councils or Teaching Staff of the Constituent Colleges shall retire, being designated by the Crown for retirement, and their places shall be filled thencefor-

* [Note by Secretary.—Lord Dunraven's letter of the 28th July, 1906, is printed at page 140 of the Appendix to the First Report of the Commission. Lord Dunraven's letter of January, 1904, is printed at page 476 of this volume.]

ward by eight persons who shall be elected by the Senate.

Future vacancies in the Caput to be filled by election as follows :—

(a) If the vacancy be caused by the death or retirement of any of the twelve persons appointed as belonging to the Council or Teaching Staff of the Constituent Colleges, by the Council and Fellows of the College to which such person belonged ;

(b) If the vacancy be in respect of any of the eight persons elected by the Senate, by the Senate ;

(c) If the vacancy be in respect of any of the four persons appointed by the Crown, by the Crown.

(vi.) The Caput to create and establish University Chairs, Scholarships, and Prizes, and to appoint University Professors ; to allocate Fellowships and prescribe the conditions on which they are to be held ; to fix the subjects and courses for Examinations for Degrees ; to control and conduct such Examinations ; and to appoint Boards of Examiners, on which the Professorial or Teaching Staff of the Colleges shall be represented.

Any Examiner who thinks that an Examination paper, or any question put at a *viva voce* Examination, is unfair, or calculated to offend the convictions of any student, may claim that an alternative paper shall be set, or an alternative question put ; provided that the same standard of excellence shall be required from all students.

(vii.) The Councils of the Constituent Colleges—

The Councils of the Colleges, except Trinity College (which shall retain its own improved Board) to consist of not less than nine members, to be nominated in the first instance by the Crown ; but future vacancies, including vacancies on the Board of Trinity College, to be filled by election by the Council or Board from the Fellows and Members of the Professorial or Teaching Staff of the College, and from persons of literary or scientific eminence or expert knowledge of educational matters ; provided that not more than two persons who are not Fellows or Members of the Professorial or Teaching Staff of the College shall be so elected.

(viii.) The Council of each College to appoint teachers and tutors in such College. A teacher in any College, not being a teacher of Theology, may be appointed by the Caput to be a Professor of the University, in which case his lectures shall be open to all matriculated students.

The Council of each College may create Scholarships, Bursaries, and College Prizes, as funds are available.

(ix.) Constitution, if necessary, of Boards of Studies for each College, and settlement of their relations with the College Councils.

(x.) Affiliation, with any College of the University, of the Arts Faculties of St. Patrick's College, Maynooth, of the Magee College, Londonderry, and the College of Science, Dublin. Power to affiliate or grant such recognition as may be desirable to other institutions external to the University.

(xi.) Admission of women to the advantages of the University, except as regards residence.

(xii.) Recognition of the Library of Trinity College as the University Library.

(xiii.) Finance :

1. The assignment of £— for the provision of University buildings, and for the maintenance of the University, its Fellowships, Chairs, and Prizes.

2. The assignment of £— for the building and equipment of the new College and its Residential Chambers, and of £— for its subsequent maintenance.

3. The assignment of £— for the conversion of Queen's Colleges, Belfast and Cork, into Residential Colleges, and of £— as an additional endowment.

4. The redistribution of existing endowments, provided that the following endowments be excluded :—

(a) Trinity College Endowments.

(b) Endowments of private origin.

(c) Endowments impressed with Denominational Trusts.

(d) Endowments of Theological Institutions.

Provided also that the Foundation or Governing Body of any endowment may intimate, in writing, to the Commissioners appointed to execute this scheme their consent that an Endowment otherwise exempt shall be dealt with by the Commissioners, whereupon the provisions of the Act framed to carry out this scheme shall apply to the said Endowment.

(xiv.) Power to the Caput and to Council of Colleges to alter, from time to time, the statutes of the University or Colleges respectively, subject to sanction of His Majesty in Council.

(xv.) Creation by the Crown of a Board of Visitors for the University and the Constituent Colleges, with liberty to appoint Assessors.

The Board shall be entitled to inquire into and decide upon all disputes and other matters connected with the University which call for decision, and in particular shall have the right of hearing and deciding appeals—

(a) From any person who alleges himself to be aggrieved by any act of the Senate or the Council of a College ;

(b) From any student, or the parent or guardian of a student, who alleges that any Professor or Teacher of the University or a Constituent College has taught or published anything offensive to the religious faith of the students or of any section of such students attending his lectures or teaching.

(xvi.) Dissolution of the Royal University ; disposal of its buildings, endowments, and other funds with due regard to vested interests ; and attachment of its graduates to the re-constructed University of Dublin. Provided that graduates who proceeded to the Degree Examinations of the Royal University from Queen's College, Belfast, and Magee College, Londonderry, shall be attached to the Queen's College, Belfast ; that graduates who proceeded from Queen's College, Cork, shall be attached to that College ; and that those who proceeded from Queen's College, Galway, shall, at their individual preference, be attached to the Queen's College, Cork, the Queen's College, Belfast, or the new College in Dublin ; that all graduates who graduated in the Dublin University shall be attached to Trinity College ; and that graduates who proceeded to the Royal University Examinations from the undermentioned group of Colleges, designated the Catholic University of Ireland, shall be attached to the new College :—

Maynooth College.

University College, Stephen's Green.

Blackrock College.

Carlow College.

Clonliffe College.

Cecilia Street School of Medicine.

(xvii.) Power to provide if necessary for Convocation of Graduates, and for framing rules for the conduct of its business.

(xviii.) In financing this scheme regard to be had to the fact that previous to the disestablishment of the Irish Church, sums of £26,000 and £41,000 were annually placed on the Irish Votes for St. Patrick's College, Maynooth, and the *Regium Donum*. In the Irish Church Act full compensation to the religious bodies concerned for these annual payments was made from a purely Irish fund. But Ireland, as a whole, has had no compensation for the withdrawal of these amounts from the Annual Votes.

(xix.) The preceding scheme to be carried into effect by Commissioners appointed by Act of Parliament, as in the case of the Oxford and Cambridge Universities Act of 1877.

DUNRAVEN.

DOCUMENTS.

SECTION I.

XLVIII.

XLIX.

Statement submitted by The Right Honourable Gerald FitzGibbon, LL.D., P.C., Lord Justice of Appeal in Ireland.*

"THE UNIVERSITY QUESTION IN IRELAND."

To the Secretary, Dublin University Commission.

DEAR SIR,—In compliance with the intimation conveyed to me by Sir Edward Fry's letter of the 25th October, that your Commission desires to receive a statement of my "Views on the best Solution of the University Question in Ireland," I have the honour to submit the following observations on that general and comprehensive subject.

STATEMENT OF THE QUESTION.

The object to be attained was defined in the House of Commons by the Chancellor of the Exchequer (Sir Michael Hicks Beach) on June 28th, 1885, in these words:—

"To spread, as far as possible, the great blessing of University Education in Ireland among all persons, whatever their creed, and, so far as possible, whatever their class, if duly qualified."

The demand of those who are not satisfied with the existing state of things was defined in the University College, St. Stephen's Green, by the Roman Catholic Archbishop of Dublin (the Most Rev. Dr. Walsh) on September 22, 1885, as follows:—

"The concession to Ireland of a University system in which all her people shall, for the first time, stand on a footing of full and absolute equality."

Accepting these statements without reserve, I venture to assert, further, that no solution of the question can be just or good, if it deprives any creed or class of duly qualified persons, who now receive University Education, of the great blessing which they enjoy; nor unless the footing of equality on which all are to stand in future is at least as high as that which has hitherto been held by those who now occupy the highest ground.

But I cannot regard the University Question as primarily a sectarian question. Difficulties arising from religious differences, or from the other circumstances or peculiarities of Ireland or of her people, are not the problem; they are only conditions of its solution. Again, questions as to the constitution and character, or as to the government, grouping, or co-ordination, of the institutions which are to supply the required University Education—whether they are to be Colleges or Universities, and the like—are subsidiary and subsequent to the great question, which is one of *Education*—of making adequate and satisfactory provision for *Teaching*, as distinguished from examining or *giving Degrees*, which are only the official test and recognition of Learning already acquired.

UNIVERSITY EDUCATION.

Ireland wants two kinds of University Education, for each of which distinct provision must be made, each being required for a distinct class of students—*First*: a Mathematical, Classical, Literary, and Philosophical Education, which, for brevity, I shall call "*Classical*" such as has hitherto been mainly, but not exclusively, given in such Universities as Oxford, Cambridge, and Dublin. This is required for a class of students whom Ireland has always produced in considerable numbers, and whose success in after life, in the learned Professions, in the Public Service, and in every calling in which "Higher Education" finds

employment throughout the world, is the best proof that such education is required, and has been supplied here. *Secondly*: A much larger number of Irish students require a more practical education, such as is mainly given in more "*Modern*" Universities, but as yet very inadequately in Ireland; which must be founded on a liberal education in Arts, but must also comprise scientific and specialised teaching, of which the range, importance, and cost are rapidly increasing; and which is required for those who are to earn their living in professions and callings connected with commercial, manufacturing, and industrial pursuits, as well as for those who are engaged in physical research.

No system of University education can be deemed complete unless it provides both these classes of Higher Education, though, in any given institution, one or other may, and usually will, predominate according to the number and class of the students whose needs are there to be supplied.

LOCAL NEEDS.

In Ireland the demand for these types of education differs widely in different places, and in endeavouring to meet it the circumstances of the country and of the people must be taken into account. All our lines of cleavage, social, political, religious, and geographical, are strangely parallel, and nearly coincident; and I venture to suggest that attention to this peculiarity of our Irish Body-Politic will simplify the solution of our University Question.

We have two principal cities, almost equal in size and population; Dublin, the national metropolis, and Belfast, the manufacturing and commercial capital, and the most convenient centre for the great majority of those Protestants who require Modern as distinguished from Classical education. There are 443,276 Presbyterians in Ireland, and of these 425,536 are in Ulster, which also contains 360,373 members of the Church of Ireland, and 47,372 Methodists—833,271 Protestants, as against 699,202 Roman Catholics.* Of 1,411 students who entered Trinity College, and whose religion is known, for the six years 1900-1905, 1,093 were members of the Church of Ireland, 164 were Roman Catholics, 111 Presbyterians, and 43 Methodists; being percentages of .774, .116, .078 and .030 respectively.† The average total number of students entering Trinity College annually during the same period was 253;‡ of whom only 50 came from Ulster; 11 came from abroad, the addresses of 4 were unknown, and 188 came from Leinster, Munster, and Connaught; in which three Provinces there were 2,609,459 Roman Catholics, 220,716 members of the Church of Ireland, 17,750 Presbyterians, and 14,634 Methodists.§

I submit that these figures demonstrate that Dublin must be the centre of University education for Roman Catholics; and that it must also remain, as for three centuries it has been, the chief place of Classical education for all Ireland; but that Belfast urgently needs, and can fully utilise, ampler provision for "Modern" university education.

DENOMINATIONAL AND SOCIAL NEEDS.

These conclusions are enforced by social considerations. The largest proportion of students who need

* Note by Secretary.—The Statements and Returns referred to in the side-notes are those printed in the Appendix to the First Report (Cd. 3176), 1906.

* Thom.
1906. p. 736.

† Return L.
p. 20.

‡ Return
V. p. 31.

§ Thom.
1906. p. 736.

Classical education is to be found among the members of the Church which has hitherto supplied 77 per cent. of its students to the University of Dublin. A comparatively small proportion of Roman Catholics, distinguished beyond their numbers by their abilities, have profited by the same education there. A similar contingent of Presbyterians has done likewise: of the eight Fellows last elected, three are Presbyterians; and of the three Presbyterian Judges of the Supreme Court in Ireland, one was a Moderator and another was a Scholar and Auditor of the Historical Society. The great majority of the Protestants of Ulster are identical in social standing and in educational needs; and for such of them as require University education Belfast is the natural place for obtaining it. Of the Roman Catholic population, a very large proportion is rural, agricultural, or industrial, and needs primary and technical teaching rather than University education. But, besides the limited class to whom I have already referred, that population includes a large number who need modern University education; and it also includes two numerous and most important classes, for whose education in Arts no suitable public provision has yet been made—namely, the Pastoral or “Secular” Clergy, and the *Teachers*, of whom many, but not all, belong to religious Orders, and from whom the laity receive the chief part of whatever education, classical or modern, they now get from members of their own Church.

THE STANDARD OF EQUALITY.

The “equality” which is claimed for Roman Catholics will not be attained unless the institutions now to be provided are capable of giving acceptable University education to the clergy and teachers of that Church, similar to that which is given by Trinity College to the clergy and teachers of other denominations. I am not, at present, dealing with any distinction between the College and the University. They have hitherto been inseparable, and, in fact, convertible terms, for “The University of Trinity College, Dublin,” is one form of the corporate name. But I take Dublin University, and the education which it now gives to those who accept it, as fixing the standard and the level of that “full and absolute equality” which is, “so far as possible,” to be extended to “all duly qualified persons, whatever their creed, and whatever their class,” by the “solution of the University Question.”

SOLUTION OF THE QUESTION.

The following are the steps which seem to me to be necessary for the solution of the University Question in Ireland:—

(A.) Teaching Institution in Dublin.

(A.) The creation of an institution in Dublin sufficiently endowed and equipped to enable it to give to duly qualified Roman Catholic students an University education suitable to their needs, under conditions which ought to be as acceptable to them as those under which Trinity College now educates its students are to those who accept them.

To attain this end the institution so to be created must, in my opinion, be independent and *autonomous*, and the constitution of its governing body must be *academic*—that is to say, it must ultimately consist of persons selected for their learning, and qualified by their education and experience to rule an institution for higher education.

In the first instance, it would be necessary to form such a governing body by the appointment of proper persons; and they should be so selected as to secure a preponderance of Roman Catholic opinion, and a measure of Roman Catholic confidence, similar to the conditions in favour of Protestants now existing in Trinity College. But provision should be made for the gradual supersession of this body by those who would win their way from the ranks of the institution, as the Fellows of Trinity College now do, by their own academic merit.

It seems to be conceded that the State will not endow any institution which is *de jure* denominational, or which will have power to exclude any otherwise suitable student from its benefits, merely on

sectarian grounds. The continuance of two independent but similar institutions in Dublin, on a footing of equality, both *de jure* open to all denominations, will therefore depend upon the success of each in satisfying the requirements of those for whom it is primarily adapted. At the present time the percentage of Protestant students attending the “Catholic University College” is about equal to that of Roman Catholics attending Trinity College, and the imposition of tests is not required to keep up the distinction between the two institutions. It may be necessary, in framing the constitution for the new institution, to make provisions against any unfair action which would defeat the object of its foundation. But these, and other important matters of detail, can only be settled hereafter; and I propose to offer some suggestions upon that subject before I close. At present I respectfully express my concurrence with the Very Rev. Dr. Delany* in favouring “separate Universities, suited to the character, religious convictions, national sentiment, and social and economic conditions of the people amongst whom they are placed;” and while he submits “that if there were given to Irish Catholics educational opportunities equal to those enjoyed by Protestants in Trinity College there is every guarantee that they would speedily have an University of no mean standing amongst the Universities of the Empire,” I entertain no apprehension that the success of such an University would injuriously affect Trinity College.

Provincial Institutions.

Though I have mentioned “an institution in Dublin” only, I do not overlook the needs of Cork, Galway, and other places. But the creation of an endowed residential and teaching institution in Dublin specially adapted for Roman Catholic students would necessitate a reorganization of the Royal University and of the Colleges connected with it. In the adaptation of the existing institutions to the altered circumstances, provision should be made for the more efficient application of their funds to the modern requirements of University education, and I believe that a considerable saving of expense could also be effected by utilising for higher education the money now spent on the Model Schools.

(B.) University for Ulster.

B. The elevation of the Queen’s College, Belfast, to the *status* of a University for Ulster, and its adequate equipment as a teaching institution, is, in my opinion, the second step to the best solution of the Irish University Question.

The establishment of the newly-endowed teaching institution in Dublin would greatly increase the preponderance of Roman Catholic influence in the Royal University. Since the Robertson Commission, Trinity College has admitted women to its teaching and degrees, and this has withdrawn a considerable number of Protestant female students from the Royal University. For the Robertson Commission I unsuccessfully endeavoured to obtain a return of the places from which the Royal University students come, and I have recently endeavoured to ascertain the relative numbers of the different denominations, but I could get nothing better than a vague “impression” that between 60 and 65 per cent. of the students and graduates are Roman Catholics, and between 20 and 25 per cent. are Presbyterians: no inquiry is made in that institution as to the religious denomination of either students or graduates. I was, however, able to ascertain that of 80 men and 10 women who gained Entrance Exhibitions during three years, 41 were Roman Catholics, of whom 27 came from Dublin, 12 from the South and West, and only 2 from the North.† Of the Protestants 37 were from the North, 30 coming from Belfast itself, 7 from Dublin, 4 from the South, and 1 from the West. Assuming that like proportions exist among the students at large, the establishment in Dublin of a separate institution for Roman Catholics would leave nothing to connect the Royal University with Dublin, except seven out of every ninety of its present students, and in future about four-fifths of those attending it would have to come to Dublin on return tickets from Belfast. Thus the Royal University, unless utilised as the University of the new College for Roman Catholics, would become an exotic in Dublin, and, of its own accord,

DOCU-
MENTS.
SECTION II.
XLIX.

*Statement
xxxv. p
122

†Rob. Com.
Rep. App.
p. 259.

DOCUMENTS.
SECTION I.
XLIX.

gravitate to the North. Belfast is worthy of a University, and is as well able to utilise it as is Birmingham, Manchester, Bristol, Leeds, or Liverpool. An Ulster University would work in conjunction with the Magee College, Londonderry, and the General Assembly's College and the Methodist College in Belfast, while on the withdrawal of the Ulster students to their own University, the Royal University in Dublin, if reorganized on lines acceptable to Roman Catholics, would become the natural and congenial University of the newly-endowed Dublin College, and could co-operate with St. Patrick's College, Maynooth, Mungret College, Limerick, the Training Colleges for Teachers, and the other Colleges throughout Ireland, which are now giving higher education chiefly, or exclusively, to Roman Catholics. I cannot doubt that the establishment of an independent University for Ulster would be for the best interests of Higher Education in that Province: it would end the friction between North and South in the Royal University, and it would facilitate the solution of the University Question, by securing to that institution a preponderance of Roman Catholic influence, similar to the preponderance of Church of Ireland influence which is now supposed to create a peculiar "atmosphere" in Trinity College. Belfast, in the meantime, would be free to develop a congenial atmosphere of its own.

(C.) *The Royal University as Mater Universitatis.*

C. The adaptation of the Royal University to the position of *Mater Universitatis*, having its affiliated institutions diminished by the transference to the Ulster University of Queen's College, Belfast, and the other Colleges which would naturally go with it, but having added to it, or assimilated with it, the newly-endowed residential and teaching institution in Dublin, would complete the solution of the Irish University Question which is, in my opinion, the best.

This final step presents no difficulty. It is, in effect, the same conclusion which commended itself to the Robertson Commission, simplified by eliminating the Ulster difficulty, and leaving all the endowments, buildings, and equipment of the Royal University available for their present purposes, enlarged by the development of the existing "University College." Whether "the record of the educational work done by University College under the greatest difficulties,"* to which Dr. Delany justly points with pride, does not entitle Roman Catholics to prefer that the institution to be provided for them should be rather a transfiguration of the existing "Catholic University of Ireland" and its "University College," than a brand new creation, is one which—if I were one of them—I should have no hesitation in answering; but in any case, the staff which has achieved such results, and the present equipment of the existing institution, with the indirect endowment which it receives, would remain available for the new College.

EXPENSE.

If objection be made on the ground of expense, I answer that the Irish University Question cannot be solved without cost, and that, unless Parliament is willing to pay liberally for the satisfaction of the consciences of our Roman Catholic fellow-subjects, without setting itself up as the judge of other men's consciences, the question cannot be settled at all. In any case, the cost of doing it handsomely could not be more than the money's worth that, on a single day of the current year, was lost in a fog on Lundy Island.

I may point out that, since the Robertson Commission, a step has been taken which might materially diminish the cost of the new institution. A large scheme for the erection of a "Royal College of Science" in Dublin has been sanctioned. I have heard the expense estimated at £400,000, and it has recently been rumoured that this amount will be exceeded. Surely the situation and extent of this new College suggest that it should be utilised, not only by the Royal University, but also by the University of Dublin, for Scientific Teaching; and that the cost of providing for this expensive branch of modern education should be thereby met, at least in part. The expenditure in Dublin, however, seems to strengthen the claim of Belfast for similar help.

ORIGIN OF THE FOREGOING SUGGESTIONS.

I could not have presumed, even at the request of your Commission, to have put forward these views, if they were merely the expression of my own opinion. They are neither new nor original.

I have already quoted the Chancellor of the Exchequer of 1885. The publication of the Biography of Lord Randolph Churchill enables me to point out that this solution was then approved by the Cabinet; and, but for events unconnected with Irish education, it might have been presented to Parliament twenty-one years ago.

On June 28th, 1885, Sir Michael Hicks-Beach had said:—"If it be our lot to be in authority next year, I hope that we shall be able to advance some proposals which will be a satisfactory settlement of this most important question."

On October 12th, 1885, Lord Randolph Churchill wrote to me:—

"The present Government, if they are enabled by the result of the elections to maintain themselves in office, are without any doubt prepared to deal very liberally and fully with the Higher Catholic Education in Ireland, if they receive fair and reasonable encouragement and co-operation from the Catholic Hierarchy. Should these conditions be wanting, and should an unfriendly and suspicious attitude on the part of the Catholic Prelates be persisted in, it will not be in the power of the Government to go forward in the matter."

Late in November, 1885, he submitted to the Prime Minister a formal Memorandum of the policy which he advocated for the coming Session—"the production of a large, genuine, and liberal programme,"† the success of which "turned on Ireland"—and it included the following item, as to which he assumed "Liberality of grants from the Treasury towards Irish objects," and "Concession to the Roman Catholic Hierarchy on education questions.‡

"UNIVERSITY (IRELAND) EDUCATION. §

"This should take the form of:—

1. The transference of Cork College to a Catholic Board of Management.
2. The endowment of the Catholic University College in Dublin.
3. The establishment of a Catholic College in Armagh.
4. The transference of the Belfast College to a Presbyterian Board of Management."

On December 5th, 1885, Lord Salisbury criticised other items of the Programme, but as to this he wrote:—

"With respect to (*inter alia*) Roman Catholic Education I need say nothing, because I generally agree with you."||

At this critical juncture, an ill-timed episcopal denunciation of the projected measure, as an offer of which the main purpose was to buttress up that "ancient citadel of ascendancy and exclusiveness" which had stood for centuries on College Green, intervened on January 14th, 1886; the Government went out of office on January 26th, 1886; and Education "became involved in the chaotic and whirling conflict of Home Rule."¶

When he returned to office, and became Chancellor of the Exchequer, and Leader of the House of Commons, in July, Lord Randolph Churchill delayed the renewal of proposals about Education Legislation, hoping for a change of attitude on the part of the Roman Catholic Hierarchy. His resignation followed in December, 1886, but immediately afterwards he commenced endeavours to bring about a settlement of the question, which ended only with his life. He believed that, as a private member, he had "a better chance of carrying a Bill than the Government,"*** and he contemplated "the erection of a Catholic University out of the existing Royal University, endowed by the moneys paid to the Queen's Colleges," and as a subsidiary measure, a *Modern University at Belfast*; with abolition of the Model Schools and the "Godless Colleges."

Statement
XXV., p.
192.

† Life, vol.
II., p. 2.

‡ Ib., p. 13

§ Ib., p. 12

| Ib., p. 16

¶ Ib., p. 366

*** Life, vol.
II., p. 363.

* *Ib.*, p. 356. In 1888, he hoped for "the great advantage of personally ascertaining the Archbishop's opinions,"* and if he could only attain full agreement with him, he did not anticipate any difficulty with the Cabinet. Down to 1892, he was still prepared to offer "the largest concessions on Education—Primary, Intermediate, and University—which justice and generosity could admit of," "but preserving always intact *Trinity College*."† The opportunity lost in 1885 never returned, and the question is now before your Commission.

† *Ib.*, p. 456.

THE RECTOR OF "THE CATHOLIC UNIVERSITY."

By the sudden death of the Right Rev. Gerald Molloy, the Rector of "the Catholic University," your Commission has lost the evidence of one who, of all others, could speak with the highest authority upon the subject of your enquiry. He had been a Professor at Maynooth; he was the first Assistant Commissioner of Intermediate Education; he served for eleven years upon the Educational Endowments Commission of 1885; he was the Vice-Chancellor of the Royal University; he was a frequent visitor, and a welcomed speaker, at Trinity College; at the Tercentenary, where he represented "the Catholic University of Ireland," no one was received more cordially than he was. He was the representative of the Hierarchy in the "Catholic University," where he seems to have been entirely successful in working harmoniously with the teaching staff of the "University College." The premature publication of the "Scheme for widening the Constitution of Trinity College, Dublin," Statement III., led to the publication of the Statement of the Standing Committee of the Roman Catholic Hierarchy, which in effect declared that the Archbishops and Bishops "on no account would accept" any such Scheme, and a contentious correspondence ensued in the newspapers. On Saturday, September 15th, 1906,† Dr. Molloy published his opinions, and gave his reasons, in a most persuasive paper.§§ Its appearance was a surprise to his friends: it seems now that it was providential, for ten days afterwards he was dead, and this paper alone remains as the expression of his views upon a question upon which no one possessed equal information.

† *Irish Independent*, Sept. 15, 1906 (here-with sent).

I spent the three days from the 17th to the 19th of September in his company. He and I had been intimate friends from 1876, when I was engaged in drafting the Intermediate Education Act; and, when working together on the Educational Endowments Commission, we had dealt with many difficulties, without any instance of antagonism.

When we met, I told him that I had read his paper with the greatest pleasure, and that I thoroughly agreed with all he said, and especially with his conclusion, though I said that, if I had been in his place, I thought I would have said a little more for the Scheme that was "too good to be hoped for." His answer was:—"With all the wild writing that was going on in the papers, I thought it wiser to recall men of commonsense to consider which of the things we were likely to get would be the best for us, if we got it." He added—"I don't know that we will get anything, but at all events Trinity College has got a grand opportunity of reforming itself."

I invite attention to the weight of his testimony in favour of the Royal University solution, and I point out that, if the Ulster University be established, as I have indicated, his accepted solution—the "New College for Catholics under the Royal University"—will approximate to his "ideal solution," in direct proportion to the extent to which the new College will become predominant in that University; and further, that if the existing "University College" is "transfigured" into the "New College," it will have the additional advantage of continuing to co-operate, in the same University, with the other institutions which are engaged in "the advancement of Higher Catholic Education" throughout Ireland, and are now affiliated to the Royal University. This is the declared object of "The Catholic University of Ireland."§

§ *Bishops' Resolution*, Thom, 1906, p. 692.

He rejects, absolutely, the "One University Scheme," which is, in principle and effect, the same as that of Statement III. I have always felt that the Roman Catholic Hierarchy, in 1873, placed all who value learning under an obligation for which they

have not yet received any return, in rejecting the degrading offer, as a solution of the Irish University question, of One University shackled by what Mr. Morley truly says—"Many found *intolerably obnoxious*"—"the prohibition of any University teacher in Theology, Modern History, or Moral and Mental Philosophy."|| Mr. Morley adds:—"This was undoubtedly a singular limitation for a University that had sent forth Berkeley and Burke." No "One University" Scheme, and no "Mixed Education" Scheme, can be framed under which the teaching of these subjects, if given at all, can be kept in accordance with the conscientious convictions of all those who are to study them.

Dr. Molloy deprecates, as "little short of folly," the experiment of "pulling to pieces a fine old Protestant Institution, which has enjoyed a flourishing existence of 300 years, in order to build up on its ruins a system of education which Protestants do not want, and which Catholics will certainly not accept." He prefers the Royal University Scheme, from the practical point of view, as the more feasible; and in its educational aspect, as "better for the development of Higher Education in Ireland." While he regards the change of the Royal University into a Teaching University, with constituent Colleges, as recommended by the Robertson Commission as "a simple and natural process of growth and development"; he recognises the creation of "a new Governing Board for the University of Dublin, on which Catholics and Protestants would sit in equal numbers," as "a serious wrench in its character and constitution"; and with manly courage, he lays aside the temptation to covet, for "the new Catholic College," any share in "the inexpressible charm of the ancient seat of learning." He does not desire to see his College as "a foreign graft on an ancient tree, but rather as a healthy sapling, growing up from its own roots, racy of the soil, and full of the vigour and promise of youth. If it wants *prestige*, let it make a *prestige* for itself by the genius of its sons."

With intimate knowledge of the Royal University, he shows the advantages of its organisation over that of the University of Dublin, for the purposes of the new institution; he points out the beneficial effect which the introduction of the teaching power will have on the other associated Colleges; and he concludes by referring to "the fair prospect that the great resources of the Colleges of Galway and Cork, so deplorably wasted in the past, may now at last be turned to good account for the educational benefit of the nation."

To the authoritative arguments of my departed friend, it would be unpardonable presumption on my part to add anything upon the aspects of the question which were open to him. But I may be permitted to enforce those arguments from the opposite point of view, that of Trinity College and the University of Dublin.

A SECOND COLLEGE IN THE UNIVERSITY OF DUBLIN.

This proposal is opposed by everyone connected with Dublin University, or with Trinity College, whose views are to be found in the Statements hitherto published by your Commission. No one has proposed it as the best solution; no one has attempted to meet Dr. Molloy's practical objections to it; and its difficulties have been displayed by those who speak from experience—notably by Mr. Gwynn.¶ I can find no evidence of its acceptability to those whom it is designed to bring into communion with the existing University, and into partnership with Trinity College. Statement I.** demonstrates the impossibility of satisfying, by the creation of a second College in the University of Dublin, the claim of the Bishops in Statement XXV.††—"A right to a University in harmony with their principles." The Bishops say only that "if a scheme were formulated for setting up in the University of Dublin another College, in addition to Trinity College, they should be prepared to consider it with open minds." They offer no help to formulate it, but "they declare their willingness to consider favourably a solution on the lines of the Report of the Robertson Commission, namely||—"A reconstruction of the Royal University, by which it would be changed from a mere Examining Body into a Teaching University in which an *autonomous College* on an adequate and impressive scale would be

DOCUMENTS.
SECTION I.
XLIX.

Life of Gladstone, vol. 2, p. 438

¶ Statement XIII, p. 49.

** P. 22.

†† P. 81.

|| P. 22.

DOCUMENTS.
SECTION I.
XLIX.

provided in Dublin for Catholics." Dr. Molloy has shown that, in the Royal University, this reconstruction would be "a simple natural process of growth and development."

The Vice-Chancellor of the Royal University (Sir Christopher Nixon)—a Graduate of Trinity College—has said:—

"That whilst they had evidence of the multiplication of Universities on the Continent and in England, an attempt to establish a single University in Ireland would be a failure. If this Commission reported as it ought to do, that the settlement of the University question in connection with the establishment of a College for Catholics in the University of Dublin was not practicable, it was not easy to see how any Government could run in the teeth of opinion given by its own Commission."*

I submit that this could not be done without destroying the foundations of the existing institution, and erecting on their ruins what must necessarily be "a house divided against itself."

The *Autonomy* of Trinity College, and the essential principle of its constitution that *Academic Merit* shall be the only avenue to authority in it, and that participation in its honours, emoluments, and government, shall be irrespective of creed, class, or politics, are attributes equally essential to the University and to the College. To all who are willing to win their own way there, on these conditions, Dublin University is open now, but Statement III. is enough to show that no settlement intended to make it acceptable to those Roman Catholics who claim the right to a University in harmony with the principles of Statement XXV. would meet with support, if it did not provide for representation of "*Roman Catholic interests*" on the Governing Body. I submit that such a provision would be not only inconsistent with the principle of academic qualification, but also a violation of Fawcett's Act; and the grotesque Governing Body suggested in Statement III. is an object lesson of the impossibility of constituting a Ruling Authority for the common University of two Colleges, which would satisfy the Roman Catholic claim, and at the same time leave the University autonomous and academic. What is now the only avenue to power in the University of Dublin, would have to be supplemented by a back-door, of which the "*Sesame*" would not be personal merit, but religious and political differences, and governmental interference.

The idea of a *bivertebra* Institution first appeared between three and four years ago, in the form of a suggestion that Trinity College might be left as it was, with its endowments and its educational liberty intact, giving it a subsidy for Scientific Teaching in consideration of its taking a second College into partnership—the Degrees to be given by a common *Caput Universitatis*, on certificates from the Colleges, each College being free to prescribe its own curriculum. In such an institution, all the University functions could be performed by a single clerk, vouching certificates, and engrossing diplomas, which, purporting to be identical, would widely differ in intrinsic value.

I suggest one more difficulty in the way of any and every form of *splitting* the University of Dublin—what is to become of the *ad eundem* rights hitherto mutually enjoyed by Oxford, Cambridge, and Dublin? If they are confined to students of Trinity College, "equality" must go: if not, will Oxford and Cambridge extend them to the new College? If they are withdrawn, the usefulness of Trinity College, and of the University of Dublin, will be materially impaired.

INCOMPATIBILITY OF THE "TWO COLLEGES."

That Trinity College is averse to the proposed association is plain. The evidence of the feeling on the other side is discouraging.

On January 14th, 1886, at a meeting over which the Archbishop of Cashel (the Most Rev. Dr. Croke) presided, Archbishop Walsh spoke of Trinity College in these words:—

"So long as that central fortress of the education that is not Catholic is allowed to stand, as it has now so long stood, in the very foremost position,

and to monopolise, as it has so long monopolised, the most glorious site in our Catholic City of Dublin, so long will it be impossible for any statesman, be he English or be he Irish, to deal with this great question on the only ground on which University Reform in Ireland can be regarded as satisfactory or even as entitled to acquiescence—the open and level ground of full and absolute equality for the Catholics of Ireland."

In the House of Commons on March 22nd, 1906, one of the leaders of the "National" party met a sympathetic reference to Trinity College by the following declaration of hostility—a melancholy utterance coming, as it did, from the son of a "Young Irishman," who was a Graduate of Dublin University, a Gold Medallist in Ethics, and President of the College Historical Society, in 1840. Mr. Dillon said:—

"He thought the present Government was entirely too tender to that institution; he was much interested in the Chief Secretary's statement that he did not believe there was any one who could pass the portals of Trinity College without emotion. As a citizen of Dublin, he himself passed the portals of Trinity College every day when in Ireland, and he felt very deep emotion, but very different emotion from what the right hon. gentleman meant. He looked upon those portals as one of the last fortresses of political oppression and religious ascendancy in Ireland."

This "very deep emotion" was promptly represented by another leader of the same party as a mischievous impulse to break the windows of the building in which it is now proposed that the two Colleges shall meet in Peace, Love, and Harmony, as the Home of their Mother University.

Dr. Delany§ says of Trinity College:—

"It has been throughout its history, and is today, out of touch with the great majority of the people of Ireland, who look on it traditionally, as the stronghold of the English Protestant Garrison in Ireland, the defender and supporter—at the cost of the many—of a privileged Religion and a privileged Class."

No University is, or ever can be, in "touch with the great majority of the people of Ireland," or of any other country, for University education must be confined to a qualified minority.

The President of Milltown Park College (the Rev. Peter Finlay)|| says:—

"Before it can become acceptable to Irish Catholics, it must acquire as distinctive a colour of Roman Catholicism as it has at present of Irish Protestantism. And this would mean the utter destruction of Trinity College, of the Trinity College which Irish Protestants have founded and built up."

But he adds—

"We do not seek to pull down but to build up; and we recognise that to make Trinity College a suitable institution for the higher education of our children it should be pulled down utterly, and rebuilt on wholly different lines."

The Royal University has recently been on the verge of disruption. Its Chancellor and one of its most distinguished Presbyterian Senators have left it. The disorder arose about music. If Dublin University were reconstructed to-morrow, with a second "Autonomous College on an adequate and impressive scale" alongside Trinity College, its bifid *Caput* must forthwith face the question—"Shall the National Anthem be performed at our First Convocation under the protection of the Police?"

But the incompatibility lies deeper than in denunciation, invective, or political animosity. On the Robertson Commission, the Roman Catholic Hierarchy was represented by the Most Rev. Dr. Healy, now Lord Archbishop of Tuam.† He asked me:—

"Do you think it possible to satisfy the Catholic claim by establishing an institution founded on Protestant principles and ignoring Catholic principles?"—Answer.—"I certainly do not."

* "Freeman's Journal," Oct. 24, 1906

† Hansard, vol. 164, p. 870, "Freeman's Journal," March 22, 1906.

§ Statement XXXV, p. 121.

|| Statement XXXVI, p. 122.

† "Ad-dresser" p. 392.

† App. p. 264, Questions 8883 et seq.

"Am I right in assuming that one of the fundamental principles of Protestantism in religious matters, to a very great extent at least, is the right of private judgment, and on the other hand, I may undertake to say myself that the fundamental principle of the Catholic Church in religious matters is the principle of authority." *Answer.*—"The right of private judgment among Protestants, as I understand it, is limited by obedience to authority in *omnibus licitis ac honestis*. We are not a law unto ourselves."

"But at any rate you recognise that there is a fundamental difference in this matter between the Catholic and the Protestant principles?"—*Answer.*—"I believe there is."

"I suppose you heard it stated, in the course of your large experience, that the only authoritative judge, according to Catholic principles, in these religious matters, is the Bishop of the Diocese?" *Answer.*—"I have heard that; but, at the same time, a point that was never very clearly defined, so far as my experience went, was the boundaries of his jurisdiction."

"No doubt; assuming, however, that it is a fundamental principle that the Bishop is the only authoritative judge on religious questions when they arise, would it not be most convenient, and I will say necessary, to have a representative or representatives of the Bishops on the Governing Body of the proposed College for Catholics?" *Answer.*—"I can hardly conceive a Governing Body being formed on which there would not be a Bishop."

In face of this authoritative statement of the "necessary" and "fundamental principle of the Catholic Church in religious matters," it passes my powers to suggest how a Governing Body can be formed for the common University in which Trinity College and the "New Catholic College" are to be equal partners—so as to bring that principle into operation upon the University of Dublin, as now existing. Oil and vinegar might be kept in some sort of mixture by constant agitation, but this would be putting the tartaric acid into a seditious powder. A cobweb connection, such as was suggested some years ago, would be a sham, if not a fraud. If any real bond existed, every point of contact would be a point of friction, and every connecting link would soon become a galling shackle to both the Colleges which had been tethered together. Liberty, Equality, and Fraternity would alike be impossible for each of them.

TRINITY COLLEGE AS A MATER UNIVERSITATIS.

Dr. Molloy has well pointed out that although Trinity College and the University of Dublin may be distinguished theoretically, one from the other, they have in the course of their history been woven together into a common web. For 300 years the University has rejoiced in her only child. "Now well stricken in years," is she to resume the function of maternity; and not only that, but *uno ictu* to produce a new Minerva who must be a match for her elder sister? The "Two College" scheme is still more unnatural, for it would turn the two sisters into "Siamese Twins."

Surely Dr. Molloy's appeal to "men of common sense" will not be made in vain. The failure of any other scheme could have no worse result than disappointment and loss of money. But every experiment upon Trinity College is an act of vivisection, performed upon a priceless institution whose usefulness it is your Commission's duty not to imperil, but to increase.

PROCEDURE.

No solution of the University question could possibly be attained by the direct action either of the Crown or of Parliament. I assume that some such measure as "the Universities of Oxford and Cambridge Act, 1877,"* must first be passed; upon the understanding that, if a scheme framed under it is not disapproved by Parliament, the money required to carry it out will be provided. I respectfully direct your attention to the "Educational Endowments (Ireland) Act, 1885,"† as an adaptation to Ireland of the Act of 1877, which has worked smoothly and

effectively in re-organising our educational institutions.

The Commission consisted of two Judges of the Supreme Court, and three "persons of experience in education"; the powers of the Judicial Commissioners and of the expert Commissioners being distinctly defined. Each Assistant Commissioner avowedly represented one of the three principal religious denominations, which were regarded as having distinct and frequently conflicting interests. They were Dr. Traill, of Trinity College, Dr. Molloy, of the "Catholic University," and Professor Dougherty, of the "Magee College."

Every scheme had to pass through the following stages:—

1. A public enquiry, at which all interested parties had an opportunity of being heard; each existing Governing Body being at liberty to submit a draft Scheme for the consideration of the full Commission.

2. The preparation and publication, by the full Commission, of a draft Scheme, to which any body or person interested might lodge objections, and propose amendments.

3. A local public enquiry, after the expiration of the time for lodging objections, concerning the subject matter of the Scheme. At these enquiries, the full Commission always sat together; and, furthermore, although the Act did not so require, the Judicial Commissioners always obtained the advice and assistance of their colleagues in considering the Schemes, at every stage down to their completion.

4. A consideration, usually public, by the Judicial Commissioners, of the objections and amendments, and the framing by them, on their own responsibility of a Scheme to be submitted to the Lord Lieutenant, to whom any Governing Body was at liberty also to submit a Scheme.

5. The submission of a Scheme, signed by both Judicial Commissioners, to the Lord Lieutenant.

6. The consideration of the Scheme, and of any objections and amendments, by the Privy Council, who received objections, took evidence, heard all interested parties, and had power either to provisionally approve the Scheme, or to remit it to the Judicial Commissioners, with such declaration as the case required.

7. When a Scheme was thus remitted—which might be done "as often as occasion might require"—the Judicial Commissioners prepared an amended Scheme, which went through the same course.

8. When all objections had been disposed of, the Lord Lieutenant provisionally approved the Scheme; and it was then laid before Parliament.

9. *Either House* might, by resolution, "disapprove of the Scheme or any part thereof." If no such resolution was passed, the Lord Lieutenant in Council finally approved the Scheme, whereupon it took effect "as if it had been enacted in the Act," and every Act of Parliament, trust, and other thing inconsistent with it, became "repealed and abrogated." If either House disapproved the Scheme, it went back to the Judicial Commissioners, and they began again where they had left off.

The great majority of the Schemes became law without any objection being taken before the Privy Council or Parliament. The first Scheme framed closed a denominational quarrel over a large Endowment, which had lasted for eighty years, by bringing the two Archbishops of Dublin to discuss their differences at the same table. Another quieted the Jesuits in the possession and government of an important College, though it failed to bring the Bishop of the Diocese and the President of the College into the same Corporate Governing Body. A third, framed on the application and with the consent of the Archbishops and Bishops, incorporated "The Catholic University School of Medicine," and vested Visitation Jurisdiction in a mixed body which represented Law, Physic, and Divinity. A good many important Schemes were remitted by the Privy Council—some, notably that relating to the Royal School Endowments, being remitted more than once. Not more than half a dozen were brought before Parliament. In all cases but two, a final settlement was attained. In one case, the House of Commons disapproved an alteration which had been made in

* 40 & 41
Vic., cap. 48.

† 48 & 49
Vic., cap. 78.

DOC-
MENTS.
SECTION I.
XLIX.

obedience to a declaration of the Council, and the Judicial Commissioners could not proceed when Parliament and the Privy Council could not agree. In one case only, the Judicial Commissioners failed to concur in signing a Scheme; 210 Schemes in all became law, dealing with property worth £67,000 a year, and an annual income from other sources amounting to £74,000 more.

I mention these matters to suggest the advantage of local and public inquiry, and of hearing and re-hearing interested parties, when framing detailed and complicated provisions for the reorganisation of Irish educational institutions, before they are submitted to the final authority of Parliament. Many of the questions and difficulties which remain to be solved in University education arose, in smaller degree but in no less complexity, before the Endowments Commission. For further details, I beg to refer to the Report of the Robertson Commission Appendix, pp. 252-254.

THE WORK OF TRINITY COLLEGE.

I cannot close without some endeavour to appreciate "the place which Trinity College and the University of Dublin now hold as organs of the higher education in Ireland"; and to forecast the effect upon them of creating, outside Trinity College, a new institution which will, as far as possible, spread the great blessing of University education" among those duly qualified persons who, at present, decline to accept it from that College. I cannot be expected to realise the apprehensions, or to admit the objections, which hinder so many of my countrymen from entering the place to which I owe so much. But I respect their scruples, and I sympathise with their submission to authority; and I have long felt that they ought not to be forced to sacrifice so much for conscience sake.

In the Report of the Robertson Commission,* you will find a necessarily imperfect statement of what Trinity College has done for Irishmen qualified to put higher education to good account. I submit that few, if any, institutions have "done so much for the money." I have already given you evidence of what it has done for the clerical profession. It is beyond my power to give similar proof, though I believe it is obtainable, that the medical, engineering, and educational schools have been equally successful. The lists of the Civil Service, Home, Indian, and Colonial, and of men who have attained the highest distinctions in Literature, Science, and the Arts, entitle Trinity College to ask with confidence "*Quæ regio in terris nostri non plena laboris?*" In my own profession of the Law, and at home, within the fifty years during which the Queen's University and Royal University have been at work, of seventy-five Irish Judges of the Supreme Court, sixty-one have been graduates of Dublin University, three of the Queen's University, two of Oxford, and none of the Royal; 61 per cent. of the Bar are University men,† 88 per cent. of the Judges have been graduates; and of these, 91 per cent. were Trinity College men, of whom fourteen were Roman Catholics.

At present, only one of our Judges—a Protestant—is not a graduate; one comes from Oxford, one from the Queen's University, and all the rest, including the three Roman Catholics, are graduates of Dublin University; and of these nine were Moderators, and seven were Scholars.

Dr. Delany says:—

"With the exception of, comparatively, a mere handful of Catholics, who saw in Trinity College the only road to professional advancement and social recognition, the great mass of Irish Catholics have ever stood aloof from it."

With all respect, I consider that University education is not required for "the great mass" of any denomination, or of our people at large; it is a subject of complaint against our system of Intermediate education, that it tempts too many of us away from the more profitable paths of industry and commerce. But however this may be, it is certain that there is nothing denominational in the attractiveness of any "road to professional advancement and social recognition." These are the fruits and the rewards of higher education, and the record of the successes of this "mere handful of Catholics" is the conclusive proof of the excellence of their education, and of their fitness to receive it.

As to "social recognition"—Ireland knows "society people," of the English type, only as absentees or birds of passage. The one *Filius Nobilis* of my College days is now the Earl of Rosse, the Chancellor of the University, a worthy successor of his father, and his brother is one of the most distinguished engineers of the Empire, who won a gold medal in Experimental Science in 1873. When I entered College there was a long array of "Fellow Commoners" at the High Table; only one now appears on the Books,§ and he is a Junior Bachelor. But "social recognition" comes plentifully to those who earn it. When the Robertson Commission sat, there were seven English Privy Councillors who had all been in Trinity College at the same time,|| of whom Lecky has since passed away. There are now seven Peers of the Realm—all but one first creations—who are graduates, and the one who holds his title in the second generation is also a Moderator, as his father was before him. Of the eight holders of these Titles, five were Moderators, one was a Respondent, one was a Scholar, and three were Auditors of the Historical Society.

In 1902, though only eight per cent. of the Registered Solicitors of Ireland were graduates of any University,¶ thirteen of the thirty-one elected members of their Governing Body, the Council of the Law Society, were graduates, all of Trinity College, and three, including the President, were Roman Catholics. Of the sixty-three Fellows of the College of Physicians, thirty-five were Dublin graduates, and five more got their professional education in the Medical School of Trinity College. Of the Governing Body of the College of Surgeons, two-thirds were graduates of Dublin University, one of the Royal, one of the Queen's, and one of Edinburgh. Since 1901, the number of Roman Catholic students annually entering Trinity College has steadily risen from nineteen to thirty-five.**

The present system of Moderatorships was instituted in 1815. The first name upon it is that of a Roman Catholic; let me mention some of the more remarkable names which follow it. In 1823, Chief Justice Monahan was first in Science; in 1853, his eldest son won the same place; in 1855, his second son was a Moderator in Ethics; and in 1884, the same name appears in the Classical List. In 1824, J. J. Murphy, afterwards Master in Chancery, was first in Classics; in 1825, Mr. Justice James O'Brien, "a Catholic of the Catholics," was first in Science; in 1837, Judge Kelly came out first, over Jellett and Roberts, two notable Mathematicians. In 1840, John Blake Dillon was second in Ethics; in 1841, John O'Hagan took the same place, having below him Edward Synam, afterwards Member of Limerick. In 1842 the Right Hon. William Henry Cogan was first in Ethics, with another member of his own Church below him. In 1846 Chief Justice Morris won the same distinction on full marks, and in 1889 his eldest son won a Moderatorship in History and Political Science; in 1857 the Lord Chief Baron won his Gold Medal in Science; in 1858 five medals in three courses, and in 1889 six medals in four courses, Mathematics, History and Political Science, Ethics and Logic, and Experimental Science, all went to Dr. Delany's "mere handful"; in 1861 the two gold medals in Classics were won, the first by J. T. Bellingham Brady, now Assistant Commissioner of Intermediate Education; the second by James Slattery, late President of Queen's College, Cork. In three successive years, 1887, 1888, and 1889, "the Wray Prize" for Metaphysical Studies, and an Extra Prize for distinguished answering, were won by Roman Catholic students. In 1862 Lord Chancellor Naish took two gold medals; in 1866 Sir George Plunkett O'Farrell was first in Experimental Science, and in 1876 he was succeeded by the Rev. W. Vincent Kane, s.j., now of Milltown Park College.

I have mentioned†† but a small proportion of such names; there is some reason to believe that a considerable number of students who afterwards joined Teaching Orders have passed through Trinity College; but I submit that I have gone far enough to show that the President of Milltown Park was insufficiently informed of the benefits derived by the members of his Church from Trinity College when he wrote—§§

"A very small number of Catholic parents send their sons to Trinity College; at rare intervals a Catholic name appears in its lists of distinctions; within the last hundred years two or three Catholics have been admitted to the Fellowship of the College."

§ Calendar, 1906, Vol. II, p. 128.

|| Rob. Com. App. III, p. 258.

¶ Rob. Com. App. III, p. 257.

** Returns I, p. 20.

* App. III, pp. 256, 258.

† Ib. App. I, p. 267.

‡ Statement xxv, p. 121.

†† Rob. Com. App. III, p. 267, Question 8836.

§§ Statement xxxvi, p. 123.

Did he not know that, until Fawcett's Act, they were not admissible? Did he know that the University of Dublin, always in advance of the Legislature, opened its honours and its degrees to all denominations in the 18th century, and that for nineteen years before Fawcett's Act it provided Test-free Non-Foundation Scholarships; that the name of Thomas Maguire, afterwards a Fellow, stands first upon that list; and that it is followed by the names of Denis Fitzpatrick, now K.C.S.I. and a member of Council for India; John Fallon, Thomas J. Bellingham Brady, James Slattery, John Naish, John Casey, Professor of Higher Mathematics in "the Catholic University of Ireland"; John Wilson Gray, Richard O'Shaughnessy, M.B., M.V.O., Commissioner of Public Works; and Albert William Quill, all of whom obtained Scholarships by merit which, but for their legal disability, would have gained them admission to the Foundation as "Scholars of the House."

In addition to all these, many "Catholic names" appear on the lists of Trinity College, under circumstances which indicate that the distrust of her teaching or influence is far from universal.

The only student of "the Catholic University" who has attained the position of Attorney-General sent three sons to Trinity College, and two of them became Moderators. A late President of the Society of St. Vincent de Paul sent both his sons there; one of them became a Moderator, the other distinguished himself in the Medical School. Five, at least, of the staff of the Mater Misericordiæ Hospital are Trinity College men. One of the Professors of St. Patrick's Training College, Drumcondra, now a Fellow of the Royal University, got a Scholarship in Trinity College in 1886, and was Second Moderator in Mathematics in 1889.

The Clerk of Convocation of the Royal University, who is also a Senator and King's Counsel, was a Scholar, a Senior Moderator, a Berkeley Medallist, and Auditor of the Historical Society.

Clongowes College is the largest and best equipped Residential School in Ireland, and its teaching staff is second to none, as a community of scholarly gentlemen, unless it be so to the Fellows and Professors of Trinity College; the Roll of the Clongowes Union, of which the Lord Chief Baron is the President, is an index of the work done by Trinity College for the pupils of a single school, for Clongowes has sent many of her most distinguished pupils to Trinity College, and they have, in large numbers, made their way to eminence.

Clear proof can be given of the cordiality of feeling among the Trinity College students of every creed and class. I have never known or heard a single instance of dissension or discord among them, though they widely differ in politics and religion, with all the ardour of youth and inexperience. "The Spirit of the Nation" was largely of College composition. "Who fears to speak of '98"? was written by a future Vice-Provost; Isaac Butt, Thomas Davis, John Blake Dillon, Thomas MacNevin, James O'Hea, William Patrick O'Brien, John Edward Pigot, Denis Caulfield Heron, and John O'Hagan were all officers of the Historical Society between 1834 and 1843. Between 1846 and 1888 the Auditorship was eight times held by a Roman Catholic, Sir Thomas Upington was Secretary in 1867; his son was Auditor in 1896.

In the twelve years from 1883 to 1895, a period for which I happened to get the figures, Clongowes, Ushaw (a Bishop's College), Oscott, Beaumont, and Stoneyhurst, sent seventeen men into the Trinity College Eleven, and seven of them were in it at the same time. The Football Team has got famous captains and "Internationals" from the same sources; and I have heard that it is a moot point, which even special matches have not yet settled, whether they or the Divinity School have produced the best men. Of all that I owe to Trinity College, there is nothing that I remember with more gratitude than the friendships that began there, with men who differed with me on everything which is supposed, by those who know nothing of the place, to have poisoned the "atmosphere" of our College days. Even if a sheep had strayed, before Trinity College was held to blame,

it should be remembered that Voltaire was educated by the Jesuits, and that Renan was the favourite pupil of Bishop Dupanloup, who sent him for his Higher Education to the Diocesan Seminary of St. Sulpice.

The facts which I have ventured to bring before you are evidence of the benefits which the University of Dublin, under its present constitution, has conferred on all who are willing to accept them. Your Commission must have realised the extent and the strength of the reluctance, on the part of those best qualified to profit by a Classical Education, to give up Trinity College as the institution which is to provide it for them all. I read Statement III. and Statement XXX. as striking indications, from opposite quarters, of the lengths to which those who appreciate the education given in Trinity College are prepared to go, rather than submit to separation. I am satisfied that any constitutional alteration in the University of Dublin can end only in spoiling it for those who now enjoy its benefits, without satisfying any of those who are now unable or unwilling to accept them. But I do not believe that its present usefulness will be impaired by making provision elsewhere for the requirements of those classes who have hitherto been left without Higher Education suited to them. The exaggerated language of Statement XXXIV. is utterly unjust to Trinity College, but it goes to support Dr. Molloy's opinion that the University of Dublin is not cast in the mould best suited to the needs of "the great majority of Irish Catholics." Let their education-hunger be justly and generously satisfied elsewhere, in a University of a "more expansive character," and, if this be done, the ravening against Trinity College and the University of Dublin will be appeased.

The same question has arisen in England, and it has been closed by the intervention of the Pope.* So long as Oxford education is tolerated, if not sanctioned, for those who, in England, correspond most nearly to the class which, in Ireland, has hitherto appreciated and accepted the great blessing of University Education offered by Trinity College, that institution will maintain its usefulness unimpaired.

*Life of Cardinal Manning, Vol. II.

CONCLUSION.

I was asked for a "short" statement of my views. I could not make it short, because the question put to me was practically boundless, though it is *the real question*; and because, if my views were worth consideration, it was a duty of honour that the disclosure of them should be clear, candid, and complete. I have done my best to make it so; and, in doing so, I feel that I have tried the patience of your Commission. I trust that I have given no just cause of offence to any of those from whom I differ in opinion.

The conclusion of the whole matter is, that any interference whatsoever with the autonomous independence, the academic government, or the intellectual freedom of the University of Dublin, or with its liberty to fix its own standard of education, will be an injury to learning, and a wrong to all those educated Irishmen who have hitherto found in Trinity College "a middle station at which they can meet so as to learn to understand and to yield to one another;"† and that any such solution of the University Question would be most keenly felt as a deadly blow by those who want Cardinal Newman's ideal—"Not a Seminary, but a place to fit Men of the World for the World."‡

†Dr. Newman's Letter, Dec 10th, 1873.

‡Newman's Discourse, IX, 8.

I have the honour to remain, dear sir,
faithfully yours,

GERALD FITZGIBBON,

10, Merrion Square, Dublin.

November 8, 1906.

To the Secretary,
Dublin University Commission.

DOCUMENTS.

SECTION I.

L.

L.

Memorandum respecting the Royal College of Science for Ireland, submitted by the Department of Agriculture and Technical Instruction for Ireland.

The Royal College of Science for Ireland, which began its career under that name in 1867, and has undergone more than one reorganisation since, is a development from previously existing institutions. Its immediate predecessor was an institution established in 1845 under the Office of Woods and Forests, known as the "Museum of Irish Industry," which body had itself arisen out of a provision made by the Irish Parliament, through the Royal Dublin Society, for the encouragement of Agriculture and Industries and the Arts and education connected therewith. In 1847 the object of this Museum of Irish Industry was extended, and under the name of the "Museum of Irish Industry and Government School of Science applied to Mining and the Arts" its scope was enlarged, so as to embrace the whole range of the Industrial Arts. In the year 1853 this institution passed under the control of the Department of Science and Art, which had then just been created as a branch of the Board of Trade, and in 1867, on the report of a Committee of the House of Commons, and in accordance with the recommendations of a Commission appointed by the Lords of the Committee of Council on Education, the Royal College of Science, which absorbed the existing Museum and School of Science, was established. Its purpose, as defined in the Report of the Commission, was "to supply, as far as practicable, a complete course of instruction in Science applicable to the Industrial Arts, especially those which may be classed broadly under Mining, Agriculture, Engineering, and Manufactures, and to aid in the instruction of teachers for the local Schools of Science." The College, which is situated in Stephen's Green, Dublin, remained under the control of the Science and Art Department in England (now named the Board of Education, South Kensington) until the year 1900. In that year, by the operation of the Agriculture and Technical Instruction (Ireland) Act, 1899, various powers and duties that had previously been divided amongst separate branches of Government were transferred to the Department of Agriculture and Technical Instruction for Ireland, created by that Act. Among the powers and duties so transferred were those of the Board of Education, South Kensington, in relation to the administration of the Science and Art Institutions in Ireland (including the Royal College of Science), and in relation to the "Grant for Science and Art in Ireland" and the "Grant in aid of Technical Instruction." Accordingly the College is now under the control of the Department of Agriculture and Technical Instruction.

On taking over the College the Department considered the question of developing it in connection with the system of technical instruction, which it was their duty to organise for the country; and, accordingly, in April, 1900, a Departmental Committee, of which Sir William de W. Abney was Chairman, was appointed by minute of the Vice-President to consider and report on the future position and functions of the College. The College has been reorganised by the Department on lines recommended by Sir William Abney's Committee, and additional funds have been provided for its purposes from the Parliamentary Vote. It is an institution for supplying an advanced course of instruction in Science as applied to Agriculture and the Industrial Arts; for training teachers for technical schools, and for secondary and Intermediate schools in which Science is taught; and for carrying out scientific research. It now embraces three Faculties, viz.—Applied Chemistry, Agriculture, and Engineering. Students who desire to obtain the Diploma of Associate which is granted by the College are called "Associate" students, and must attend a course of instruction extending over three years, and pass the prescribed examinations. In the first year the instruction is of a general character; in the second and third years it is specialised according to the Faculty or group of subjects selected. Students who are not taking a complete course of study, but who attend the College for single subjects, for

occasional lectures, or for special laboratory work are called "Non-Associates." No student is admitted to the College under the age of 16 years. Certain students who are qualified to carry out research are allowed to devote their whole time to work in the laboratories under the direction of a Professor. The College also grants a Diploma of Fellowship to students who, after receiving the Diploma of Associateship, remain at least a fourth year in the College, and submit an approved thesis, containing the results of original investigations. The College lectures and laboratories are open to women on the same terms as to men. No evening classes are held at the College.

The teaching staff consists of eight Professors, five Lecturers, and ten Assistants, and the subjects of instruction are—Chemistry, Physics, Mechanical Engineering, Agriculture, Mathematics, Zoology, Botany, and Geology. The Professors and Lecturers of the College constitute the College Council, which is presided over by one of the Professors, who is called the Dean of Faculty. The functions of the Council are to advise the Department on educational matters connected with the College. The salaries of the Professors range from £600 to £700; of the Lecturers, from £350 to £450; and those of the Assistants average £130 per annum. There is a Registrar, who is responsible for the administrative and clerical work of the College. All appointments in connection with the College are made by the Department of Agriculture and Technical Instruction for Ireland.

The Albert Agricultural College, Glasnevin, which is also under the control of the Department, is used in connection with the instruction in Agriculture in the Royal College of Science, and measures have been taken for the correlation of this instruction with that given at the Albert College, and also with the work of the Royal Botanic Gardens, Glasnevin.

The College is maintained by an annual Parliamentary Vote, the students' fees being appropriated in aid of the Vote. In the year 1905-6 the cost of the College to the State (exclusive of the cost of maintenance of buildings, furniture, lighting, stationery, printing, etc., which is defrayed by the Board of Works and the Stationery Office) was, approximately, £17,000. The fees payable by Associate students are: £15 for the first year; £20 for the second year; and £20 for the third. These fees cover attendance at all lectures and laboratory and workshop courses, as well as the use of the College apparatus and materials. For non-associate students the fee for any course of lectures is £2, while for such students the fees for practical courses vary from £2 for a special course of one month, to £12 for the entire session.

Special provision is made at the College of Science by means of Scholarships, short Summer Courses, and otherwise for the training of teachers in Science and Technological subjects and in Agriculture. The scheme of Scholarships comprises Science and Technological Scholarships, which are of the value of £50 per annum, in addition to exemption from the payment of class fees during the Associate Course and allowances for railway fare; and Scholarships for students in Agriculture, which include free admission to the first year's Course in the College, board and maintenance at the Albert Agricultural College, Glasnevin, and other allowances. A teachership-in-training entitles the holder to free instruction during the Associate Course, a maintenance allowance of 21s. per week during the session, and certain railway fares. Four Royal Scholarships of £50 each, for two years, with free tuition, are also attached to the College, and two are offered for competition each year to students of the College, not being Royal Exhibitioners or holders of other Scholarships, on the completion of their first year's course. Certain other Scholarships and exhibitions, such as "Royal Exhibitions" and "National Scholarships," which are open for com-

petition at the annual examinations of the Board of Education, South Kensington, are tenable at the College. Medals and prizes are also awarded.

During the Session 1905-6 twenty-three students qualified for the Diploma of Associate. The average number of students (including non-associates) who attended the College during the five years from 1901-2 to 1905-6, was 123. No official information is available as to the religious persuasions of the students, but it is understood that about 50 per cent. are Roman Catholics.

Short Summer Courses of Instruction for Teachers are held at the College, amongst other centres, during the summer vacation, and are designed to enable teachers of Experimental Science under the Department's regulations to gain additional knowledge and skill, and improve their general efficiency. The Summer Courses held at the College during the present year were attended by 162 teachers.

Further particulars regarding the courses, curriculum, and fees of the College, and other matters, will be found in the programme for the current session, a copy of which is appended.

The work of the Royal College of Science has for many years been seriously hampered by the inadequacy of the space available in the existing College buildings. The need of a larger and more appropriate building had been generally recognised even before the extension of the scope and work of the College which has taken place since the establishment of the Department of Agriculture and Technical Instruction. In 1898 a Departmental Committee was appointed by the Board of Education, South Kensington, to consider this question, and that Committee recommended that a new home for the College should be provided. Provision was at length made for the acquisition amongst other things of a site, and the erection and equipment of new buildings for the College, by the Public Offices Site (Dublin) Act, 1903. The cost of purchasing the site and of building and equipping the new College will be, approximately, £203,000. The new buildings have for some time been in progress under the direction of the Commissioners of Public Works on the selected site, adjoining Upper Merrion-street. These buildings will, it is hoped, afford sufficient and satisfactory accommodation for the work of the College. They will be fully equipped for the work of the several Faculties. A Mechanical Engineering Laboratory will form an adjunct to the main structure. The superficial area to be provided for each of the branches of the College is as follows:—

	Area in Superficial Feet
Electrical Engineering,	14,104
Physics,	9,207
Applied Chemistry,	21,785
Geology and Mineralogy,	3,000
Zoology,	2,520
Botany,	1,852
Mathematics,	2,000
Agricultural Botany,	2,370
Agriculture,	5,130
Agricultural Chemistry,	4,200
Bacteriology,	3,100
Library,	2,770
Lavatories, Cloakrooms, etc.,	4,726
Space used for general purposes,	4,180
Rooms to be used jointly,	2,500
	<hr/>
	83,444
Corridors,	16,038
	<hr/>
Total,	99,482

exclusive of areas, wells for lighting, lifts, etc.

The approximate area of the basement, ground, and first floors of the proposed Mechanical Engineering Laboratory will be 9,100 superficial feet, in addition to a yard space of about 900 superficial feet.

With regard to the question of the relations which might be established between the Royal College of Science and the University system of the country, evidence was given on this point by Mr. Gill, Secretary of the Department, before the Royal Commission on University Education in Ireland (see Appendix to the Second Report of the Commission, Cd. 900), and with the views then expressed by Mr. Gill the Department are in agreement. There is practically no difference in principle, and there would be little difference in detail, between the arrangement then suggested and the recommendation of the Royal Commission that the Royal College of Science should have the rank of a University College in the event of the creation of a federal teaching University. The Department are strongly desirous that the College should be connected with the University system, and whether the system to be ultimately established is to take the form of a single federal University for all Ireland, with constituent Colleges, or whether there is to be more than one University in the country, they feel that it would be practicable to arrange for an effective connection of the kind in either case, and that such an arrangement would be of great advantage to the University system in Ireland as well as to the higher technical instruction which it is the special function of the Royal College of Science to provide.

II.

Statement with reference to Trinity College and the University of Dublin, drawn up by the Committee appointed by the Conference of the Methodist Church in Ireland.

The above-mentioned Committee was appointed by the Annual Conference of the Methodist Church in Ireland, sitting in Belfast in June, 1906, to consider the reply which should be given, on behalf of the Conference, to the request of the Royal Commission on Trinity College and the University of Dublin for any observations which the Conference might desire to make as to the place which these institutions now hold as organs of the higher education in Ireland, and the steps which should be taken to increase their influence.

The Committee assumes that it would be desirable that any suggestions offered by it, on behalf of the Methodist Church, should have special reference to the requirements of that Church in relation to Trinity College and the University of Dublin. In the following brief statement, the Committee does not, therefore, touch on the larger questions involved in the various schemes which have been put forth from time to time for the settlement of the University question on lines involving important changes in the constitu-

tion of Trinity College and of Dublin University. The Committee merely confines itself to submitting a few suggestions, the carrying out of which it is believed would be of much assistance in enabling Methodist students to avail themselves, in much greater numbers than heretofore, of the educational advantages offered by Trinity College.

(1.) In the first place, it has long been a matter of regret to many members of the Methodist Church in Ireland that the fees for the ordinary Arts Degree are much too high for the average middle-class student, to which class the great majority of the members of the Methodist Church belong. In the Committee's opinion, £85 is far too high a minimum fee for the Arts' course alone, exclusive of any of the Professional Schools (except the Divinity School). When the cost of books, together with other necessary expenditure, is taken into account, it will be seen that the expense of taking even a Pass B.A. degree is almost prohibitive, except to the wealthy and to some members of the middle class, and in the comparatively rare cases where a student by his ability wins substantial money

DOCUMENTS.
SECTION I.
LI.

prizes. The Committee is convinced that if the University is to become more useful to the country at large one of the most urgently needed reforms consists in a considerable reduction of the fees. It would suggest that in the case of those students who are able to attend lectures in the College, the fees should be reduced to, say, £30. It would suggest also that the present arrangement, by which extern students who take out their degree exclusively by examinations, without attendance at lectures, are charged the same high fee as if they attended all the lectures, and were thus able to take full advantage of the teaching of the Fellows and Professors, be altered so as to allow these extern students to pay a fee considerably lower than that charged to those students who can attend lectures.

It is, perhaps, needless to remark that the Committee is fully aware of the great benefits to be derived by students from residence at a University, from attendance at its lectures, and from the many influences of collegiate life. There are, however, many students engaged during the day-time in commercial offices, in the Civil Service, in the teaching profession, &c., to whom not only residence in the University, but even attendance at its lectures, are unattainable privileges. They must become extern students of the University, or else not enter the University at all. It must also be borne in mind that these extern students have to pass many more examinations than the intern students.

The Committee, for these and other reasons, trusts that one of the recommendations of this Royal Commission may be in favour of a very considerable reduction of the fees charged by Trinity College, both for intern and extern students. While, as already intimated, fully in agreement with those educational authorities who wish to revive the old academic idea, and diminish, as far as can reasonably be done, the number of extern students, the Committee thinks this desirable object would be much better attained by the suggested reduction of the fees for lectures, and by other inducements, such as a more generous system of bursaries. The total abolition in Ireland of the class of extern University student, the Committee regards as an impracticable policy, for, at any rate, a considerable time to come; and one which would operate most unfairly in tending still further to limit the advantages of University education to the wealthier classes. It would also tend to exclude women from taking a University course. If it were considered desirable a different form of Certificate of Degree could be given to extern students from that granted to intern students. As a good deal of evidence on this important matter was given before the Royal Commission on University Education in Ireland, it is unnecessary to dwell further upon it here.

(2.) Next in importance to the need for reduced fees comes, in the Committee's opinion, the necessity for a much more representative governing body than the Board of Trinity College as at present constituted. Without venturing to go into details, the Committee would propose, in general terms, that some arrangement should be made for extending the power of the Senate, and making it the supreme governing body of the University as distinct from Trinity College. The Commission will doubtless receive a considerable amount of evidence under this head. The pressing need for some such change has been long apparent, and has been urged by many holding responsible positions in Trinity College. The existing constitution and powers of the Board are entirely anomalous, and are a cause of constant dissatisfaction.

(3.) The Committee would suggest that a Methodist Dean of Residences be nominated each year by the Methodist Conference, subject, of course, to the approval of the Senate of the University of Dublin, and the Board of Trinity College. The duties of the Dean of Residences would be to look after, as far as possible, the religious and social welfare of the Methodist students resident in the University, or whose names are on its books. He should be *ex-officio* a member of the Senate or other governing body of the University. The Committee does not believe that there would be any difficulty in the way of such an arrangement, which would be an advantageous one from many points of view, and would be in the best interests of the Methodist students.

(4.) The Committee would also propose that a system of Catechetical Lectures for Methodist students should be instituted on somewhat similar lines to those recently arranged for Presbyterian students in the University.

The above is a brief summary of the views of the Committee as to the direction in which steps might be taken to place the advantages of Trinity College and the University of Dublin more within the reach of Methodist students in Ireland. It has not been thought necessary to nominate a witness to give oral evidence before the Commission, as the views of the Committee on the subject are, it is believed, sufficiently indicated above.

(Rev.) JAMES ROBERTSON, D.D., { *Vice-President of the Methodist Conference in Ireland.*
(Rev.) J. W. R. CAMPBELL, M.A., { *Conveners of the Special Committee.*
HERBERT G. SMITH, M.A., LL.D.,

DOCUMENTS.
SECTION I.
LII.

LII.

Statement submitted by a Committee of Irish Catholic Laymen.*

I.—RESOLUTION ADOPTED BY THE COMMITTEE OF CATHOLIC LAYMEN, AT A MEETING HELD ON THE 21ST SEPTEMBER, 1906.

(AMBROSE MORE-O'FERRALL, Esq., D.L., in the Chair.)

It was proposed by Mr. COMMISSIONER LYNCH, seconded by R. F. TOBIN, Esq., F.R.C.S.I., and resolved:—

"That this Committee approve of the statement now read, and request our Hon. Secretary,

Mr. Nicholas Synnott, to forward it to the Royal Commission on Trinity College and the University of Dublin, and request him to appear before that Commission and give evidence on our behalf in relation to the several matters set forth in said statement."

II.—STATEMENT OF THE COMMITTEE OF CATHOLIC LAYMEN.

(Referred to in the foregoing Resolution).

In response to the invitation of the Royal Commission, the Committee beg to furnish the following statement of their views "as to the place which Trinity College, Dublin, and the University of Dublin now

hold as organs of Higher Education in Ireland, and the steps proper to be taken to increase their usefulness to the country."

* The oral evidence given on behalf of the Committee will be found at page 83.

Appointments and Objects of the Committee.

This Committee was appointed at a meeting of Catholic laymen, held in Dublin on the 6th of March, 1902, the late Sir Gerald Dease, D.L., being in the chair.

Certain resolutions were then adopted, and steps were taken, to present to the then sitting Royal Commission the views of Catholic laymen, who, in the words of the first resolution, "supported a solution of the 'University Question on the lines of Collegiate Education within the University of Dublin.'" These resolutions, the names of the committee appointed, and the "Statement" presented to the Commission, signed by over four hundred laymen, are to be found in the proceedings of the late Royal Commission, Vol. III., Appx. pp. 581-585.

The following gentlemen were subsequently added to the Committee; the Right Hon. The MacDermot, K.C. (now deceased); R. O'Shaughnessy, C.B., M.V.O.; George Ashlin, M.B.I.A.I., and Andrew Horne, M.D., F.R.C.P.I.

To explain the action and attitude of the Committee, it is necessary to observe, that the terms of reference to the late Royal Commission were apparently drawn up after private negotiations between the authorities of the Royal University and the Government; at any rate, no steps seem to have been taken to ascertain the opinions of the Irish members of Parliament, or of the general body of either Catholics or Presbyterians, as to the proper scope of the inquiry.

The proceedings of the Commission were held in private, and until the publication of the first volume of the evidence, it was not known that Trinity College and the University of Dublin had been ruled to be outside the scope of the inquiry, and that the Commission were practically limited to the alternatives of recommending, either a separate University for Catholics, or a college for Catholics under a reorganised Royal University; nor was it known that a certain number of witnesses, (some of them professing to speak for Catholics in general, had urged the Commission to adopt one or other of the last named solutions, as the best and most acceptable to Catholics.

It was felt that there was a large body of Catholic laymen who did not share the views so put forward, and as no attempt was made to ascertain their opinions, and as no opportunity was given for expression of them before the Royal Commission, the meeting was held, and the action taken by this Committee, as above-mentioned.

The Late Royal Commission and the Action of this Committee.

In spite of the formal ruling of the Commission, certain independent Catholic laymen—the late O'Connor Don, the Lord Chief Baron, and others, had been allowed to express their views, that a college for Catholics, within the University of Dublin was preferable to either of the other solutions suggested, and it was pointed out that whilst Trinity College was excluded from the terms of reference, the University of Dublin was not; and accordingly this Committee and the signatories to the Statement which was forwarded to the Commission, considered that by taking action they might induce the Commission to reconsider their ruling, or they might succeed in getting the terms of reference extended. The Committee also considered that it was impossible to deal thoroughly with the question of how to render "University Education adequate to the needs of the Irish people," if the one teaching University in Ireland, and its college, were left out of sight, and they felt that by their statement and protest, they were, at any rate, helping to keep the door open for the solution which they favoured, namely "Collegiate Education within the University of Dublin."

It is important to remember that at the time referred to, no proposals had been brought before the Commission, and none, by any imaginable rendering of its original terms of reference, could be brought before them, to alter the constitution of Trinity College and the University of Dublin, or by other changes, render them acceptable to Catholics.

Such a proposal as has been made within the last few months to the present Royal Commission, by a number of Fellows and Professors of Trinity College, was not only forbidden ground for the late Commission, but at the time was hardly thought of as possible.

The proposals made by the Board of Trinity College privately to Cardinal Cullen in 1873, and to Cardinal Logue in 1903, were made and rejected, before the Catholic Body had any knowledge of them, and neither of these proposals, nor those made by the Board in 1901 in reply to a requisition by the Junior Fellows, included any modification of the constitution of the Board of Trinity College, or any plan for giving to Catholics representation on the Board.

When, therefore, the signatories to the statement submitted to the late Royal Commission, declared that "they were strongly of opinion, that of the various proposals submitted to the Royal Commission," the best was a college for Catholics within the University of Dublin, they meant simply what they said, i.e., that such a college was better than either of the other solutions then propounded, namely, a separate university, or a college within the Royal University.

The Committee and the signatories did not attempt to anticipate history, nor to express an opinion on proposals not then before them, or before the sitting Commission.

The Committee adhere to the view expressed by them four years ago, that a solution of the question by means of a college under the Royal University, or by a separate university for Catholics is not the best, and they contend that Catholics are entitled to claim the best.

The long course of inquiry before the late Commission, their Report, and the *addenda* by individual Commissioners, in spite of the artificial limiting of their inquiry, all pointed in the same direction, viz: that neither of the solutions above referred to was the best; and this Committee were in hopes that neither of these solutions would be again brought forward, as a reasonable and practical fulfilment of Catholic claims.

These plans have however been revived, and as the relative importance to be assigned to them, bears indirectly upon the question, on which this Committee has been asked to express their views, the Committee submit the following reasons for advocating collegiate education in a reformed and adapted university in Dublin, in preference to a solution by means of a separate university, or of a college in the Royal University, for Catholics.

Reasons for looking for a solution in the University of Dublin and rejecting other Schemes.

(1.) The late Royal Commission rejected, (practically unanimously) the plan of a separate university for Catholics, and in the face of this rejection by a body of experts, the lack of precedent for such a university in other countries, and the well-known feeling in the country and Parliament against new denominational endowment, we feel that such a solution is practically unattainable.

(2.) There is neither need or material for two residential teaching universities in Dublin, nor do the circumstances of Ireland, or her population, justify the unusual plan of the duplication of universities in one city.

(3.) Without proved necessity, multiplication of universities is, from the point of view of State endowment, supply of buildings and equipment, demands on Professors, etc., wasteful and uneconomical, and may be educationally injurious, by lowering the standard of examination and of teaching, owing to competition with the view of attracting students.

(4.) A separate university for Catholics would not give Catholics that equality which they claim, inasmuch as the degrees of a new Catholic university would not, (as the late Royal Commission found) "pass current in the market of life as compared with degrees conferred by institutions resting on a broader basis." It is certain that the value of such degrees would not compare, (especially out of Ireland) with those of a reformed University of Dublin, strengthened by a large accession of students.

(5.) Unless such a separate university were frankly denominational in the composition of its governing body, teaching staff, and students, and in its educational programme, it would not answer the avowed purpose of those who support it. On the other hand, it is certain that any such division of students, professors, and educational aims, on denominational lines, would tend in Ireland to strengthen and perpetuate those prejudices, based on creed differences,

DOCUMENTS.
SECTION
LII.

which the great bulk of Catholic laymen, and certainly those for whom the Committee speak, ardently desire to abate; a result which will be promoted, by enabling students of different creeds to associate together at the critical period preceding manhood, when opinions are shaped and matured, and friendships are formed. There is, of course, no difference of opinion as to the importance of providing for the due observance of religious exercises, and of providing efficient security against the possibility of tampering with the faith of Catholics.

(6.) It is impossible to ignore the fact, that students of different religions, including clerical students, frequent the public and State Universities in other countries, with apparent advantage to themselves educationally, without injury to their religious belief, and with the consent, if not the encouragement of the ecclesiastical authorities. All the information before the Committee seems to prove, that from this system of University education in common, flow—increased religious concord—the opening up of professional and other careers without regard to religious differences, strengthening rather than weakening of belief, and attention to, rather than neglect of, religious observances. In Germany, especially, it is found that so far from making Catholics weak in faith, or remiss in practice, this system of university education in common, has developed a lay body united, courageous, and energetic, in the support of their religion; moreover, nowhere is Catholic literary work more original and productive than in Germany, and nowhere is to be found a clergy more learned, pious, and devoted to their duties.

(7.) It has been pointed out that in England and Continental countries, where there is a mixed population of Catholics and Protestants, the Catholic Ecclesiastical Authorities* recognise a distinction, both in principle and practice, between primary and higher education, in respect of the association of students of different creeds; and this Committee express a strong hope that the Royal Commission will obtain direct evidence on this point, and also on the point mentioned in the last paragraph, as to the conditions, methods, and results of the intermixing of students of different religions in English and foreign Universities, and of the facilities given for dogmatic teaching.

A separate College under the Royal University.

In comparison with a properly devised scheme of collegiate education within the University of Dublin, we consider that the plan of a new College for Catholics in the Royal University, is neither an adequate nor a final solution. Many of our objections to such a plan are covered by our previous remarks. Other disadvantages may be briefly summarised. As the Royal Commissioners themselves unanimously reported, (Report, p. 37)—“The proposal now under consideration has received no support from any Roman Catholic witness except as something which might be taken in the meantime, in default of better things.”

Before the Commission issued its Report, His Grace Dr. Walsh, Archbishop of Dublin, in a published pamphlet†, denounced the proposed scheme of a College under the Royal University as a “makeshift scheme,” a “temporising plan,” and “just the one possible form of dealing with the University question, which has never received support or countenance from the Bishops.” Dr. O'Dwyer, Bishop of Limerick, pointed out that it would not give equality. “Episcopalian Protestants would,” he said, “have their own University system complete within itself, whilst we should be put off on a mere College in a second-class University.” (Vol. I., R.C., p. 30.)

The objection to the Royal University plan was well summarised by another important Catholic witness. “Are we to then,” he said, “to affiliate with the Royal University, for a temporary and undefined period, this new College, with the certain anticipation that a change in the near future would be inevitable, an anticipation fatal to the rest and calm essential to a College, especially to a new foundation?” (R.C., Vol. II., p. 130.)

A Royal University, however modified, could never appeal to Irish sentiment and tradition. According to the plan proposed, its segregated Colleges, with aims

necessarily divergent, would, as one of the Commissioners pointed out, result in producing College Universities, rather than University Colleges, and, as he remarked, “the degrees of such a University would not be of uniform value, but would vary according to the reputation of the College, in which they had been conferred.”

Dunraven Scheme.

The Government who appointed the Robertson Commission omitted or declined to take up its recommendations, and meanwhile the plan of a College for Catholics within the University of Dublin was unfolded in a letter which appeared in the Press, over the signature of Lord Dunraven, on the 4th of January, 1904.

It was currently stated and believed that the Government proposed to propound such a plan, and there was no official contradiction of the rumour.

Resolutions in favour of this scheme, i.e., that of a second College under the University of Dublin, were passed at many meetings. It was stated that the Catholic Bishops had agreed to it, and on the 15th January, 1904, this Committee adopted the following resolution:—

“This Committee, representing the signatories to the Statement of Catholic Laymen of Ireland, presented to the Royal Commission on University Education, approve of the scheme outlined in Lord Dunraven's letter, published on the 4th January, 1904, and consider that it offers a satisfactory basis for the settling of the Irish University Question.”

This was only a skeleton scheme, as outlined, and although in several respects, in the opinion of the Committee, it needed amendment, it was taken as the basis of settlement of a claim for which Catholics had been pressing for two generations without avail.

In its general features it corresponded with the plan advocated by the Committee, its aim being to provide for Catholics collegiate education within the University of Dublin. It was now generally supported by Catholic opinion, and, rightly or wrongly, we treated it as the scheme which the Government intended to bring forward and press through Parliament, and we hoped that a Bill would be at once introduced to carry it into effect. This hope was not realised. The scheme was never submitted to Parliament. Its details were never published. It was understood that in Trinity College strong opposition had been threatened, if the Dunraven scheme were persisted in. The Dunraven scheme had powerful enemies; the scheme of a separate college under the Royal University had no friends; and so the University Question was once more at large.

The Committee did not lose heart, but endeavoured by every means in their power to keep alive public interest in the question of University reform for Ireland.

On the 23rd November, 1905, they passed the following resolution:—

“Inasmuch as the authorities of Dublin University claim that it is the National University of Ireland, and that it is wholly unsectarian, although the governing body of Trinity College—its sole college—consists exclusively of members of the Protestant Episcopal Church, and the authorities of that sole college claim that it is wholly unsectarian, although they at the same time insist upon the retention of the Divinity School, for the education of the Protestant Episcopal clergy exclusively, as an integral part of such college.

“And as the majority of Irish Catholics have, on conscientious grounds, been hitherto, and are still, debarred from entering Trinity College.

“And as on the governing body of that college no creed is represented save that of the Protestant Episcopal Church, whose members form only thirteen per cent. of the population of Ireland.

* See Instructions to Parents, Superiors, &c., by the Archbishop and Bishops of the Arch-Diocese of Westminster, 1896.

† Trinity College and the University of Dublin, see pp. vi. and vii. and 42, Appendix to Final Report of Royal Commission, Document VI., pp. 28-30 and p. 37.

"And as under existing conditions there is no prospect of Irishmen other than members of the Protestant Episcopal Church securing within any reasonable time an adequate representation on such governing body, because

- (a) "It consists exclusively of Senior Fellows; and because,
- (b) "An average period of from thirty to forty years has hitherto elapsed between the date on which a candidate has, by examination, won a Junior Fellowship, and the date on which he has by seniority attained to a Senior Fellowship; a state of things which has in nowise been amended by the passing of Fawcett's Act, 1873, although the preamble to that Act recites that 'it is expedient that the benefits of Trinity College and the University of Dublin, and of the schools in the said University, as places of religion and learning, should be rendered freely accessible to the nation.'

"And as Trinity College was expressly excluded from the scope of the last Royal Commission on Higher Education in Ireland,

"Resolved—That in the interest of the whole Irish community it is imperative that, either by a Royal Commission or by other effective means, an inquiry should be forthwith directed by His Majesty's Government with a view of testing how far the University of Dublin and its sole college, Trinity College, have provided, or are capable of providing, higher education for Irishmen adapted to the needs and circumstances of every denomination."

On the 1st March, 1906, they passed a further resolution calling for this inquiry, and expressing their satisfaction at finding that the Irish Party in Parliament intended to press for the appointment of a Royal Commission.

In the month of July, 1906, a number of Catholic laymen signed the following statement:—

"We, the undersigned Catholic laymen, desire to place on record our conviction that no solution of the University difficulty in Ireland, based upon Trinity College being constituted as the sole college of a National University, can be accepted as satisfactory so long as it fails to provide for:—

- (a) "A substantial representation, from the start, upon the governing body, with a power of expansion of such representation dependent upon, and fairly proportionate to, the number of students whom Catholics send into the college, and the academic distinctions which they may there win.
- (b) "The establishment of dual professorships in, at least, Mental and Moral Science, and in History.
- (c) "The religious instruction of our students by clergymen of our own Church.
- (d) "The establishment of a Faculty of Catholic Theology on terms of full equality with those enjoyed by Protestants.
- (e) "The establishment of a chapel for our students within the college.
- (f) "The creation of a council or other body to secure the practical efficiency of the safeguards provided for our students in religion, faith, and dogma."

The Committee did not take any part in framing this statement, nor did they try to procure signatures to it, but, as they considered that its terms came within the scope of the policy which the Committee was appointed to promote, they approved of the statement, and directed their secretary to forward it, with the signatures attached, to the Royal Commission, in whose hands the paper now is.

At the end of July, 1906, a proposal signed by certain "Fellows, Ex-Fellows, and Professors of Trinity College and the University of Dublin," was lodged with the Royal Commission. This document set forth the heads of a proposed settlement of the University Question in Ireland, on the assumption that Trinity College was to continue to be the only college of the

University of Dublin, but that it was to be so modified in its government and system of studies, as to meet the Catholic claims in respect of University education.

The presentation of this document at once altered the position of the parties to the controversy, relating to these claims. It introduced into the calculation a new factor which no one had anticipated. The scheme of a second college under the University of Dublin became, not the only solution worthy of consideration, but an alternative solution, worthy still of full discussion, but bound to be inquired into by comparison with another, also worthy of close investigation.

The Committee wish to guard themselves against the supposition that they are in hostility towards any scheme of a second college within the University of Dublin, which may be propounded before the Royal Commission.

The Committee feel that they cannot profitably support or oppose the solution by means of a second college under the University of Dublin, until they know, among other things, what constitution is proposed for the governing body of such new college, and of the University which is to connect it with Trinity College; what colleges other than Trinity and the new college are proposed to be included under the University of Dublin, and what are to be the powers of the governing body of each college, and of the University, respectively.

All that the Committee at this stage can do, is to set out certain conditions which seem essential in order to give to the "Second College Scheme" a reasonable chance of success. These are as follows:—

1. Effective academic government of the new college, and of the University.
2. No religious test for students, professors, or officers of the college or University (other than chaplains and professors in subjects for which dual chairs are to be provided).
3. The sole right of appointing or dismissing the teaching staff (other than those just excepted), or officers of the college, be vested in the governing body of the University or the college, as the case may be.
4. Joint examination for degrees and standard of studies to be under the University Governing Body.
5. As far as possible, faculties and courses of study in secular subjects, and all connected equipment, to be under the University, and common to the colleges.
6. Residence for a fixed period to be necessary for obtaining degrees.
7. General regulations to encourage, and not discourage, the association of students of the separate colleges, outside their studies, in societies, sports, and leisure pursuits.

It seems to us, that all the advantages to be derived by Catholics, from the solution based upon a two-college scheme, within the University of Dublin, could equally well be secured by a solution based upon Trinity College being the sole college of Dublin University, and that this latter solution may have this further and great advantage, that it may be proved to be more attainable, i.e., that it may not alone recommend itself to the Royal Commission as a reasonable solution, but that it may afterwards recommend itself to the Government of the day as feasible, and as one which, if put forward in a Government Bill, would have a fair chance of passing through both Houses of Parliament without substantial opposition.

Without saying that the proposals brought forward by certain Fellows, Ex-Fellows, and Professors of Trinity College and the University of Dublin should be accepted as they stand, we may affirm that the principles recognised in these proposals afford a basis for the solution of the question, including, as they do, among others, the principle, that, while ultimately the governing body must be purely academic, some expedient must, for the present, be adopted which will provide equitable representation for Catholics on that body.

21st September, 1906.

DOCUMENTS.

SECTION I.

LIII.

LIII.

Statement submitted by the Catholic Defence Society.

11, LOWER DOMINICK-STREET,
November 1st, 1906.

SIR,

In response to the advertisement asking for criticism on the published statements submitted to your Commission, we beg to submit :—

1. That in any settlement of the Irish University question we protest against the unification of Universities.

That we demand a Teaching University, and not an Examining Board.

(a) In all the solutions proposed there appears to be *a priori* an injustice to Catholics. We seek Equality. We do not seek to invade the rights of others ; but we question the origin and justification of their exclusive claims to privileges. We will regard nothing as finally satisfactory which does not afford this equality.

(b) The whole force of considered opinion seems to be opposed to the unification of Universities. In England we have never seen the stagnation produced by a single National University. In Ireland in "pre-Reformation" days there was not any such. Coming to later times, we quote to support our contention a pamphlet (published in 1868) of the Rev. Samuel Haughton, Fellow of Trinity College, Dublin :—

On page 13 he says—"In France we see the perfection of centralization and identity in the lyceums and colleges of the entire country. In Germany, on the contrary, we witness the full development of the ancient collegiate idea of the University. Twenty-seven distinct centres of education exist amongst forty million, each possessing its own type of excellence to attract students.

"All who are acquainted with the present condition of Science and Letters will be disposed to agree in thinking that the intellect of France is cramped by the imperial cradle, while the genius of Germany is fostered by such excellent, though diverse, centres of development as Vienna, Munich, Heidelberg, or Berlin."

We refer also to a pamphlet of Lyon Playfair, M.P. for the Universities of Edinburgh and St. Andrews (3rd Edition), 1873. The pamphlet is entitled, "On Teaching Universities and Examining Boards," with special reference to Irish education. Therein he argues against the term "University" being regarded as synonymous with "Examining Board." We submit a few quotations from it :—

"From the very earliest days," he says on page 5, "the teaching and examining functions of Universities have been united." On page 7 he goes on to say—"France has completely separated the two functions, and its University forms an excellent study for those who would advocate a State interference with University Examinations." "The unanimity is surprising with which eminent men ascribe the intellectual paralysis of the nation to the centralisation of administration and examination by the University of France."

He quotes Dumas—"If the causes of our marasmus appear complex and manifold, they are still reducible to one principle, administrative centralisation, which, applied to the University, has enervated superior instruction." And, again, Renan—"The system of examinations and competitions on the great scale is illustrated in China, where it has produced a general and incurable senility. . . . We must create in the provinces five or six Universities, each independent of the other."

Playfair goes on to argue that efficient graduation is compatible only with a well-ordered curriculum of study, and that where examination alone is the test, "the students content themselves with learning their note-books by heart," and the Professors have to conform to a uniform programme, and thus by degrees "routine stifles initiative and the genuine spirit of research."

We might multiply quotations from this admirable pamphlet. We will, however, content ourselves with this—"A combined University, when well conducted, aims at producing an *educated* man ; an Examining Board can only be assured that it has produced a

cramped man. It is the curriculum, not the examination, which educates the man."

(c.) A single University in Ireland would afford no variety of standards for comparison, and would take away the friendly rivalry which, when removed from competition, is very serviceable to all University life. Further, Ireland is a poor country ; and in a poor country education should be brought to the doors of those who need it. A great University in a metropolis will never by itself serve all the country ; and there is no reason why one portion of the country should be served to the prejudice of the remainder.

(d.) We refer the Commissioners to the following Resolution, passed unanimously, at the Meeting of the Senate of the Royal University of Ireland, on the 25th October, 1906 :—

"That in the judgment of the Senate of the Royal University, it would be disastrous to the interests of education in Ireland, and gravely injurious to the welfare of the country, to concentrate the control of higher education in one University."

This motion was proposed by the President of University College, seconded by the Most Rev. Dr. Healy, Archbishop of Tuam (who, no doubt, spoke with the approval of the general body of the Hierarchy), and fully discussed by the Senators present, at one of the most representative meetings of the Senate, whereat all parties were well represented.

II. The proposal to modify Trinity College, so as to make it acceptable to Catholics, we regard as impracticable in the extreme ; even if it were practicable, we regard it as undesirable.

The signatories to the statement of "Certain Irish Catholic Laymen, etc.," represent not even all who have signed, and certainly cannot be regarded as representative of the general body of Catholic lay opinion. Many signed (some have even protested their signatures) on account of the inducements held out to them, and without personally considering the matter. Not one Catholic representative body has endorsed this statement, and many have protested strongly against it.

III. In the Royal University of Ireland, defective as it undoubtedly is, Catholic Graduates have been trained to a high standard. This especially applies to those candidates who were trained in Colleges, such as University College, Dublin ; University College, Blackrock ; Loreto College, Dublin ; St. Patrick's College, Maynooth ; Holy Cross College, Clonliffe, etc., and who, having attended regular lectures and kept terms in their respective Colleges, under suitable teachers, have proved successful in examinations of a searching nature. Such students have received high benefits from the Royal University, notwithstanding the fact that it is not, in the full sense, even for them, a teaching University.

It would be a misfortune that such students should enter any University, reformed or otherwise, whose standard is lower than that to which they have been accustomed.

As regards the inferior standard of Trinity College, Dublin, it will suffice to refer to the statement of Miss White, LL.D., of the Alexandra College (p. 135). We know of the case of a successful student in Trinity this year whose highest mark elsewhere was 7 per cent.

IV. Catholics have long been accustomed to the unconscious but offensive tone of superiority which pervades all the non-Catholic testimony on any subject in which Catholics are concerned. This tone we regard as an obvious proof of the unsympathetic, or antipathetic, attitude towards Catholics of those who use it. The College of which it is a characteristic is no place for Catholics. All through the non-Catholic statements we have the same pretentiousness, the same overbearing manner, and the same tone of ascendancy. Some persons wonder why Catholic will not enter Trinity College. Let them read the statement of the Rev. J. W. Barlow, M.A., S.F.T.C.D., Vice-Provost of Trinity College, Dublin. It will serve to illustrate the tone we refer to. The mere fact that such a man holds a high place in Trinity College sufficiently characterises both the College and the man. If any

further proof were needed of the tone to which we refer, it will be found by perusing a recent book of the Rev. Dr. Hogan, of Maynooth College, or by a study of Professor Tyrell's sonnet, and his defence of it. Dr. Traill's evidence, as elicited by Archbishop Healy at the previous University Commission, bears on this point too.

Finally, to sum up our views and criticisms, we object—

(a.) To the reduction of the Universities of Ireland to one.

(b.) To the solution of the University difficulty by any kind of single-College scheme in Dublin University.

(c.) To the statement of "Certain Irish Catholic Laymen" being taken as representative of Irish Catholic lay opinion.

(d.) To any species of University reform which will lower the standard of educational test and training, to which the Catholic students of the Royal University have been so long accustomed.

(e.) To the offensive tone of the non-Catholic testimony on this whole question, which we regard as proof that Trinity College, Dublin, is no place for Catholics.

And we demand—

(a.) Equality for Catholics.

(b.) A Teaching University of National character.

(c.) A University in which the possibility of growth and expansion shall be provided for.

(d.) That the Examinational standards of Trinity College shall be so reformed as to bring them up to the level of those of the R.U.I., so that Catholics may no longer suffer the injustice of seeing non-Catholics obtain degrees on easier terms in a University endowed so largely with the spoils of Catholic property.

Signed on behalf of the Catholic Defence Society.

PATRICK J. O'NEILL, J.P., Chairman Co.
Dublin County Council, *President*.

P. J. LAWRENCE, *Hon. Sec.*

James Dermot Daly, Esq., M.A., B.L.,
Secretary, Trinity College Commission,
4 Upper Merrion-street, Dublin.

DOCUMENTS.

SECTION I.

LIII.

LIV.

Statement submitted by certain Presbyterian Graduates of the University of Dublin.

(1.) LETTER FROM D. M. WILSON, Esq., 15, FITZWILLIAM PLACE, DUBLIN.

15, FITZWILLIAM-PLACE, DUBLIN,
27th October, 1906.

SIR,—I have been directed by the Signatories to enclosed Statement of Presbyterian Graduates of Dublin University to forward same to you and to ask you to lay it before the Commission.

I am, yours faithfully,

D. M. WILSON.

To J. D. Daly, Esq., M.A.,

The Secretary, Royal Commission on Trinity
College and Dublin University.

(2.)—PROTEST OF PRESBYTERIAN GRADUATES OF DUBLIN UNIVERSITY AGAINST
"THE STATEMENT BY THE COMMITTEE ON HIGHER EDUCATION OF THE PRESBY-
TERIAN CHURCH."

We, the undersigned Presbyterian Graduates of Dublin University, feel called upon to put on record our strong protest against the "Statement by the Committee on Higher Education of the General Assembly of the Presbyterian Church in Ireland"* submitted to the Commission. The statement is an attack directly and by innuendo upon the Authorities of Trinity College, Dublin.

This attack has been made without any inquiry whatever into the facts. The Committee has not taken the evidence of any of the Presbyterian students who have passed through Trinity College, so far as we have been able to ascertain.

We are informed that the Committee has not even made any inquiry of the Dublin Presbyterian Ministers who have been in the habit of acting as Catechists in the College.

The only member of the Committee who is a Graduate of Trinity College was not even informed that the matter was under discussion, or that it was proposed to put any expression of opinion before the Commission.

The statement we now denounce has been most recklessly put before the Commission as representing the views of the Irish Presbyterian Church on Trinity College.

We now beg to bring before the Commission the real facts of the case.

We have lived in Trinity College and attended the various Arts and Professional Classes. We have been members of the great Societies and Clubs of Trinity College. We have, in short, breathed the atmosphere of the place and are qualified to speak from our own experience. We deny that any Presbyterian student in Trinity College suffers from any inequality whatever, or is at any disadvantage by reason of his religion. We do not believe that there is any Presbyterian student who has passed through Trinity College who would venture to say that there is any

thing in the teaching or in the surroundings of the College that would tend in any way to interfere with his religious belief, or tempt him to abandon the faith of his fathers.

Since Fawcett's Act became law, Presbyterian students, though comparatively few in number, have obtained from time to time almost every prize and distinction in the gift of Trinity College, and have been elected to almost every post of honour dependent on the votes of their fellow-students. The impartiality of the Governing Body is well known among all classes of students, and we protest against the insinuation that any religious body has any reason to doubt the strict impartiality of the authorities. We can each speak from our personal knowledge of the position and treatment of the Presbyterian students, during about seven years respectively since the passing of Fawcett's Act, and we have no doubt that all the Presbyterian students would, if consulted, corroborate our assertions.

Although it is not our present object to do more than correct the lamentable errors of fact contained in the Committee's Statement, we venture to add one observation. We believe that to entrust the government of Trinity College to the representatives of the various religious bodies would prove disastrous to higher education in Ireland.

The only men, in our opinion, qualified to govern a great University are academic men who have won their position by proven scholarship and learning.

JOHN ROSS, F.C.,

Judge of the High Court of Justice in Ireland; First Classical Scholar, T.C.D., 1876; President, University Philosophical Society, 1876; Auditor, College Historical Society, 1877; Gold Medallist in Oratory, C.H.S., 1876; Treasurer, T.C. Athletic Club, 1877.

1873 to 1880.

* Appendix to First Report, page 107.

DOCUMENTS.

SECTION I.

LIV.

DOCUMENTS.
SECTION I.
I.IV.

DANIEL MARTIN WILSON,

B.A., Dublin University; Mathematical Scholar, T.C.D., 1883; Senior Moderator (Metaphysics and Ethics), Dublin University, 1884; Secretary, Dublin University Cricket Club, 1883-1886; Vice-President, Dublin University Cricket Club; Gold Medallist in Oratory, College Historical Society, 1887.

1880 to 1887.

FRANK NUGENT GREER,

Classical Sizar, 1887; Classical Scholar, 1889; Senior Moderator (Classics), Junior Moderator (Mod. Litt.), 1893; Brooke Prize at Degree, 1893; Auditor, College Historical Society, 1893.

1887 to 1895.

ROBERTSON STEWART SMYTH,

B.A., M.D. (Dublin University); House Surgeon, Sir Patrick Dunn's Hospital, 1905; Captain, Dublin University Football Club, 1902-3.

1897 to 1904.

DOCUMENTS.
SECTION I.
I.V.

IV.

Statements submitted by J. Adams, Esq., M.A., Assistant Lecturer, Royal College of Science for Ireland.

(1.)

ROYAL COLLEGE OF SCIENCE,
ST. STEPHEN'S-GREEN, EAST,
DUBLIN, 4th September, 1906.

SIR,—As you have been favoured with various communications on the University Question, perhaps you will be good enough to read the following brief suggestions. Being an Irishman and a graduate of the University of Cambridge, perhaps I am in a position to take a somewhat impartial and comprehensive view of the subject as a whole.

(1.) Regarding the suggestion that there should be one University (that of Dublin) for the whole of Ireland, the whole tendency of the present time is in the direction of local Universities. The creation of new Universities in England in the last ten years is a striking illustration.

(2.) Statistics taken from the most progressive countries of Western Europe show that there is on an average one University for each one and a half millions of the population. On this basis Ireland is entitled to *three* Universities.

(3.) There are three chief centres for the population of Ireland, namely, Belfast for the North, Dublin for the centre, and Cork for the South. The inference seems obvious that these are the natural centres for the three Universities.

(4.) As Belfast is the largest city in Ireland in point of population, according to the census of 1901, exceeding by about 2,000 the combined population of Dublin, Rathmines, and Pembroke townships; and as Ulster contains one-third of the total population of Ireland, it therefore seems desirable that in any proper settlement of the University Question, one University should be allocated to Ulster with its home in Belfast.

(5.) The suggestions which I would respectfully make, therefore, for the consideration of your Commission are:—

That there should be three Irish Universities, namely, those of Belfast, Dublin, and Cork,—the University of Belfast to include two colleges, namely, Queen's College, Belfast, and Magee College, Derry. The University of Dublin to include the following colleges:—Trinity College, University College, Royal College of Science, Alexandra College, Loreto College, and others, if thought desirable, such as University College, Blackrock, and the Catholic University Medical School.

The University of Cork to comprise two Colleges, namely, the Queen's Colleges of Cork and Galway.

Wishing your Commission all success in the settlement of this tangled and long-delayed question,

I am,

Your obedient servant,

J. D. DALY, Esq.

J. ADAMS.

(2.)

21st October, 1906.

DEAR SIR—

With regard to the statement in my letter dealing with the number of Universities in proportion to the population of the countries of Western Europe (that is, excluding Russia and the Balkan States), I beg to submit the following statistics. It will be seen from these that the following conclusions may be drawn:—

(A.)—Of the smaller countries, the most progressive are Belgium, Holland, Denmark, Switzerland, and Scotland. The combined population of these five is 22½ millions, or an average of almost 4½ millions for each country, which is about equal to the population of Ireland. There are twenty Universities for 22½ million people—that is, an average of one University for every 1¼th million of the population. On this basis Ireland would really be entitled to four Universities—one for each province.

(B.)—The total population of all the countries mentioned is 260½ millions, and the number of Universities is 112, or one University for every 2½rd millions of people. On this basis Ireland would be entitled to two Universities—the number she possesses at present. It would, therefore, be a retrogressive step to merge two existing Universities into one, which is the solution implied in the nationalisation of Trinity College.

STATISTICS OF POPULATION AND UNIVERSITIES.

Country.	Population. Millions.	Universities.
Belgium,	6½	4
Holland,	5½	4
Denmark,	2½	1
Switzerland,	3½	7
Scotland,	4½	4
	22½	20
Portugal,	5½	1
Spain,	18½	10
France,	39	16
Italy,	33	21
Austria-Hungary,	45½	10
Germany,	56½	21
Sweden and Norway,	7½	3
England and Wales,	32½	10
	260½	112

I am,

Yours faithfully,

J. ADAMS

Royal College of Science, Dublin.

LVI.

DOCUMENTS.
SECTION I.
LVI.

Statement submitted by M. J. Burke, Esq., B.A., M.D.

RATHVILLE HOUSE,
KILTIMGAGH,
22nd October, 1906.

To the Right Honourable Sir EDWARD FRY, P.C., D.C.L., Chairman of the Royal Commission, and Trinity College, and the University of Dublin.

RIGHT HONOURABLE SIR,—When in Dublin recently attending Convocation of the Royal University of Ireland I learned that the Commission on Trinity College now sitting are willing to receive from persons interested in the matter a statement of their views regarding the schemes suggesting changes in the constitution and government of Trinity College and Dublin University. Having taken a life-long interest in this important question of University Education, which I am convinced is in many ways closely associated with the prosperity of the country, I beg to submit the following statement of my views as a Catholic layman, who is sincerely anxious to see the grievances of his fellow-countrymen in this matter at length removed.

I have always favoured the view that these grievances could be more satisfactorily redressed by setting up a second College within the University of Dublin, adequately endowed and equipped for educating the Catholic youth of the country, who are now practically debarred from entering the portals of Trinity College. If this scheme were found to be feasible I have no doubt it would give a large measure of satisfaction to all classes throughout the country, but, considering the matter in all its bearings, and having regard to the long period through which the Catholics of Ireland have suffered a denial of justice in this matter of higher education, I have come to the conclusion that it would scarcely be politic to press this claim just now. At the present time, when the Government is so chary about giving grants for public purposes, I do not think it likely that they can be induced to allocate the large endowment which would be required for a second University College in Dublin when they find that in Trinity College they have already at hand an institution lavishly endowed from public funds, and fully equipped in every respect to do the work from which the second College is sought to be established. I do not think it is probable, or even possible, that while Trinity remains with its magnificent equipment and lavish endowment the Government will consent to provide funds for setting up another College for the same purposes and with the same object in Stephen's-green or any other part of Dublin.

It will then be asked what is the alternative by which the Catholics of Ireland can secure a long-deferred measure of justice in this all-important matter. In this letter I am merely putting forward my own views on the subject, but I venture to assure the Commission that these views will find a widespread acceptance among the overwhelming majority of my Catholic fellow-countrymen throughout the country. Having given some consideration to the various aspects of the question, I have come to the conclusion that a practical settlement can only be arrived at by making use of the existing institutions. I am convinced that our only hope of redress at the present time lies in the development, alteration, and extension of the constitution of Trinity College, so that our Catholic youth may enter its halls without any danger to the faith which is more important to them than any transient educational advantage, and which to many of them is even dearer than their lives. I may say that, personally, I have never been

able to find any sufficient reason for depriving our Catholic boys of the great educational advantage offered to them by Trinity College and the University of Dublin. I could never have been convinced that there was any danger to be apprehended to the religion of any good Catholic who passed through Trinity College, and my impression in this respect is borne out by the role of distinguished Catholic Graduates who went through Dublin University, and in their subsequent careers brought credit to their faith and honour to our native land. At the same time it must be borne in mind that this is an aspect of the question on which we are in duty bound to pay proper attention to the pronouncements of the heads of the Church to which we have the honour to belong, while, at the same time, maintaining the right of the Catholic laity of Ireland to frankly express their opinions at this important juncture in the struggle for justice in University education. I think that the question of providing for young Catholics who may enter Trinity, under its altered constitution, safeguards for their religion which would satisfy the revered heads of our Church ought not to present any insuperable difficulties. For these and other reasons I respectfully beg to submit my view that a satisfactory solution of the question can be arrived at by altering the constitution of Trinity so as to make it a National University (such as has been provided in other countries with the sanction of the Catholic Church), whose halls will be open to all creeds and classes alike, and where the comingling of the Protestant and Catholic youth of Ireland would remove the barriers of class and creed distinction, which have long exercised a baneful effect on the prosperity of the country. I believe that such an institution would succeed in sending forth our young men fully equipped for the battle of life, and also, let us hope, in many cases destined, irrespective of religion or politics, to bring back to Ireland some of the glory which won for her in the olden days the proud title of "The Island of Saints and Scholars."

I firmly believe that this solution of the question would be acceptable to the vast majority of my Catholic fellow-countrymen, and I have no doubt that its result would be to open up a long-delayed vista of hope for the young Catholics of Ireland. If the Commission are good enough to recommend its adoption I am convinced that they will have arrived at a wise, patriotic, and just decision, and one which would do a great deal to dissipate the mists of sectarian bitterness that have too long blighted every honest and united effort for the advancement of the country.

What matter if at different shrines
We pray unto one God,
What matter if at different times
Our fathers won the sod;
Yet fear not, Irish-born man,
We have no hate for you;
We heed not creed nor class nor clan.
If you're to Ireland true.

I have the honour to be,
Your obedient servant,

MICHAEL J. BURKE,
B.A., M.D., M.A.O.

LVII.

Statement submitted by The Rev. E. Clarke.

THE MANSE, STRABANE,
October 30th, 1906.

SIR,

In response to the invitation for comments on the evidence given before the Commission on Dublin University and Trinity College, I beg to offer a few suggestions in support of the evidence given by the General Assembly's Committee on Higher Education. I am strongly convinced that it indicates the direction in which must be sought the settlement of the University question, which will best serve the interests of Higher Education in Ireland.

As a Trinity man I share with all who owe a debt of gratitude to Dublin University the desire that any steps taken may be toward strengthening the position which our ancient University has hitherto held as a seat of learning. And as an Irishman, I most sincerely desire that the advantages afforded by the best available University education should be brought within reach of all classes and creeds, and presented to them under conditions in which all shall be on a perfect equality.

A plurality of Universities on denominational lines must always occasion a sense of inferiority in those who feel themselves precluded by sectarian considerations from sharing in the prestige which a degree from Dublin University will always carry with it; and therefore if justice is to be done to all it will be by so reorganising the internal arrangements of Trinity College so as to relieve it of its denominational atmosphere, and uniting other Colleges on an equal footing with it as the teaching schools of one National University.

Trinity College with its present Episcopalian atmosphere can never be wholly acceptable to denominations other than Episcopalian. Though they may, as to a limited extent they have, resorted to it for the advantages of its academic life, they must necessarily feel that they have a grievance. As a student of Trinity College I shared that feeling. I lived within the walls of Trinity for three years, and had therefore ample opportunity of breathing its atmosphere. I must say that never during my residence there was I conscious of any influence exercised personally by Fellows or Students to induce me to abandon my Presbyterian principles. Methodist students and others who resided within the College have told me that such was also their experience. They were never molested in any way. Nevertheless, the Episcopalian atmosphere is there, and any student who is not an Episcopalian, especially if he has pronounced denominational convictions, must be unpleasantly conscious of it, and must feel that he is, as it were, in a

strange country. He must notice, for example, that it is a rare thing for a minister of his own denomination to be seen inside the College, whilst Episcopalian Bishops and clergymen are constantly in evidence. Then, there is the College Chapel, in which Episcopalian services are held daily, the Divinity School, and the College Theological Debating Society. I would especially draw attention to the substantial advantage afforded by Trinity College to Episcopalian Divinity students over students of other denominations who study in Trinity with a view to the ministry. Episcopalian Divinity students who take their theological course concurrently with their Sophister Undergraduate years, as most of them do, receive their Divinity training absolutely free of any extra fee. And whilst all other degrees conferred by the University are open to students of all denominations the Divinity degree is conferred only upon those who choose to take the Theological Course prescribed by the Episcopalian Church. These are certainly immense advantages which the Episcopalian Church derives from the association of the Divinity School with T.C.D., but they are also a strong ingredient in "the atmosphere," which renders it sometimes peculiarly seductive to Theological students of other denominations, who naturally see in this arrangement an inducement to enter the Episcopalian ministry; and I know one man who entered as a Presbyterian with myself with a view to the Presbyterian ministry who was unable to resist it, and is now an Episcopalian Rector.

For these reasons I strongly support the removal of the Divinity School from Trinity College, and the widening out of the basis of Dublin University (which might include under it other Colleges besides T.C.D.), so as to make it a National University on undenominational lines.

In this reconstruction of our University system it would be desirable to have regard to the claim of Theology as a science. It would greatly detract from the value of a Divinity degree, as compared with other degrees, if it could not be conferred by the University, and therefore, whilst each denomination should provide its own Divinity School, the Divinity degrees should be conferred by the University on courses of study to be approved by the Senate as representing the same standard of work for each denomination.

Faithfully yours,

E. CLARKE,

(Minister of First Presbyterian Church, Strabane).

J. D. DALY, Esq.,
Secretary.

LVIII.

Statement submitted by John F. Harris, Esq., President, "Education Reform Association," Belfast.

DUBLIN UNIVERSITY AND TRINITY COLLEGE.

The impression remains that Trinity College and Dublin University are still the seats of learning for the members of the Episcopal Church. Notwithstanding the disestablishment, the control of the University remains practically in the hands of the members of that body. The alterations in the constitution have been insufficient to make them acceptable to other Protestant denominations and to Roman Catholics, and it is alleged that the high fees are prohibitive for the poorer classes.

The attempts to establish other Universities and Colleges have not been successful, because the unsectarian character was not sufficiently assured, or was grudgingly accepted. At the same time the continuance of a Theological School for the Irish Church in Trinity College remains a grievance and gives an excuse for the Hierarchy of the largest religious body to continue the demand for similar exceptional treatment.

The learning and abilities that it is necessary for the State to recognise are neither Roman Catholic nor

Protestant exclusively, and any institution to assist and honour knowledge, maintained by the public purse, should be constructed without reference to religious beliefs and should be open to every citizen.

In considering the further alterations needed in the constitution and requirements of Dublin University and Trinity College the Commissioners should bear in mind the necessities of this country for science rather than literature, and the desirability that these and similar institutions should become National in usefulness and be governed in accordance with the wishes of the laity.

As a layman with some knowledge of the educational needs of the people, I venture to submit:—

1. That one University, with sufficient number of affiliated Colleges to meet the convenience of the population, would be more suitable than two or three. The value of a degree from one National University would be greater than that of a local or a sectarian University.

- 2 The governing bodies should consist of laymen elected in suitable proportions to represent Science, Literature, Medicine and Law. The constitution should be so defined as to secure the undenominational character of all seats of learning provided by the State.
3. The funds and property of Dublin University and the Royal University should be transferred to the new University, which might be called the "University of Ireland," and which should be given what further assistance may be considered necessary.
4. Trinity College and the Queen's Colleges should become affiliated Colleges of the new University. The Provosts and Presidents should be laymen.
5. Each affiliated College should be open to every person without reference to creed, and should be governed by a Council elected without reference to religious belief by the graduates and local public bodies.

6. Any new College should be constituted on the above lines.
7. The Theological School in Trinity College should be removed with its proper funds. Care should be taken to preserve those funds that were not originally given for sectarian purposes by private individuals.
8. The students from voluntary Theological Schools should be at liberty to present themselves for examination and degrees in the Arts and Sciences same as others, but there should be no examination in Theology and no Theological Degrees from the State University.

JOHN F. HARRIS.

DOCUMENTS.
SECTION L
LVIII

LIX.

Letter received from Redmund Naish, Esq., requesting that his name be withdrawn from a Statement submitted by certain Catholic Laymen for the information of the Commission.

2, Proby Square,
Blackrock,

29th September, 1906.

SIR,

I beg respectfully to request, in reference to the "Statement (July, 1906) of Certain Irish Catholic Laymen in relation to Irish University Reform,"* that it may be noted that I desire my name to be withdrawn from the document.

I am,

Sir,

Your obedient servant,

R. NAISH.

To the Secretary to the Royal Commission on Trinity College, Dublin, &c.

DOCUMENTS.
SECTION L
LIX

LX.

Statement submitted by Charles A. O'Connor, Esq., K.C.

I am a member of the Irish Bar, King's Counsel, and a member of the Committee of Irish Catholic Laymen.

I am a graduate of Dublin University and Senior Moderator.

I was also, when a student of Trinity College, elected by my fellow-students to the Auditorship of the College Historical Society, which I refer to for the purpose of showing that there was the utmost good fellowship between Protestant and Catholic students, and I look back with pleasure to my college days when I formed many friendships with Protestants as well as Catholics which still endure. But still, being a Roman Catholic, I always felt that in Trinity College I was not part and parcel of the institution, that I was there, so to speak, as a guest rather than as a member of the collegiate family, with the privileges hospitably extended to me as a guest, but without the rights which one feels he has in his own house.

I myself felt no conscientious objection to entering into Trinity College, but knowing the difficulties which those responsible for my bringing up had in allowing me to enter it, I am sure, in fact it is within my knowledge, that for every one Catholic who entered Trinity in my time, there were at least twenty prohibited from doing so owing to conscientious objections on the part of their parents or guardians; and, in addition to those who were so prohibited, there was, as there still is, a large portion of the population who kept aloof from Trinity College, regarding it as an English rather than an Irish institution.

In my opinion the University difficulty is a national as much as a religious difficulty. The people want something which they can call *their own*, and which will be governed by Irishmen with Irish ideas and sentiments.

There may be some difference of opinion whether the best remedy is to be found in establishing a new College within an existing University, or a new University, but there has been a strong expression of opinion by a great number of lay Catholics (many of

whom are University men) in favour of a new College which shall be a constituent College of Dublin University. I entirely support this view. I think that Catholics are entitled to get facilities for obtaining the best degrees which the country can give, and will not be satisfied with any scheme which does not do so.

The degrees of Dublin University, owing to its great traditions, would undoubtedly be held in greater esteem than those of a new University or the existing Royal University. Further, I am anxious that a solution should be found which would have a tendency to draw youths of different religious opinions together. I would hope that if a new College were established within Dublin University, there would be a bond between such new College and Trinity College which would foster friendly associations between the students of both. For instance, I would hope that the debating and literary societies of Trinity College would develop into Unions representative of the two Colleges, as the Oxford and Cambridge Unions represent the several Colleges of the respective Universities, and that the students of Trinity and the new College would meet in common debating halls and reading rooms, and so come to know and respect one another.

In addition, if there be two Colleges within one University, there are certain schools which might, with great advantage, both from the economical as well as the moral aspect, be common to both—such as the engineering, physical science, and law schools.

I do not propose to deal with the details of a scheme for the constitution of the governing body of a new College or a remodelled University, but there is an unanimous opinion among lay Catholics, endorsed by the Irish R. C. Hierarchy, that the governing body should be appointed on strictly academic lines.

CHARLES A. O'CONNOR,

50, Upper Mount-street,
Dublin.

November 12, 1906.

* Appendix to First Report (Cd. 3176), 1906, page 110.

DOCUMENTS.
SECTION L
LX

DOCUMENTS.

SECTION I.

LXI.

LXI.

Statement submitted by W. O'Reilly, Esq., D.L.

DEAR SIR,—As I hear through friends of mine that my application to give evidence before your Commission is probably too late, I should be very greatly obliged if I could be permitted to convey to the Commissioners through you the following statement of my views, not only because they are my personal views, but because I have good reason to know that they are shared by the great mass of the Catholic laymen of Ireland.

Of the different suggestions put forward for the solution of the University question in Ireland, I consider that which would make Trinity College the sole national University not only comparatively the worst but intrinsically impracticable and unsatisfactory. In the first place we have had an expression of opinion from the Hierarchy that they would not look with favour upon such a scheme. Whilst not in the least desirous or even willing to allow ecclesiastical authority any undue influence in educational or temporal matters as such, I consider that from their position and experience, the Bishops are well qualified to judge of the effect on the religious beliefs of the young, of certain conditions and surroundings, and the expression of their opinions on such matters should have considerable weight. From what I know of Irishmen it would certainly have such weight, and the vast bulk of Irish Catholic parents would be deterred from taking advantage of the educational opportunities offered to their sons which were discountenanced by the Bishops. Hence any money or trouble spent in this way would be spent in vain, and would leave the question as unsolved and unsettled as it is at present.

In the second place the scheme of education at present existing, and which has existed for centuries, at T.C.D. is not suited to the requirements of the nation. Its leaning has always been towards the classical side of education, or education for the professional classes, whereas it is the industrial and commercial side of education which requires development in Ireland. Hence its system of education would require, to say the least of it, considerable expansion. Its scale of fees would have to be revised and very considerably reduced to bring its education within the reach of those seeking education at the present time.

The government would have to be *revolutionized* to satisfy the legitimate aspirations of Catholics. I call them legitimate because they are the aspirations and the demand, not only of the vast majority of the population, but of the majority of those fitted to profit by a University education. Being in the majority they would consider themselves entitled to a representation of at least a half on the governing body, and if they accepted anything less in the beginning it would probably be only with a view of securing it later on, and in the effort to do so it is likely that educational efficiency might be sacrificed to party requirements.

Two other suggestions hold the field, both of which involve a new College suited to the requirements of Catholics, and therefore either would be acceptable to Catholics as such. One is a new College under the University of Dublin, the other—the Robertson Com-

mission scheme—a new College under a reconstituted Royal University. Of these I should much prefer the latter. It would not disturb existing institutions. It would leave untouched T.C.D., with its government, its fees, its education, and its vested interests. Furthermore, the consensus of educational opinion and experience seems to favour the multiplication of Universities rather than amalgamation. The Dublin University scheme, on the other hand, would have many of the objections already mentioned in considering the first scheme. Fees would have to be revised—or you would only set up a poor man's College and a rich man's College. The governing body would have to be revolutionised in this case too. Vested interests would have to be protected. It would not even have the result which many people, I think, hope for—of bringing members of different religions together and “knocking off their corners”—a most desirable consummation if it could be attained. T.C.D. being in a certain sense levelled down, and the two Colleges placed, as far as possible, on an equal footing, there would be no inducement to anyone to enter one College or the other, except the religious inducement. Whereas, with two more or less dissimilar Universities, if T.C.D. were rendered, as it well might be, more acceptable to certain classes of Catholics, or those requiring a certain type of education, young men might be attracted by educational or other advantages to one or other University apart from religion, and fusion might be expected on both sides.

From the experience of University College, I see no reason to think that a College acceptable to Catholics, such as that outlined in the Report of the Robertson Commission, would be utilised for sectarian purposes or become unduly under ecclesiastical control, or lower the standard of education. Judging from results, University College has attained a very high standard of efficiency considering its means, and has always been *de facto*, as well as *de jure*, open to all and made use of by all. Any other College such as that proposed would, I am convinced, continue the same traditions.

I have put down my views merely as an ordinary Catholic layman—neither an educational expert nor a religious authority. I have done so rather hurriedly and, I fear, inefficiently, as I am late in the field, and have no books or papers at my disposal. But, as I am convinced they are shared by a very large number of other Catholic laymen of all classes, I should be very greatly obliged if you could see your way to lay them before the Commissioners before they quite close their sittings, which, I understand, are nearly at an end.

Believe me,

Yours faithfully,

W. O'REILLY,

Knock Abbey, Dundalk.

14/11/06.

DOCUMENTS.

SECTION I.

LXII.

LXII.

Statement with reference to a Chair of Architecture in the University of Dublin, submitted on behalf of the Royal Institute of the Architects of Ireland, by R. Caulfeild Orpen, Esq., B.A., Hon. Secretary.

Proposed Chair of Architecture.

To the Members of the Royal Commission on Trinity College, Dublin, and the University of Dublin.

MY LORD AND GENTLEMEN,—The Committee of the Architectural Association of Ireland having informed the Council of the Royal Institute of the Architects of Ireland that they had obtained your permission to present a report dealing with the above subject, the

Council of the Institute decided that, as the representative body of the profession in Ireland, it were best that such a report should come from the Institute. I, therefore, beg to submit a brief statement of the present condition of architectural education in Ireland.

Previous to 1896 no educational facilities for the architectural student existed beyond the ordinary system of articulated pupilage to a practising architect. In that year, however, the Architectural Association of Ireland was formed by the junior practising architects

and students for their mutual benefit, and in order to supply the need of further educational facilities which they felt very keenly.

The work of the Association included such subjects as the History of Architecture, Building Design and Construction, together with lectures on architectural and kindred subjects. Its teaching has proved of great value to the students who have availed themselves of it, but it has been hampered by the following grave drawbacks, viz. :—

1. Lack of authority to enforce discipline.
2. Want of an object for study, such as an Irish degree or diploma, which would be universally acknowledged.
3. The financial difficulty of providing properly paid teachers who could devote most of their time to architectural instruction.
4. The need of Physical and Chemical Laboratories.

My Council consider that the taking of the Arts Course by intending students of architecture should be rendered obligatory, as they believe a sound and liberal general education such as would be imparted

thereby to be of the utmost importance to the profession. At the same time they feel very strongly that a course of work in the office of a practising architect is absolutely essential for the proper equipment of any student who aspires to become a true architect.

If my Council might venture to offer a suggestion it would be that, speaking generally, the course of study for the School of Architecture would naturally follow the lines of that adopted by students for the degree of Engineering, with such modifications as the difference between the two professions would render desirable.

I have the honour to be,

My Lord and Gentlemen,

Your obedient and faithful servant,

R. CAULFEILD ORPEN,
Hon. Secretary, Royal Institute of the Architects of Ireland, 20, Lincoln-place, Dublin.

September, 3, 1906.

DOCUMENTS.
SECTION I.
LXII.

LXIII.

Statement submitted by A. W. Quill, Esq., M.A.

Objections by Albert W. Quill, Roman Catholic Master and Scholar of the University of Dublin, to the "Scheme for Widening the Constitution of Trinity College, Dublin" (Blue Book, p. 23—III.).*

I object to this Scheme on two principal grounds, and before setting forth those objections, I respectfully submit to the Royal Commission that the logical pivot on which the main controversy turns consists of the right of the Roman Catholics of Ireland to perfect equality in the matter of educational advantages and privileges. That equality they willingly accord to others, and therefore justly claim it for themselves.

My two principal objections are as follows:—

I. I object to the Scheme, in the first place, because it proposes to confer upon the Roman Catholics of Ireland a representation in the proportion of 25 per cent. in the Governing Body. To such a Scheme the words of Lord Campbell in *The Queen v. O'Connell* would apply. It would be "a mockery, a delusion,

and a snare." In the language of the Roman Catholic Hierarchy (Blue Book, p. 81), "the Catholics, under the most favourable circumstances, could never hope to be more in Trinity College than a helpless minority." I respectfully submit that this objection alone should prove fatal to the Scheme, for we have it on the high authority of Aristotle in his great treatise on Politics that schemes of government must be practical (Oxford translation, p. 146).

II. Secondly, I object to the Scheme on the ground that it cannot be accepted by the Hierarchy as the guardians of Catholic faith and morals. No correct analogy can be drawn from the non-residential German Universities, where the conditions of the applicability of the mixed system of education are absolutely different from those attaching to that system in a residential College.

(Signed),

ALBERT W. QUILL.

DOCUMENTS.
SECTION I.
LXIII.

LXIV.

Statement submitted by Charles Ronayne, Esq., M.D., J.P.

To the Chairman and Members of the Royal Commission on Trinity College, Dublin, and the University of Dublin.

SOUTH ABBEY, YOUGHAL,
31st October, 1906.

GENTLEMEN,

I have the honour to submit this statement to your Honorable Commission, in accordance with your gracious wishes, and, without undue egotism, I think I may say that I fairly express the views generally of those most interested in this question—the educated Catholic laity of Ireland. I represented the opinions of the Graduates and Scholars of the Catholic University on the eve of the creation of the Royal University of Ireland, and from that date to this I have studiously interested myself in the methods of University education on the Continent and at home, and have expressed my views at public meetings, in magazine and newspaper articles, and in pamphlets, one of which I forward herewith for your perusal, in

which you will see the outline of that solution now most generally accepted. It has been a sad and wearying fight for us Catholics for the last half-century, since our fathers and ourselves founded and contributed over a quarter million sterling in support of the Catholic University, and during that time many remedies have been promised and attempted, and we now hope that a final and acceptable one will be devised by your Commission, composed of so many learned and distinguished names. You will have many and conflicting views offered to you by many learned and some interested witnesses. Catholic, Protestant, Presbyterian, and Methodist divines, will state their various and conflicting opinions, but the question is really one affecting the laity, especially the educated classes, and those who can afford to give their children the benefits of collegiate and University culture, and the clerical element really only comes in

* Appendix to First Report (Od. 3176), 1906, p. 23.

DOCUMENTS.
SECTION I.
LXIV.

DOCUMENTS.
SECTION I.
LXIV.

to see that this culture is in harmony with the religious tenets of their flock. This seems to be the idea of the educated laity in Ireland, as testified by that statement of these five hundred "Irish Catholic laymen, resident in and around Dublin," presented to you, and if this document were sent to the provinces, I have no doubt that five thousand signatures would be added, representing the highest, the best, and most cultured Catholics, so anxious are we to have this grievance settled in an equitable spirit, and satisfactory to our religious convictions. Many say that these ecclesiastics have their own splendid Colleges for their own youths, and that they might leave this present question to those most interested, the laity who will use it and support it.

Governments have made many efforts to settle this Sisyphuan problem, notably Mr. Gladstone and Lord Beaconsfield, when Mr. Disraeli; I am one of the many Irish Catholics who regret the rejection of Mr. Gladstone's statesman-like and generous solution, Mr. Disraeli's "miserable makeshift," the Royal University, was never intended even by its promoters to be anything more than a temporary arrangement—at best a sordid bribe; Mr. Disraeli admitted "it was not a suitable settlement," and one of its promoters said "it was a mean and underhand arrangement;" its acceptance was a huge mistake, and the initial cause of the abandonment of Cardinal Newman's noble ideal—the Catholic University. However, as this Royal University is not within the scope of your Commission, no more about it. Of the three or four fair solutions that could be proposed for the settlement of this question two only really hold the field—I may safely say that the most sanguine of us now abandon the hope of our once cherished ideal—the Catholic University. We voluntarily did so when that "nonsuch nondescript institute, the Royal University" was accepted, and Cardinal Newman's University degraded into a mere College or school of this strange institute; besides, we certainly could not support three Universities in our decaying and depopulating country. The other plan of an endowed College in this miserable makeshift, the Royal University, is too ridiculous to entertain; no cultured Irishman could accept such a solution, none but those who have a money interest in it, or seek its cheap degrees. Such a scheme would be an insult to our country; it is availed of by our Catholic students because they won't go to Trinity College, and it is a scandal to give them this mere Examining Board, that is universally condemned, and deny them the essential collegiate training, the refining influence and culture of an University proper; besides this solution or scheme is also outside the scope of your Commission, I fancy. The scheme proposed by Trinity College (I advisedly say this), and in principle accepted by the five hundred signatures "in and around Dublin," who represent the best and most learned Catholics, and who would be reinforced, I feel sure, by ten times that number, if there was time to solicit the opinions of the educated Catholics in the provinces, this gives importance to this plan, and makes it a serious consideration for your Commission, that so many intelligent and distinguished Catholics are willing to accept this solution. It is a proof how anxious we are to have this great grievance fairly closed, and how necessary it will be to consider this important representation of the Catholic laity of Ireland, for any solution adopted without their acceptance will be a failure. Many of our best and most prudent Catholics think it a pity that our youths on the eve of their entrance into the fight of life could not commence by fraternising in their University life, as they do in England and all the countries of the Continent with full sanction. I spent some time in Bonn, where Catholic and Evangelical Protestant Professors and students profess and attend their different courses in the same University building, and mix freely in their University life with no appearance of religious clash, but an intense patriotism for Fatherland. I was also pleased in noting the community life of the Swiss Catholic and Calvinist students in the fine University of Zurich, where there are Catholic and Calvinist Deans of residence, and I would wish to see such patriotic camaraderie amongst our clever Irish students, but I suppose we are not tolerant nor patriotic enough for this yet, and this solution is not feasible if our Bishops disapprove of it, for any plan they disapprove of is also doomed to failure. The other and only plan, then, seems to be this one of *endowing another College within the University of Dublin*—say, the present

University College or defunct Catholic University. This is the solution that is the oldest and most favoured. Twenty-five years ago I outlined it, as you may see in the pamphlet I enclose. When the late Rector of the Catholic University, Dr. Woodlock, was despairing of a Charter, this was the scheme he considered next best. It was the one Isaac Butt, as leader of the Irish Parliamentary Party, proposed to Parliament in 1876, in a Bill backed by The O'Conor Don, Mr. Justice M'Carthy, and Mr. A. M. Sullivan, and it is one of the solutions acceptable by our Catholic Bishops, and I think I may add by the educated and general Catholic laity. But the endowment of this College must be equal in every respect to Trinity College; it must have a complete Professoriate in all the faculties; substantial prizes of Fellowships, Studentships, Scholarships, etc., with Sizarships or Bourses to help clever and ambitious students, who may not have the means, but have the brains, to follow an University career with distinction; its site would be most fittingly within the vast University or College Park; its Medical School may be left where the present University School is in Cecilia-street, but enlarged; these are mere details, easily filled in. The financial floating of this College may loom large, but not necessarily so; much could be transferred from the abolition of these numerous and costly Fellowships and Studentships, etc., of the Royal University, which in future need only be preserved as a mere examining one, which it really only is, and Mr. Gladstone's intention of transferring £12,000 per annum from Trinity College to its University, to enable this to commensurably carry out its new amplified rôle, might be acted on now. The interested and invested staff of Trinity College may object to this utilisation of its great wealth—Mr. Gladstone said "it was the richest College in the world"—but as your Commission is to report upon "the steps proper to be taken to increase their usefulness to the country" (Dublin University and Trinity College), it will be within your province to suggest how its great wealth may be so utilised.

"Hands off Trinity" really spells its doom, and should there be any sordid, grasping objection to utilise some of its great wealth, then, in all events, its splendid prizes of Fellowships, Studentships, Scholarships, etc., should be transferred to its University, to be competed for on equal terms by the students of its Colleges, and by so much will the expense of the new College be lessened, the endowment of these prizes not being required for it; Trinity may be thus bettered from its present anomalous state. Mr. Gladstone spoke of it as "the case of a single College with an University, and the University is in absolute servitude to the College, and the whole institution is one of the strangest academic corporations which has entered the head of man to devise;" nevertheless no patriotic Irishman would wish to spoliage Trinity; for, notwithstanding its sinister foundation, we will always remember that it was the Alma Mater of those noble sons whose memories are ever dear to and cherished by Irish Nationalists. Of course, the constitution of the University of Dublin must be altered with the change, and brought in line with modern methods; the Senate should include representatives from the Professors, the Graduates, and the Catholic Bishops, or their nominees.

After so many sad and weary years of waiting, we have now every hope that your distinguished and learned Commission will solve this question in a generous and acceptable manner, and that your Report will be such that this sympathetic Government will be able to legislate satisfactorily for the great majority of this country without detriment to the educational requirements of any minority; and whatever fair and equitable settlement will be now offered, I earnestly pray will not be rejected by any section of our Catholic fellow-countrymen.

I have the honour to be,

Gentlemen,

Your obedient Servant,

CHARLES RONAYNE, L.R.C.P., and
B.C.S.I., etc., etc.; University
Double Gold Medallist, and
First Class Prizeman, C.U.I.
and T.C.D.; Decoré Cr Française.

LXV.

Statement submitted by Rev. Charles H. H. Wright, D.D.

90, Bolingbroke Grove,
Wandsworth Common,
London, S.W.,
Oct. 29, 1906.

DEAR SIR,—I have, by sending the Royal Commission appointed to enquire into Trinity College, Dublin, and the University of Dublin, copies of my pamphlet on the *Irish University Question* (published in 1901), already called their attention to many points connected with the Divinity School, and although I do not see in the *First Report* any references made to that pamphlet, or to others of a similar character—such references may appear in later Reports.

The retention of the Divinity School in the University I consider to be a matter of the highest importance, even from a purely scientific point of view, for if it be separated from the University, the teaching of Hebrew and cognate languages, such as Aramaic and Syriac, which teaching cannot well be absolutely severed from the study of Hebrew and even of Theology, must cease to form subjects of instruction in the University.

Rather than obliterate the teaching of Theology, I would advise that full permission should be given to different Theological Schools (even those existing outside Dublin, e.g., in Belfast) to annex themselves to

the University. The examination for B.D. degrees would then have to be confined to a purely scientific course in Hebrew, N. T. Greek, LXX, or Vulgate, and to Patristic Theology and Church History, all points of religious controversy being rigidly excluded. All Theological Faculties connected with the University might be given the right of appointing special examiners for such examinations.

The degrees in Theology in Dublin are at present open without restriction to Episcopalians, Presbyterians, and Methodists, and even to laymen; nor is there anything to hinder a Roman Catholic becoming a candidate for those degrees, except that the course of study might not be agreeable to him. But the latter point could be easily adjusted.

It would be necessary in that case, however, to deprive the Regius Professor of his veto on all such degrees, or rather transfer the power of veto to the majority of the Theological Professors in the University, instead of confining it to a single individual.

Some of those points have been already discussed in the pamphlet which is already in the hands of the Commissioners.

Yours faithfully,

CHARLES H. H. WRIGHT, D.D.

The Secretary of the Royal Commission on
Trinity College, Dublin, &c.

DOCUMENTS.
SECTION I.
LXV.

LXVI.

Resolution of the Senate of the Royal University of Ireland, passed on the 25th October, 1906.

THE ROYAL UNIVERSITY OF IRELAND.

At a meeting of the Senate of the University held on Thursday, October 25—

Present :—The Right Hon. Lord Castletown of Upper Ossory, C.M.G., Chancellor of the University, in the chair; Sir Francis R. Cruise, M.D.; His Grace the Most Rev. Dr. Healy, Archbishop of Tuam; Rev. William Delany, LL.D.; Sir Christopher Nixon, Bart., M.D., LL.D.; Rev. Matthew Leitch, M.A., D.LIT.; Edward Cumming, M.A.; Rev. Thomas Hamilton, D.D., LL.D.; John R. Leebody, M.A.; D.Sc.; Michael F. Cox, M.D.; Rev. William Nicholas, D.D.; the Right Hon. Sir Rowland Blennerhassett, Bart., LL.D.; J. Walton Browne, M.D.; Lieutenant-Colonel Sir John F. G. Ross of Bladensburg, K.C.B.; Sir Henry Bellingham, Bart., M.A.; Alexander Anderson, M.A., LL.D.; Sir William Thomson, C.B., M.A., M.D., M.Ch.; Bertram C. A. Windle, M.D., D.Sc., F.R.S.; Richard W. Leslie, M.D., M.Ch.; Charles E. Martin; and Right Rev. Monsignor Mannix, D.D.

It was moved by Rev. W. Delany, LL.D., President of University College, and seconded by His Grace the Most Rev. Dr. Healy, Archbishop of Tuam, and carried unanimously :—

“That in the judgment of the Senate of the Royal University, it would be disastrous to the interests of education in Ireland, and gravely injurious to the welfare of the country, to concentrate the control of Higher Education in one University.”

It was subsequently resolved that copies of this resolution be sent to His Excellency the Lord Lieutenant, the Chief Secretary, the Prime Minister, and the members of the Royal Commission at Trinity College, Dublin, and the University of Dublin.

J. C. MEREDITH, }
J. M'GRATH, } Secretaries.

DOCUMENTS.
SECTION I.
LXVI.

LXVII.

Resolution adopted by the Corporation of Cork, on the 24th August, 1906.

(Received 3rd September, 1906.)

“That we, the Lord Mayor and County Council of the County Borough of Cork, cordially endorse the pronouncement made by Dr. Windle, President of Queen's College, Cork, in his recent Report to His Majesty, the King, that the signal failure of that institution to achieve the objects for which it was

founded is due to the fact that its constitution is not in harmony with the feelings and requirements of the vast majority of the people of this part of Ireland. That, in our opinion, this declaration by one so competent, from experience and attainments, to form a clear and independent judgment on the

DOCUMENTS.
SECTION I.
LXVII.

DOCUMENTS.
SECTION I.
LXVII.

question, casts upon the Government an imperative duty to grapple promptly and effectively with the causes of the failure, which Dr. Windle has so ably and courageously indicated, and to take advantage of his special knowledge and capacity to bring about, in the case of the Cork College, a change as salutary as that which, mainly at his instigation, resulted in the establishment of Birmingham's prosperous University.

"That we are convinced the conversion of the Queen's College into a properly constituted and equipped University centre would tend in like manner to elevate the whole standard of education, develop the intellectual life, and promote the general prosperity of Munster, and in due time, exercise a potent influence in the uplifting of the Nation.

"That the warmest thanks of this Council, and of the community at large, are eminently due and hereby tendered to Dr. Windle for his timely and public-spirited pronouncement on a question of such vital and pressing importance to all;

"And that copies of this resolution be forwarded to His Majesty, the King, the Lord Lieutenant, the Prime Minister, the Chief Secretary for Ireland, the President of the Queen's College, to the Catholic and Protestant Bishops of Cork, to Sir Antony MacDonnell, to the Secretary of the Royal Commission on University Education in Ireland, to the Irish Members of Parliament, and to the County and Borough Councils of Ireland, in the earnest hope that at the earliest opportunity effective action may be taken on this great question."

DOCUMENTS.
SECTION I.
LXVIII.

LXVIII.

Letter received from the Town Clerk, Cork.

Municipal Buildings, Cork,
15th day of September, 1906.

SIR,

Pursuant to my letter of the 28th ult., forwarding a copy of a Resolution passed by the Cork Corporation in favour of the conversion of the Queen's College, Cork, into a properly constituted and equipped University centre, I am directed to inform you that the Corporation of Cork have passed a Resolution that the Right Hon. Joseph Barrett, Lord Mayor, and Messrs. William O'Brien, M.P., and Augustine Roche, M.P., be requested to attend and give evidence before your Commission.*

I am, therefore, to ask you to inform me whether the Commission will permit these gentlemen to appear before them and give evidence in connection with the claims of Cork as a University centre.

I am,
Sir,

Your obedient servant,

F. W. MCCARTHY,
Town Clerk.

Secretary,
Royal Commission on the University of Dublin,
16, Ely-place,
Dublin.

DOCUMENTS.
SECTION I.
LXIX.

LXIX.

Resolution adopted at a Public Meeting held in Cork on 17th November, 1906.

Municipal Buildings, Cork,
21st November, 1906.

SIR,

We beg to state for the information of the University Commission that a public meeting, jointly convened by the Right Hon. Joseph Barrett, Lord Mayor of Cork, and Mr. William M'Donald, Chairman of the Cork County Council, was held at the City Hall, Cork, on the 17th inst., with reference to the question of University Education in Munster. Invitations to attend the meeting were sent to every public body in Munster and to every prominent man in the province.

The meeting held was thoroughly representative of the South of Ireland, and the following resolutions were adopted:—

(1.) Proposed by Mr. William O'Brien, M.P.; seconded by Alderman Henry Dale, supported by Sir T. C. O'Brien, Bart., D.L.

"That, whilst pressing for a complete settlement of the University Question in Ireland, this meeting, representative of the South of Ireland, declare that it is their assured opinion that it is essential that local facilities for University Education on a much more generous scale than at present, should be secured for Munster and Cork."

(2.) Proposed by Mr. Wm. M'Donald, Chairman, Cork County Council; seconded by Mr. Stanley Harrington, J.P., Commissioner of National Education in Ireland.

"That this meeting further declare that it is essential to the success of any College or University in Cork that it should be of such a character as to be satisfactory to all classes of people in the province, which has not been the case with the Queen's College, Cork, in the past."

(3.) Proposed by Mr. D. M. Moriarty, Solr., Chairman, Kerry County Council; seconded by Mr. D. Horgan, T.C.

"That this meeting agree with the conclusions arrived at by the President of the Queen's College, Cork, in his recent report to the King, and join with him in calling upon the Government to make such alterations in the constitution of that College as will render it acceptable to the people amongst whom it is placed, and for whose use it is intended; and express their opinion that there will be no difficulty in carrying this out in such a manner as to avoid giving offence to any section of the community."

(4.) Proposed by Mr. Michael Murphy, Solr.; seconded by Mr. Edward Fitzgerald, Solr., Chairman, Mallow Urban Council.

"Finally, that this meeting claim that whatever settlement of the general question in this country may be arrived at, the reconstituted College in Cork should possess the largest possible measure of autonomy in order that it may develop along the lines desired by the people of Munster; and this meeting consider that this end may be most satisfactorily attained by the creation of an independent University for Munster, with its seat in Cork."

We also enclose copies of resolutions passed by the Corporations of Limerick and Waterford respectively on this subject.

We are, Sir,
Your obedient Servants,

F. W. MCCARTHY, } Hon. Secretaries.
EUGENE CALLANAN, }
MICHAEL MURPHY, } Organising Committee.

Secretary, Royal Commission on the
University of Dublin,
16 Ely-place, Dublin.

* Note by Secretary.—It was subsequently arranged that the Right Hon. the Lord Mayor of Cork would give evidence before the Commission. His evidence will be found at page 237.

Copy of Resolution passed by the Corporation of Waterford on the 2nd day of October, 1906.

On the motion of Councillor Dr. O'Sullivan, seconded by Alderman White, and supported by the High Sheriff of the City of Waterford, the following Resolution was passed unanimously:—

"That we, the Mayor, Aldermen, and Burgesses of the County Borough of Waterford wish to express our sense of the great importance that a properly organised University College in Cork would be to the South of Ireland.

"That, whilst we heartily desire the establishment in Dublin of a University that would be acceptable to Catholics, we think that such would not be entirely satisfactory unless the South of Ireland was provided with a University centre, and of such a character as would be satisfactory to the people in that district.

"We, therefore, call upon the Government to bring about such changes in the Queen's College, Cork, as will give to the people of Cork and the South of Ireland the advantages of a full measure of University Education which they so much desire, and to which they are entitled."

Copy Resolution adopted by the Limerick Corporation, at a Meeting held on the day of November, 1906.

On the motion of Councillor E. J. Long, High Sheriff of the City of Limerick, the following Resolution was unanimously adopted:—

"That we, the Mayor and Council of the County Borough of Limerick, cordially endorse the pronouncement made by Dr. Windle, President of the Queen's College, Cork, in his recent report to His Majesty the King, that the signal failure of that institution to achieve the objects for which it was founded is due to the fact that its constitution is not in harmony with the feelings and requirements of the vast majority of the people of this part of Ireland.

"That, in our opinion, this declaration by one so competent, from experience and attainments, to form a clear and independent judgment on the question, casts upon the Government an imperative duty to grapple promptly and effectively with the causes of failure which Dr. Windle has so ably and courageously indicated, and to take advantage of his special knowledge and capacity to bring about in the case of the Cork College a change as salutary as that which mainly, at his instigation, resulted in the establishment of Birmingham's prosperous University.

"That we are convinced the conversion of the Queen's College, Cork, into a properly constituted and equipped University centre would tend in like manner to elevate the whole standard of education, develop the intellectual life, and promote the general prosperity of Munster, and, in due time, exercise a potent influence in the uplifting of the nation.

"That the warmest thanks of this Council and of the community at large are eminently due and are hereby tendered to Dr. Windle for his timely and public-spirited pronouncement on a question of such vital and pressing importance to all."

DOCUMENTS.
SECTION I.
LXIX.

LXX.

Resolution adopted by the Cork County Council on the 6th September, 1906.

CORK COUNTY COUNCIL,
SECRETARY'S OFFICE,
COURT HOUSE,
CORK, September 11th, 1906.

SIR,—I beg to enclose copies of resolutions passed by the Cork County Council at the quarterly meeting held on the 6th September, inst., and I am to request the Royal Commission on Trinity College to receive evidence from the Council.*

I am, Sir,
Your obedient servant,
E. CALLANAN,
Secretary.

The Secretary,
Royal Commission on Trinity College,
Dublin.

RESOLUTION OF THE CORK COUNTY COUNCIL, PASSED UNANIMOUSLY AT QUARTERLY MEETING HELD ON 6TH SEPTEMBER, 1906:—

Proposed by Councillor William McDonald.

Seconded by Councillor James M. Burke.

Resolved—"That the Council of the County of Cork, in view of the present discussion in connection with the settlement of the University question in Ireland, desires to express its sense of the great importance to the district of the continuance of a University College or the creation of a University in Cork.

"It desires to point out that the present Queen's College, with all its many drawbacks, has been of great value to the inhabitants of the district, to whom it has afforded possibilities of education and advancement which would have been otherwise unattainable.

"It also desires to express its opinion most emphatically that the creation of a new College in Dublin, acceptable to Catholics, however excellent and desirable in itself, would not afford to the inhabitants of Munster the opportunities for higher education which they desire, and to which they are entitled, since the extra cost of living and the necessity for sending students to a great distance from their own homes would prevent many making use of such an institution who would be glad to avail themselves of one in Cork.

"It wishes to express its concurrence with the view lately put forward by the President of the Queen's College, in his valuable report to His Majesty the

King, that the failure of that institution has been due to the fact that it has not been established in such a manner as to be in harmony with the sentiments and wishes of the people of Munster. Were it made as acceptable to them, as the President suggests, as the English Colleges are to the districts in which they are placed, the Council believes that the numbers in attendance would be very greatly increased, that popular support might be expected to be given to it, and that from an unsuccessful institution the College would be one of great prosperity and of untold value to Munster.

"They call, therefore, upon the Government to make such changes in the government of the College as shall place it on a more satisfactory footing, and they have no hesitation in saying that they are convinced that such changes could be made without inflicting the slightest injury upon any body of persons living in the district.

"That copies of this resolution be sent to the Lord Lieutenant, the Chief Secretary, the Under-Secretary, the members of Parliament for Munster, the Chairman of the Irish Parliamentary Party, and the Secretary of the Royal Commission on Trinity College; and also

"That the Secretary of the County Council be directed to apply to the Royal Commission on Trinity College to have evidence received from this County Council in support of the foregoing resolution."

WILLIAM McDONALD, *Chairman*.

EUGENE CALLANAN, *Secretary*.

RESOLUTION OF COUNTY COUNCIL PASSED UNANIMOUSLY AT QUARTERLY MEETING HELD ON 6TH SEPTEMBER, 1906.

Proposed by Councillor John R. Daly.

Seconded by Councillor Thomas B. Healy.

Resolved—"That we reiterate our earnest protest against the continuance of the present unjust system of University education in Ireland, and we urgently demand such an extension of the system as will afford the Catholic majority of our fellow-countrymen the equality they have so long claimed and are admittedly entitled to, and we regard the recent so-called Trinity College proposals as delusive and unworthy of consideration."

WILLIAM McDONALD, *Chairman*.

EUGENE CALLANAN, *Secretary*.

* Note by Secretary.—It was subsequently arranged that Mr. McDonald, Chairman of the County Council, would give evidence before the Commission. His evidence will be found at page 284.

DOCUMENTS.
SECTION I.
LXX.

DOCUMENTS.

SECTION I.

LXXI.

LXXI.

Resolution adopted by the Cork Rural District Council on 20th September, 1906.

No. 21889.

DUBLIN CASTLE,
5th October, 1906.

SIR,—I am directed by the Lords Justices to transmit to you, for the information of the Royal Commission on Trinity College, Dublin, and the University of Dublin, the attached copy of a Resolution adopted by the Cork Rural District Council.

I am, Sir,

Your obedient Servant,

J. B. DOUGHERTY.

The Secretary,
Royal Commission on Trinity College,
and the University of Dublin,
16, Ely Place

(Resolution referred to in the foregoing letter).

CORK RURAL DISTRICT COUNCIL,
CLERK'S OFFICE, WORKHOUSE,
CORK, 3rd October, 1906.

SIR,—I have been directed by the Rural District Council to forward you the following copy of a Resolution adopted at their meeting on the 20th ultimo:—

Resolved:—"That we, the members of the Cork Rural District Council, in view of the proposed reformation of the University System in Ireland, express our agreement with the able and practical views expounded by Dr. Windle, President of the Queen's College, Cork, with regard to the continuance and remodelling of the Cork Queen's College. Having a very large interest in University Education, even in the past, when an exceptionally large number of ratepayers' sons were educated in Medicine and Arts in this College, and distinguished themselves in all branches of the public service, we feel that any reformation of the University System which would

not bring within easy reach of every ratepayer, as well as the wealthy ratepayer, the advantages of University Education would fall very short of what is required. As the advantage of local University Education is for our community a matter of the utmost importance, we beg to represent to the Chief Secretary that the Commission relating to University Education should hold inquiries in an important centre such as Cork with the view of ascertaining from the people themselves, their wishes and requirements, especially of those who cannot afford the expense and inconvenience of travelling, and hearing their views on such a subject of the highest interest to them, and that the Clerk be directed to send a copy of this Resolution to the Chief Secretary for Ireland."

I have, &c.,

F. COTTER, Clerk of Council.

The Right Honourable James Bryce, M.P.,
Chief Secretary for Ireland.

DOCUMENTS.

SECTION I.

LXXII.

LXXII.

Resolution adopted by the Agricultural Committee of the Kerry County Council on 31st August, 1906.

County Council Chambers,
Courthouse, Tralee,
15th September, 1906.

DEAR SIR,

I am directed to request your attention to the subjoined Extract from Minutes of Proceedings of the Agricultural Committee at their meeting held on 31st August, 1906.

Your obedient servant,

P. M. QUINLAN,
County Secretary.

J. D. Daly, Esq.,
Secretary Commission on University Education,
16, Ely-place,
Dublin.

(EXTRACT REFERRED TO.)

University Education.

*Resolved:—*That we join heartily in the demand made by the Irish people in reference to University and higher education, and we declare that no scheme of improvement can be acceptable that will not satisfy the wishes of the Bishops and people of Ireland from a National and Catholic standpoint, and afford facilities for the children of the Poor to obtain the benefit of the highest education available in the country.

LXXIII.

Resolution adopted by the County Council of King's County on the 25th August, 1906.

(Received 5th September, 1906.)

Proposed by Henry Egan, J.P., seconded by John Shiel, and resolved:—"That we, the County Council of the King's County, take this opportunity to renew the following declaration made in the year 1870, on behalf of the Catholic laity of Ireland:—

1. That it is the constitutional right of all Irish subjects to adopt whatever system of Collegiate or University education they prefer.
2. That perfect religious equality involves equality in all educational advantages afforded by the State.
3. That a large number of Irishmen are at present precluded from the enjoyment of University education, honours, and emoluments, on account of conscientious religious opinions regarding the existing systems of education.

4. That we, therefore, demand such a change in the system of Collegiate and University education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow-countrymen as regards Colleges, University honours, and emoluments, University examinations, government, and representation.

That copies of this resolution be sent to J. E. Redmond, M.P., His Grace the Archbishop of Dublin, the Prime Minister, the Chief Secretary, the Secretary, Royal Commission on University Education, and to each County Council in Ireland.

DOCUMENTS
SECTION I.
LXXIII.

LXXIV.

Resolution adopted by the Meath County Council on 27th August, 1906.

Meath County Council,
Council Offices,
Navan, 29th August, 1906.

DEAR SIR,

I am directed to forward you the following copy of resolution passed by the Meath County Council, at quarterly meeting, held on 27th instant:—

"That we, the Meath County Council, object to mixed University education being forced upon Catholics against their religious convictions, and we demand equal educational opportunities for Catholics as are enjoyed by Protestants.

"That a copy of this resolution be sent to Mr. John Redmond; to the Prime Minister of England; Sir Antony MacDonnell, the Under-Secretary for Ireland; the Secretary of the Trinity College Commission; and to the General Council of County Councils."

"Yours faithfully,

HUGH C. CULLEN.
Secretary.

To the Secretary,
Trinity College Commission.

DOCUMENTS
SECTION I.
LXXIV.

LXXV.

Resolution adopted by the Corporation of Waterford on 2nd October, 1906.

TOWN CLERK'S OFFICE,
TOWN HALL, WATERFORD,
2nd October, 1906.

SIR,—I beg to send herewith copy Resolution passed unanimously by the Corporation of Waterford at a Meeting held on the above date.

I am, Sir,

Your obedient servant,

JAMES J. FEELY,
Town Clerk.

Proposed by Councillor O'SULLIVAN, M.D., seconded by Alderman WHITE, M.D., and resolved unanimously:—

"That we, the Mayor, Aldermen, and Burgesses of the County Borough of Waterford, wish to express our sense of the great importance that a properly organised University College in Cork would be to the South of Ireland.

"That, whilst we heartily desire the establishment in Dublin of a University that would be acceptable to Catholics, we think that such would not be entirely satisfactory unless the South of Ireland was provided with a University centre, and of such a character as would be satisfactory to the people in that district.

"We, therefore, call upon the Government to bring about such changes in the Queen's College, Cork, as will give to the people of Cork and the South of Ireland the advantages of a full measure of University Education, which they so much desire, and to which they are entitled;

"And that copies of this Resolution be forwarded to His Majesty the King, the Lord Lieutenant, the Prime Minister, the Chief Secretary for Ireland, the President of the Queen's College, to the Catholic and Protestant Bishops of Waterford, to Sir Antony MacDonnell, to the Secretary of the Royal Commission on University Education in Ireland, to the Irish Members of Parliament, and to the County and Borough Councils of Ireland, in the earnest hope that at the earliest opportunity effective action may be taken on this great question."

DOCUMENTS
SECTION I.
LXXV.

DOCUMENTS.

SECTION I.

LXXVI.

LXXVI.

Resolution adopted by the Youghal Urban District Council.

Urban District Council Office,
Town Hall, Youghal,
28th October, 1906.

SIR,—I am directed by the Youghal Urban District Council to transmit to you the annexed copy of a Resolution on University Education in Ireland, unanimously adopted at their last meeting.

I am, Sir,

Your obedient Servant,

JAMES O'SHEA, *Clerk.*

To the Secretary,
Trinity College Commission,
16, Ely Place, Dublin.

RESOLUTION.

That We, the Youghal Urban District Council, object to mixed University Education being forced upon Catholics against their religious convictions; and we demand for Catholics educational opportunities equal to those enjoyed by Protestants.

APPENDIX TO FINAL REPORT—DOCUMENTS.

DOCUMENTS.
SECTION K.
LXXVII.

SECTION K.

Memoranda drawn up by Members of the Commission.

LXXVII.

Memorandum by Sir T. Raleigh on the relation of the Colleges to the University of Oxford.

The University.

The University of Oxford is a lay corporation, consisting of the Chancellor and Masters, who are governing members, and Scholars, who are pupillary members.

Under the Statutes of Archbishop Laud, the corporation was exclusively Anglican. Even candidates for matriculation subscribed the Articles. Bentham, for example, signed them at the age of twelve, and this was the beginning of his lifelong prejudice against Anglican beliefs.

Under the law as it now stands, no test may be imposed on candidates for any lay office or degree. The University is still Anglican, so far as its public worship and teaching are concerned. In the Faculty of Theology, Professors and Examiners must be clergymen of the Church of England. The same rule applies to Examiners in the Honour School of Theology, but that School leads only to the B.A., which is a lay degree, and no test is imposed on candidates. A good many Nonconformists have taken honours in Theology.

Government of the University.

For administrative purposes, the governing body is the Hebdomadal Council, which includes six Heads of Colleges, six Professors, and six Masters of Arts, together with the Vice-Chancellor and Proctors. The Council has the sole right to initiate business in Congregation (which consists of University officers and resident graduates) and Convocation (which includes all graduates who keep their names on the books by paying dues).

Before 1854, the Hebdomadal Board consisted of the Heads of Houses, and the Proctors. It was, generally speaking, a body of clergymen. At present, eight members of the Council are clergymen.

University Teaching.

Undergraduate teaching has been and is controlled by the Colleges, and there was a time when the University Professors took a comparatively small share in the work of instruction. Candidates for degrees are required to reside so many terms; they are not, generally speaking, required to attend any particular course of lectures, and many students obtain their degrees without entering the class-room of any Professor.

Lord Salisbury's Commission took steps to strengthen the professoriate; to provide a larger staff of Readers and Demonstrators; and to prescribe the duties of each chair, so that each Professor is required to take an effective part in University teaching. These measures have been, to a great extent, successful, but the examination system operates to the prejudice of learning. A Professor who expounds his subject without reference to examinations may find himself left without a class. Some of the best lectures I attended at Oxford were delivered to absurdly small audiences.

College lectures, if inserted in the published lists, are open to all members of the University. A tutor who lectures to a class drawn from a dozen different Colleges is evidently doing University work; he is an effective, though not as yet a recognised member of the professoriate.

So far as I am aware, no religious difficulty arises in regard to any of the ordinary subjects taught. In such subjects as Law, or Medicine, or Natural Science,

the student goes to the most competent teacher; he does not even inquire to what Church, if any, his Professor belongs. If a tutor distrusts the tendencies of the Professor of Moral Philosophy, he may advise his pupils not to attend the class; but such cases do not in fact occur. It would indeed be useless to prevent a student from hearing A or B, when the printed works of A and B are to be found in libraries to which every student has access.

I understand that Roman Catholics have been appointed to lecture on Philosophy and Modern History to classes mainly composed of Anglicans, and that no objection is taken by parents or others.

The Colleges.

Each College in the University is a self-governing corporation; the governing body consists of the Head (Master, President, Principal, Provost, Warden, or Rector) and the Fellows.

Under our last scheme of reform the Colleges are laid under contribution for University purposes, and the Fellowships in each College are divided into classes. There are—

- (1) Official Fellowships, forming part of the emolument of Bursars, Tutors, Chaplains, etc., and held during tenure of the office to which they are attached;
- (2) Professorial Fellowships, attached to chairs for which the College has undertaken to make provision;
- (3) Research Fellowships, usually held for seven years, with the possibility of re-appointment;
- (4) Prize Fellowships, to which no special duties are attached: awarded after examination, or on the ground of University distinction; tenable for seven years. Fellows of this class serve a probationary year before they are admitted to take part in College business.

Important questions are decided by a College meeting. In my own College the attendance at a business meeting is about thirty. No distinction is made between senior and junior Fellows. In matters relating to property, we are usually guided by the seniors; where teaching and University work are concerned, those junior Fellows who are engaged in lecturing and examining often have a considerable share in determining the policy of the College.

University and College accounts are prepared in a statutory form, audited by professional accountants, and published.

In Colleges founded before 1871, no test may be imposed on candidates for ordinary Scholarships or for lay Fellowships. In making its election, a College is not rigidly bound by any system of marks; the examiners report on the papers, and the Fellows choose the person who is best fitted to be a member of their society. It is theoretically possible that a Fellow may take note of a candidate's opinions or ecclesiastical connections; but in practice these matters are not brought into the discussion. I should say that a Roman Catholic or a Presbyterian has as good a chance of obtaining a lay Fellowship as if he were an Anglican.

Each College has a chapel in which the services of the Church of England are maintained. Students not belonging to that Church are not required to attend; and the Colleges readily co-operate in making any special arrangement for religious instruction, &c., which may be desired by Roman Catholic or Nonconformist parents. In the old days, College tutors were always clergymen, and they prepared their pupils for Communion. A lay tutor usually prefers

DOCUMENTS.
SECTION K.
LXXVII.

to leave this duty to a clerical colleague. Lay Heads and tutors of Colleges occasionally give addresses of a religious nature: in such cases attendance is voluntary.

The Colleges and the University.

There are twenty-four Colleges in all, and none is powerful enough to dominate the University.

Elections to University offices were at one time the cause of fierce disputes, but under present conditions no such dispute arises. Archbishop Laud put an end to quarrels about the Proctorship by devising a cycle of election; each College has a Proctor when its turn comes round. The Chancellor offers the Vice-Chancellorship to the Heads of Houses in the order of their seniority.

College patriotism is very strong, but it can hardly be called a factor in University politics. The Colleges do not embody or perpetuate any distinction of race, or religion, or politics; they are all alike, mixed societies. One may see all the Fellows of a College voting together in a University election. But in Congregation or Convocation, the line of division usually runs between progressives and conservatives; and the good progressive takes a natural pleasure in beating a conservative from his own College on any question of principle. I am using party names for the sake of brevity; it will be understood that parties in the University are not permanent associations, like parties in the House of Commons. Each question as it arises produces a redistribution of votes; and the man who votes progressive at 2.30 may vote conservative at 2.45 without exciting remark.

DOCUMENTS.
SECTION K.
LXXVIII.

LXXVIII.

Memorandum by Sir Arthur W. Rucker, M.A., D.Sc., F.R.S., on the Relations of the University of London to Institutions connected therewith.

1. Though recently reconstituted as a Teaching University, the University of London still confers degrees on candidates who have passed the requisite examinations without inquiry as to the circumstances under which they have obtained their knowledge. Students studying for these degrees are called "External Students." The teaching powers of the University are exercised with reference to another group called "Internal Students," who are defined as follows:—"Internal Students" of the University are students who have matriculated at the University, and who are pursuing a course of study approved by the University either (a) under the direct control of the University or a committee appointed thereby or in any one or more schools of the University; or (b) under one or more of the appointed or recognised teachers of the University. (The various technical terms used in this definition will be explained below.)

It is sufficient to say that the examinations for these two classes of students need not be the same, though they must be of the same standard; that no member of either class can obtain a degree until three years have elapsed from matriculation; and that during these three years an Internal Student must have studied under the conditions set forth in the above definition.

What follows relates only to Internal Students.

2. As a teaching University the University has relations both with institutions and with individual teachers. To take the latter first, it can recognise one or more teachers in any public educational institution within a radius of thirty miles from the University buildings. It would, thus, be possible, if a single teacher were carrying out some important research in an institution which was not otherwise of University character to recognise him as an individual. I am not aware that such a case can be quoted, but in the Polytechnics and other institutions the University recognises teachers in cases in which the institution as a whole has no relations to the University other than those implied in such recognition. These, however, give the University a certain amount of control, inasmuch as the Senate is directed only to recognise teachers if their courses of instruction are of a University standard, and if they are provided with such laboratory accommodation, apparatus, and other appliances as may be necessary for the instruction they give. Colleges or Polytechnics in which some teachers are recognised are called "Institutions connected with the University."

3. A closer grade of connection is, however, established in the case of institutions which are known as "Schools of the University."

Certain institutions, twenty-four in all, were nominated as Schools of the University by the Commissioners appointed under the Act of 1898. These were University and King's Colleges, six Theological Colleges, two Women's Colleges, the Royal College of Science, ten Medical Schools, the Central Technical College, the London School of Economics, and, in virtue of a power specially given, the South-Eastern Agricultural College at Wye in Kent. To these three have been added, namely, Westfield College for Women, the

Lister Institute, and the London School of Tropical Medicine.

The relations of the Schools to the Senate are in some respects similar to those which connect the Colleges at Oxford and Cambridge with those Universities. Like such Colleges, the Schools are financially independent of the University, and are managed by their own Governing Bodies, but the acceptance of the status of a School gives the University powers which are not, I believe, exercised by the Universities of Oxford and Cambridge over their Colleges. All Schools of the University are open to visitation by the University, and the Senate is to make arrangements for obtaining reports at prescribed intervals of time on their efficiency. An inefficient institution may be deprived of the status of School subject to an appeal to His Majesty in Council.

Teachers in Schools of the University do not thereby become teachers of the University, but must be separately recognised.

The Senate may make arrangements with the Governing Body of a School for carrying on in the School a Special Intermediate Examination of the same standard as the University Examination, but modified so as to fit the special form of teaching which that School may adopt. The Degree Examinations are the same for all Internal Students. These regulations are intended to secure equality of standard for the degrees while allowing considerable latitude as to the methods by which that standard is attained. The Degree Examinations for Internal Students are conducted by the teachers associated with the Examiners of the External Students.

4. A still closer connection with the University exists in the case of institutions (1) established and financed by the University or (2) incorporated in it. The following examples of these may suffice:—

(1) A Physiological Laboratory has been established in the University Buildings under the control of Dr. Waller, F.R.S. This is financed by the University with the aid of subscriptions, and serves as a centre for research and for lectures, open to all undergraduates, which are given by all the most distinguished physiologists in London in turn.

(2) The Goldsmiths' Company have presented to the University their Institute at New Cross. This has been converted into a training college for 500 students, who are sent by the County Councils of London, Kent, Surrey, and Middlesex, and the County Borough Council of Croydon. It is governed in detail by a Delegation appointed by the Senate and consisting of representatives of the Senate, the Goldsmiths' Company, and the co-operating Counties. The Senate votes the necessary funds annually, and its control is exercised (a) by certain limitations on the powers of the Delegation, (b) by the Budget, (c) by the right given to any two members of the Senate who are members of the Delegation, or to one of them and the Principal of the University, to veto action on any particular point till the Senate has considered it. So far it has not been found necessary to exercise this power.

(3) By a recent Act of Parliament University College and its property, with certain exceptions and under conditions laid down in the Act, is about to be transferred to the University which will control it by means of a Committee and Budget in a way similar, *mutatis mutandis*, to that adopted in the case of the Goldsmiths' College, except that the College will have the rights of a School of the University which have not been granted to Goldsmiths' College.

5. Lastly, the University can appoint and pay individual teachers and direct them as to where their duties are to be performed. In this way it can strengthen a particular School in any particular subject or group of subjects. Thus, Professors are working in University College, King's College, the City and Guilds Institute, the School of Economics, the Lister Institute, and elsewhere, who are appointed and paid by the University.

Summing up it will be seen that the relations of the University to Teaching Bodies in London are as follows:—

(1) The University may recognise teachers for the instruction of Internal Students in "Institutions" independently controlled by their own Governing Bodies. The influence of the University on the Institutions is thus indirect and is exercised through the conditions of recognition.

(2) "Schools" of the University are, in general, also independent institutions, but the influence of the University is more direct and is exercised through recognition of teachers, visitation, and the power of withdrawing the status of a School. Such institutions have certain privileges.

(3) Institutions may be established or taken over by the University and entirely financed and controlled by it. Such institutions may or may not be granted the privileges of a School, and are managed in detail by Delegacies or Committees.

(4) Individual teachers may be "appointed" by the University to carry on their work as may be directed by the Senate.

The share which the various Institutions above described take in the government of the University can only be indicated very briefly.

The Supreme Body is the Senate, consisting of fifty-six members, viz:—

- (1) The Chancellor, Vice-Chancellor, and Chairman of Convocation;
- (2) Four members nominated by the Crown;
- (3) Sixteen representatives of the graduates electing in their faculties;
- (4) Sixteen representatives of the teachers electing in their faculties;
- (5) Two representatives each of University and King's Colleges;

6) The remaining thirteen representatives are divided among the Royal Colleges of Physicians and Surgeons, the Inns of Court, the Law Society, the Corporation of London, the London County Council, and the City and Guilds Institute.

Two standing committees of the Senate, consisting respectively of the sixteen representatives of the graduates and the sixteen representatives of the teachers (with some additions in each case) are called the External and Academic Councils. The former advises the Senate as to matters relating to External Students, while the latter gives advice as to the recognition of teachers, admission of Schools, and all other matters relating to Internal Students.

Before advising the Senate on educational matters, the Councils are bound to consult the appropriate Board or Boards of Studies. The different subjects of study are divided among thirty-one of these Boards. Each Board is annually appointed by the Senate from among the teachers and examiners in any of the subjects for which the Board is constituted together with such other persons as the Senate may think fit, provided that their number does not exceed one-fourth of that of the whole Board.

There are eight Faculties which (as stated above) elect representatives to the Senate, and may also report to the Senate on matters connected with examinations, education and research.

These facts are stated to show that, apart from the representation of a few institutions and of the teachers on the Senate, the recognised and appointed teachers must be consulted in the appropriate Board of Studies on all matters affecting Internal Students before the Senate arrives at a decision thereon. The influence of the Schools and Institutions is thus exerted through their teachers throughout the whole organisation of the University.

One other point should, perhaps, be referred to. The University is undenominational, and may not impose religious tests, but seven of the Schools are connected either with the Church of England or with one or other of the chief Nonconformist bodies. It is, however, expressly laid down "that the University shall not be prevented from allocating funds on such conditions as the Senate shall think fit for the remuneration of any person appointed or recognised under the provisions hereinafter contained as a teacher of the University or for the expenses of his laboratory or for apparatus to be used by him, notwithstanding any conditions attached to any office held by him in any School of the University."

Thus, the Senate may allocate funds to teachers in Denominational Schools of the University though it is itself undenominational.

This brief account supplies in outline the information requested, but, of course, details can be furnished on any point on which further inquiry may be desired by the Commission.

ARTHUR W. RÜCKER.

LXXIX.

Memorandum by Professor Henry Jackson, Litt.D., on the relation of the Colleges to the University of Cambridge.

1. The University.

The University of Cambridge has about 13,000 members, who may be classified under three heads:

(a.) Members of the Senate: that is to say, Masters of Arts and other holders of superior degrees who, whether resident or non-resident, have kept their names on the Register of the University in virtue either of the continuous payment of 17s. a year, or of a composition for it. There are about 7,000 members of the Senate.

(b.) Bachelors: that is to say, persons who, having taken a first degree, have not yet proceeded to a second. There are, perhaps, 3,000 Bachelors. The great majority of them have ceased to reside. Like the Undergraduates, they are *in statu pupillari*.

(c.) Undergraduates: that is to say, junior students who have not yet taken the first degree, that of Bachelor. There are nearly, but not quite, 3,000 Undergraduates in residence.

It is to be observed that persons who have resided, but have not kept their names on the Register, although commonly spoken of as "Cambridge men," are not "Members of the University" in the strict sense of the term.

2. The Government of the University.

The government of the University is in the hands of the Senate. Subject to statutes made with the approval of the King in Council under the authority of an Act of Parliament, the Senate legislates, administers, elects officers, confers degrees. It performs

DOCUMENTS
SECTION K
LXXII.

these functions by voting upon a "Grace" or proposition, which is not subject to amendment. Legislative graces approved by the Senate are collected under the name of "Ordinances." All members of the Senate, whether habitually resident or habitually non-resident, are entitled to vote on graces; but it is only on rare occasions that non-resident Members of the Senate come to Cambridge to exercise their right. (The vote of 4th March, 1905, on the question of Compulsory Greek in the previous examination—placets 1,052, non-placets 1,559—was a very unusually large one). The Senate also elects the parliamentary representatives. In this election, and in this election only, voting by proxy is permitted.

The graces upon which the Senate votes are prepared, approved, and submitted, by the Council of the Senate, which consists of the Vice-Chancellor, four Heads of Colleges, four Professors, and eight other Members of the Senate. The elective members of the Council of the Senate are elected biennially for four years by the "Electoral Roll," which consists of those Members of the Senate who are resident in the University, together with certain officers of the University whether resident or not.

Departmental administration is in the hands of (1) a Financial Board, (2) a General Board of Studies, (3) Special Boards of Studies, (4) Permanent Syndicates or committees for the management of the Library, the Press, etc. These bodies report to the Senate, and their recommendations are submitted to the Senate in the form of graces.

3. Graduation.

To qualify for the first or Bachelor's degree, the Undergraduate must (1) reside during nine terms, (2) satisfy the examiners in certain examinations. Normally, the passman takes the previous examination, the general examination, and a special examination; and the honour man the previous examination (with certain additional subjects) and a tripos or honours examination. Nevertheless, an "Advanced Student" is excused three terms of residence, and may substitute a dissertation for the examinations: and a student who has attended lectures, &c., at an affiliated institution is excused three terms.

The Colleges certify to the University that the applicants for the first or Bachelor's degree have kept by residence the necessary terms; and the Council of the Senate satisfies itself of the sufficiency of each certificate.

A Bachelor of Arts may proceed to the degree of Master of Arts after six years from the end of his first term of residence, provided that two years have elapsed from his admission to the B.A. degree. For the M.A. degree there is no examination.

For admission to the Doctorate in Theology, in Law, and in Medicine, lapse of time and the performance of certain exercises are required. For admission to the Doctorate in Science and in Letters, the applicant must have given proof of distinction by some original contribution to the advancement of knowledge.

4. The Colleges.

The Colleges are corporations within the University. Each College has a Head (Master, Provost, or President), Fellows, Scholars, Pensioners. Some Colleges have also Sizars or poor scholars. The College has for its functions: (1) the management of the estates and the affairs of the house or society, (2) the promotion of science and learning, (3) the superintendence of the scholars and pensioners, and the provision of teaching for them.

Of the Fellows, some hold their fellowships as pensions, in virtue of a term of years spent in the service of the College; others are professors of the University, who receive also stipends from the University, or tutors, lecturers, officers, of the College, who receive also stipends from the College tuition fund or revenues; to others again, the fellowship is a prize, terminable in (say) six years. The maximum value of the fellowship is, in general, £250, but this maximum value is now very seldom attained. In some Colleges the dividend is progressively augmented in consideration of length of service.

The Colleges may have been originally mere halls of residence, lodging houses of a superior sort; but from ancient days they have supplemented the teach-

ing given by the University. Before 1867 or 1868 each College confined its teaching to its own students, but at that time a group of Colleges announced lectures in classics open to all the students of the associated Colleges, and out of this experiment came an inter-collegiate system, applicable to all Colleges, and, in a greater or less degree, to all subjects. At the present time a College admits students from other Colleges, on payment of a small fee, in some subjects to all its lectures, in others to certain of its more advanced lectures. Thus, in history, nearly all the lectures are open; in mathematics and classics most of the higher lectures are so. Departments of study in which a considerable plant is necessary are, for the most part, managed by the University: but, since 1882, (1) a tax has been levied upon the Colleges to defray the cost of this sort of teaching; (2) they pay, wholly or in part, the stipends of some of the teachers; and (3) they frequently appoint teachers and directors of studies to supervise the work of their own students. Thus, even in departments managed by the University, a very considerable part of the teaching is provided, directly or indirectly, by the Colleges.

By an ancient anomaly, the University recognises the Colleges, in so far as the Vice-Chancellor is chosen from amongst the Heads of Houses, and the Proctors and certain examiners are nominated by the Colleges according to a rota.

5. The Undergraduates.

Of the Undergraduates, who number not quite 3,000, about 100 are "non-collegiate," superintended by a Censor and a Board; about 90 are members of a hostel recognised by the University under an Ordinance; the rest are attached to one or other of the seventeen Colleges. The number of persons *in statu pupillari* differs widely in different Colleges. Thus the number at Trinity is estimated at 562, and the number at Magdalene at 36. Of the students attached to a College, some have rooms within the walls, others have licensed lodgings in the town; but all are admitted to the College dining hall, are subject to the College discipline, and are controlled by the College Tutor (or Tutors) and Lecturers. Undergraduates are expected to return to their rooms or lodgings before midnight, and breaches of this rule are notified to the College authorities. An undergraduate who desires to be absent from Cambridge for a night must obtain leave from his tutor.

6. General Remarks.

The system which I have tried to describe will probably seem complicated, because, while the functions of University and College are not very clearly discriminated, University and College are, apparently, antagonistic organisms. In reality, little difficulty arises, because the constituents of the University and the Colleges are identical, the Professors of the University being, for the most part, Fellows of Colleges, and the Fellows and Lecturers of Colleges constantly acting for the University as members of Boards and Syndicates.

Except on formal occasions, such as matriculation and graduation, the Undergraduate deals with the College, and not with the University. He arranges with the College Tutor or Director of Studies what lectures he is to attend, whether within the walls, or in other Colleges, or in the University. The College watches his career, and in due course submits his name to the University as a candidate for a degree.

In this statement I have not laid stress upon the part played by the University and the Colleges in the promotion of science and learning, because this is not matter of detailed enactment, and does not very directly affect the constitution of the foundations. I make this remark that it may not be supposed that I am blind to this aspect of University life.

Throughout I have confined myself strictly to those matters which seem to me primarily important. Fuller information will be found in "The Students' Handbook to the University and Colleges of Cambridge," published at the University Press, 1905. In preparing the present memorandum I have made frequent use of this excellent work.

HENRY JACKSON.

26th July, 1905.

APPENDIX TO FINAL REPORT—DOCUMENTS.

DOCUMENTS.
SECTION L.
LXXX.

SECTION L.

Miscellaneous Documents.

LXXX.

Summary of Scholarships, Exhibitions, and Prizes, awarded by Examination in the University and College.*

At Entrance:—

Twelve Exhibitions, six of £20 and six of £15 a year, tenable for two years, awarded on the result of the Examination held under the Board of Intermediate Education, Ireland.

Ten Exhibitions of £50 a year, tenable for two years, on the foundation of Sir John Gardiner Nutting, for students from unendowed schools, awarded on the result of the Examination held under the Board of Intermediate Education, Ireland.

Every year sixteen Junior Exhibitions, twelve of £20, and four of £15, a year for two years, and every fourth year the Kidd Scholarship, value about £76 a year for four years; open to all persons under nineteen, on the 1st of June preceding the Examination which is held in October, and who have just entered College, or, in the case of Candidates for Junior Exhibition, who pay a special fee of £1. The subjects of the Examination are:—Greek, Latin, Ancient History, English Essay, English Literature, English History and Modern Geography, Arithmetic, Algebra, Euclid with Deductions, Trigonometry, and Experimental Science.

Twenty-two Entrance Prizes, namely a First of £5 and a Second of £2 in each of the following subjects:—Greek Verse, Latin Verse, Greek Prose, Latin Prose, English Literature and Composition, English History and Modern Geography, French, German, Hebrew, Experimental Science, Natural Science, open with same limits of age.

About ten Sizarships annually, in Mathematics, Classics, Experimental Science, Hebrew, and Irish, awarded by examination in June, limited to poor students, and open with same limits of age. Sizars pay no half-yearly fees, have their Commons free, and their Sizarships last four years.

The Charles Wilkins Memorial Prize in Mathematics, £10, for women.

In any year of their Course Students may compete for:—

About sixteen Foundation Scholarships for men, awarded annually in Mathematics, or Classics, or Experimental Science (limited to 2). Successful candidates are styled Scholars of the House, and are members of the Corporation of Trinity College; they receive a salary of £20 Irish, have their Commons free, their rooms at a reduced charge, pay only quarterly tuition fees of £1 1s., and their Scholarships last usually for five years. The examination is held in Trinity Term.

Non-Foundation Scholarship, in the same subjects, for women, value £30 a year, with exemption from ordinary College Fees, save Tuition Fees. Such Scholarships are not awarded to any woman unless her marks are at least equal to those of the lowest successful Foundation Scholar in the same subject in the same year.

The Marshall Porter Memorial Prize, £20, is awarded annually to the most deserving unsuccessful candidate for Classical Scholarship.

Term Honors and Prizes, and Prizes at Lectures:—

Every Term, Examinations are held, at which Honors of the First and Second Rank are awarded to Candi-

dates who exhibit sufficient merit. In Michaelmas Term, Prizes of £4 and £2 are awarded to Candidates who obtain First and Second Honors, respectively.

Two Prizes of £1 10s. each, for Composition, are awarded each term to Freshmen students attending the Honor Lectures in Classics, and three Prizes of £2 each for Composition in French, German, and English, are awarded each Term to the students attending the Professors' Lectures.

*Prizes and Exhibitions open for Competition:—**In the Junior Freshman year:—*

Term Prizes (see above) in Michaelmas Term in: Mathematics, Classics, Experimental Science, Natural Science, Modern History, English Literature, French, German.

Composition Prizes at the Honor Lectures in Classics every Term (see above).

Catechetical Prizes, £2 each, at all the Lectures and Examinations, to Students who exhibit sufficient merit.

The Townsend Memorial Prize in Mathematics, £23, awarded on the results of the Honor Examinations in Mathematics.

In the Senior Freshman year:—

Term Prizes (see above) in Michaelmas Term in: Mathematics, Classics, Logics, Experimental Science, Natural Science, Modern History, English Literature, French, German.

Prizes for Composition at the Honor Lectures in Classics, every Term (see above).

Catechetical Prizes, £2 each, at all the Lectures and Examinations, to Students who exhibit sufficient merit.

Sixteen Senior Exhibitions, twelve of £20, and four of £15 a year for two years, awarded on the results of the Final Freshman Examination and the Honor Examinations of the Senior Freshman year.

The Jellett Prizes, £5 and £3, for first and second places at the Final Freshman Examination.

The Michael Roberts Prize, of £7 10s., in Mathematics; the William Roberts, £7 10s., in Classics; the Dunbar Ingram, £8, in Modern History; and the Littledale, £8 10s., in English Literature, are all awarded at the Term Prize Examinations in Michaelmas Term.

In the Junior Sophister year:—

Term Prizes in Michaelmas Term in: Mathematics, Classics, Logics, Experimental Science, Natural Science, Modern History, Modern Literature, Legal and Political Science.

Catechetical Prizes, £2 each, at all the Examinations to Students who exhibit sufficient merit.

The Lloyd Exhibition in Mathematics, value about £17 a year for two years, awarded at a special Examination in Michaelmas Term.

The Dr. Henry Hutchinson Stewart Literary Scholarship, value £20 a year for three years, awarded on the results of the Term Honor and Prize Examination, in French, German, and Literature, in the Freshman and Junior Sophister years.

The Cluff Memorial Prize, £12, in Modern History, awarded at the Term Prize Examination in Michaelmas Term.

* Extracted from "The Dublin University Calendar," Vol. I., page 174, *et seq.*

DOCUMENTS.

SECTION L.

LXXX.

In the Senior Sophister year:—

The Wray Prize, £30, in Logics and Metaphysics, awarded at a special Examination in Hilary Term.

The Degree Examination can be passed by answering in any of the following Courses:—Mathematics, Classics, Ethics and Logics, Experimental Science, Natural Science, History and Political Science, Modern Literature, Legal and Political Science, Engineering Science. Successful Candidates are styled Senior or Junior Moderators, and receive gold or silver medals. A Studentship, not exceeding £100 a year for five years, and a Brooke Prize of £40, are awarded to the first and second answerers, respectively, in Mathematics, combined with another Course; and a Studentship and Brooke Prize of similar values are awarded to the first and second answerers, respectively, in Classics, combined with another Course.

About £450 is awarded annually in other Prizes to deserving answerers at the Degree Examination.

Scholars who obtain Senior Moderatorships are usually granted Exhibitions of £10 a year for three years.

The King Edward Prize of £10 is awarded to the Respondent who answers best in the whole Course required at the Degree Examination.

The FitzGerald Memorial Scholarship and Medal in Experimental Science, £50.

Catechetical Prizes, value £2 each, are awarded at the Term Examinations to Students who exhibit sufficient merit.

In the Junior Bachelor year:—

The Bishop Law Prizes, value £20 and £10, in Mathematics, in Michaelmas Term.

For Graduates of not more than eight years standing:—

The Elrington Theological Prize, value £50, for an Essay on a Theological subject.

For Graduates:—

The Whately Memorial Prize in Political Economy, every fifth year, value about £60, awarded for an Essay on a specified Economic subject.

At the Examination for Fellowship, the first man out receives the Madden Prize, value about £310, provided there are two disappointed Candidates at least, and to him and other unsuccessful Candidates the Board usually grant prizes, varying from £60 to £20, in order to encourage them in reading for Fellowship.

In any year of their College Course up to M.A. standing:—

Students may compete for the following special Scholarships or Prizes, which are all awarded annually, unless a statement to the contrary is made:—

In Mathematics:—

The McCullagh Prizes, value £30 and £20, on a special course.

Classics:—

Bishop Berkeley's Gold Medals (2), for a special subject.

Vice-Chancellor's Latin Medals (2 Gold), on a special subject.

Two Vice-Chancellor's Prizes, value £20 each, for Compositions on special subjects.

The Ferrar Memorial Prize, £18 15s., for Comparative Philology, a special course being set.

Tyrrell Memorial Gold Medal, every second year, for Composition.

Mullins Classical Exhibition, value £18 a year for three years, every third year, awarded on a dissertation and an Examination on a special course.

History and Political Science:—

Prizes in Political Economy, £10 and £5, in Trinity Term.

The Blake National History Scholarship, every fourth year, value about £92 a year for four years, awarded for an Essay on a specified subject.

The Cobden Prize of £20 and Silver Medal, every third year, awarded for an Essay on some subject connected with Political Economy.

English:—

The Vice-Chancellor's Prizes, £20 and £20, for English Prose and English Verse.

Prize in Early English. New Shakspeare Society's Prize.

Languages:—

Hebrew, Chaldee, and Syriac, £40; Arabic, £10; Hindustani or Persian, £5; Sanskrit, £10: all awarded by Examination to Students attending the corresponding Lectures. Prizes in Irish, £20; Italian, £4 and £2; Spanish, £4 and £2.

In Subjects connected with the Study of Divinity:—Wall Biblical Scholarship, value £20 a year for five years. Prizes in Biblical Greek, £15; in Ecclesiastical History, £10 and £5.

Prizes in the Professional Schools:—

Prizes in the School of Divinity:—

Each Term two Prizes for Composition, value £2 each, one for the Senior Class, and one for the Junior. The Carson Biblical Prize, £18 12s. The Ryan Prize, £3 6s. Archbishop King's Divinity Prizes, £12, £8. Bishop Forster's Divinity Prizes, £17 10s. The Downes' Divinity Premiums: for Written Composition, £20 and £10; for Oratory, £12 and £8; and for Reading the Liturgy, £8 and £4. The Warren Church Formularies' Prize, £10. The Robert King Memorial Prize in Ecclesiastical History. Two Theological Exhibitions, value £60 and £20 a year, tenable for three years. The Kyle Irish Prize, £11. A Bedell Scholarship of £20 a year for four years, and a Bedell Prize of £10, are awarded from time to time.

Prizes in the School of Law:—

At the end of Trinity Term Prizes amounting to £45 may be awarded by the Professors to the best answerers of the Students attending their Lectures.

Prizes in the School of Physic:—

A Medical Scholarship of £20 a year for two years, and a Dr. Henry Hutchinson Stewart Scholarship of £10 a year for three years, in Chemistry, Physics, Botany, and Zoology, open to Students who have not completed two years.

A Medical Scholarship of £20 a year for two years, and a Dr. Henry Hutchinson Stewart Scholarship of £10 a year for three years, in Anatomy and Institutes of Medicine, open to Students who have not completed three years.

The John Mallet Purser Medal in Physiology and Histology, awarded at the Intermediate Medical Examination Part I. in June, open to Students who have not spent more than three years in the School.

The Fitzpatrick Scholarship of about £32 is awarded annually to the Student who obtains the highest aggregate marks at the five sections of the Final Medical Examination, provided that his Medical Course shall have been completed in the prescribed time of five years.

A Medical Travelling Prize, and a Surgical Travelling Prize, each of £100, in alternate years, open in Trinity Term to Students who have passed the Final Examination in Medicine, or in Surgery, as the case may be, within two years from the beginning of the Term.

The following Prizes are granted by the Professors:—Practice of Medicine, £5; Materia Medica, £5; Medical Jurisprudence, £5.

In the School of Engineering:—

A Prize in Geology and Mineralogy of £10 to third year's men, and one of £5 to second year's men.

A great number of the above prizes, &c., are paid out of Special Trust Funds, and accordingly are subject to variation, so that the amounts given must be taken only as fair averages.

LXXXI.

Summarised Statement of the Professorships and Lecturerships in Trinity College, Dublin, and the University of Dublin, showing briefly their Foundation, Tenure, and Emoluments.

NOTE.—The Council of Trinity College, Dublin, nominates to all Professorships excepting the Professorships in the School of Divinity and those the nomination to which is vested in some other body or persons by Act of Parliament, or by the directions of private founders.

Title.	Foundation.	Tenure, and Mode of Appointment.	Present Holder of.	Salary and other Emoluments from the College.
REGIUS PROFESSORSHIPS.				
Regius Professorship of Divinity.	Founded 1607, made a Regius Professorship 1761.	<i>Tenure.</i> —For life, or until promotion to Bishopric. Election by Board from among Doctors in Divinity of the University in Holy Orders in Church of Ireland.	Rev. John Gwynn, D.D., ... <i>Assistants</i> —Four.	£1,213. Total emoluments of present holder, including Examination Fees, £1,240.
Regius Professorship of Greek.	1761, ...	<i>Tenure.</i> —For life. Election by nomination of Council† Holder not to be Tutor, or occupy any other office incidental to Junior Fellowship except Junior Proctorship. Holder vacates office on ceasing to be Junior Fellow.	J. I. Beare, M.A., F.T.C.D., ...	Salary £200 per annum, with amount of such fees as holder would have received as Tutor Fellow. Total emoluments of present holder, £297, including Examination Fees and Salary as Junior Fellow and Assistant to Professor of Hebrew.
Regius Professorship of Law.	1663, ...	<i>Tenure.</i> —7 years if not previously a Fellow, for life if previously a Fellow. Fellow if appointed must vacate his Fellowship. Election by nomination of Council† Holder to occupy also the Chair of Civil Law and General Jurisprudence.*	H. Brougham Leech, LL.D., ...	£330 for non-Fellow. } Salary of present Holder fixed at £180.* £500 for Fellow. } Total emoluments of present holder £189 9s., including Examination Fees.
Regius Professorship of English and Feudal Law.	1761, ...	<i>Tenure.</i> —For life if holder is Fellow, otherwise for five years. Election by nomination of Council† Holder if previously a Fellow must resign his Fellowship. Candidates must be Barristers of two years standing.	J. V. Hart, LL.D., ...	£360.†
Regius Professorship of Physic.	1637, ...	<i>Tenure.</i> —7 years. Election by nomination of Council† Holder may be re-elected at expiry of period.	James Little, M.D., ...	£100.‡
Regius Professorship of Surgery.	Founded 1852, made a Regius Professorship 1868.	<i>Tenure.</i> —5 years. Election by nomination of Council†	Sir Charles Bent Ball, M.D., M.Ch.	£100.‡
ERASMUS SMITH'S PROFESSORSHIPS.				
Erasmus Smith's Professorship of Mathematics.	1762, by Board of Erasmus Smith,	<i>Tenure.</i> —For such period as Governors of Erasmus Smith's schools appoint. Election by Board on result of Examination, subject to person elected being approved by Erasmus Smith Governors. Preference given to Erasmus Smith Exhibitioners. Professorship to be vacated if holder having been a Junior Fellow vacates his Fellowship. Holder not to be a Tutor.	W. S. Burnside, M.A., SC.D., F.T.C.D.	Salary £200 per annum (including £60 received from Erasmus Smith Governors), with sum equivalent to amount of such fees as holder would have received as Tutor Fellow. Total emoluments of present holder including Examination Fees and salary as Junior Fellow, £282.
Erasmus Smith's Professorship of Natural and Experimental Philosophy.	1724, by Board of Erasmus Smith,	[Same as for Erasmus Smith's Professorship of Mathematics.]	W. E. Thrift, M.A., F.T.C.D., <i>Assistant</i> s, James T. Jackson, M.A., Joseph R. Cotter, M.A.,	[Same as for Erasmus Smith's Professorship of Mathematics]. Total emoluments of present holder, £207.
Erasmus Smith's Professorship of Oratory.	1724, by Board of Erasmus Smith as of Oratory and Modern History. Latter made a separate chair 1762.	Ditto, ...	E. Dowden, LL.D., LL.T.D.,	Salary £60 from Erasmus Smith fund. (See Professorship of English Literature).
Erasmus Smith's Professorship of Modern History.	1762, by Board of Erasmus Smith	Ditto, ...	J. H. Wardell, M.A., <i>Assistant</i> , H. L. Murphy, B.A.	Salary £80 (including £20 out of Erasmus Smith's fund). Total emoluments of present holder £242, including Examination Fees and Class fees, Army Class, &c.
KING'S PROFESSORSHIPS in School of Physic.				
King's Professorship of Practice of Medicine.	1717, ...	<i>Tenure.</i> —7 years. Holder may be re-appointed or re-elected at expiry of period. Election by a body consisting of 3 electors chosen by President and Fellows of Royal College of Physicians with Provost and Regius Professor of Physic.	J. M. Finny, M.D., ...	£92 6s. 2d. (£100 Irish), from Dun's Estate, Students' Fees from T. C. D.‡
King's Professorship of Materia Medica and Pharmacy.	1749, ...	Ditto, ...	W. G. Smith, M.D., ...	ditto.
King's Professorship of Institutes of Medicine.	1786, ...	Ditto, ...	W. H. Thompson, SC.D., ... <i>Assistants</i> —Two.	ditto. Total emoluments of present holder, including Examination Fees, £242.
King's Professorship of Midwifery.	1827, ...	Ditto, ...	Sir A. V. Macan, M.B., M.A.O.	£92 6s. 2d. (£100 Irish) from Dun's Estate Students' Fees from T. C. D.‡

* Existing Regulations liable to Revision at next vacancy. Present holder occupies an official position outside the College (Registrar of Deeds and Titles).
† Such nomination being subject to the approval of the Provost and Senior Fellows. ‡ Holder is a Physician in Practice.
‡ Present holder occupies an official position (Examiner of Titles) in Land Judge's Court. ‡ Holder is a Surgeon in Practice.

Title.	Foundation.	Tenure, and Mode of Appointment.	Present Holder of.	Salary and other Emoluments from the College.
THE OTHER PROFESSORSHIPS				
Professorship of Natural Philosophy.	1847, ...	Tenure.—Fixed by Board. Election by nomination of Council.*	F. Purser, M.A., F.T.C.D., ... Assistant, M. W. J. Fry, M.A., F.T.C.D.	£300. Total emoluments of present holder, including Examination Fees and salary as Junior Fellow, £382.
Royal Astronomer of Ireland.	1783, ...	Tenure.—For life. Election by Board.	E. T. Whittaker, S.C.D., F.R.S. Assistant, Charles Martin.	£700.
Professorship of Chemistry.	1711, ...	Tenure.—7 years. Election by Board. Holder may be re-elected.	S. Young, S.C.D., ...	£400. Total emoluments of present holder, including Examination Fees, £393.
Professorship of Applied Chemistry.	1841, discontinued 1881, re-established 1904	Tenure.—5 years. Election by nomination of Council.*	E. A. Werner, ...	£350. Total emoluments of present holder, including Examination Fees, £358.
Professorship of Botany.	1711, ...	Tenure.—7 years. Election by Board. Holder may be re-elected.	H. H. Dixon, S.C.D., ... Assistant, L. B. Smyth, ...	£425. Total emoluments of present holder, including Examination Fees, &c., £532.
Professorship of Geology and Mineralogy.	1844, ...	Tenure.—7 years. Election by nomination of Council.* Holder may be re-elected.	J. Joly, M.A., S.C.D., F.R.S., ...	£500. Total emoluments of present holder, including Examination Fees, &c., £536.
Professorship of Zoology and Comparative Anatomy.	Professorship of Comparative Anatomy founded 1872, united to Lectureship in Zoology 1895.	Tenure.—5 years. Election by nomination of Council.*	H. W. Mackintosh, M.A., ...	£300. Total emoluments of present holder, including Examination Fees, &c., £773.
Professorship of Latin, ...	1870, ...	Tenure.—7 years. Election by nomination of Council.* Holder may be re-elected. Holder not permitted to occupy office of Tutor. Holder vacates office on becoming Senior Fellow.	J. Gilbert Smyly, F.T.C.D., ...	£200. If holder is a Fellow he also receives sum equivalent to amount of fees he would have received if he were a Tutor. Total emoluments of present holder, £755.
Professorship of Hebrew, ...	1724. By Erasmus Smith Governors.	Tenure.—As fixed by Board. Election by Board.	Rev. G. Wilkins, B.D., F.T.C.D.,	£100 (including £60 from Erasmus Smith Fund). Total emoluments of present holder, as College Tutor, &c., including Examination Fees, &c., £379.
Professorship of Biblical Greek.	1838, ...	Tenure.—5 years. Election by Board.	Rev. Newport J. D. White, D.D.	£100.
Professorship of Sanskrit and Comparative Philology.	1858, ...	Tenure.—5 years. Election by nomination of Council.* [Tenure for life, with pension, granted to present holder].	R. Atkinson, LL.D., LITT.D.,	£300. Special increment to £300 granted to present holder. Total emoluments of present holder, £352.
Professorship of Romance Languages.	1778, as of Italian and Spanish.	Tenure.—5 years. Election by nomination of Council.* [Tenure for life, with pension, granted to present holder].	R. Atkinson LL.D., LITT.D.,	£300.
Professorship of Arabic, Persian, and Hindustani.	1856, ...	Tenure.—7 years. Election by nomination of Council.*	L. White King, LL.D., ...	£300.
Professorship of German, ...	1778, as of French and German. French now merged in Romance Languages Chair.	Tenure.—5 years. Election by nomination of Council.* [Tenure for life, with pension, granted to present holder].	A. M. Sells, LL.D., ...	£300. Special increment to £300 granted to present holder. Total emoluments of present holder, £402.
Professorship of Irish, ...	1840, ...	Tenure.—As fixed by Board. Appointment—subject to approval by Board—by Trustees of a Fund subscribed by some noblemen and gentlemen.	Rev. J. E. Murphy, M.A., ...	£100 and £102 paid out of fund. Total emoluments of present holder, £207.
Professorship of English Literature.	Originally founded in connection with Erasmus Smith's Professorship of Oratory. Made a separate Professorship 1867.	[Tenure for life, with pension, granted to present holder].	E. Dowden, LL.D., LITT.D.,	£500. Holder is also Professor of Oratory and Secretary of Council. His total emoluments are £639.
Professorship of Moral Philosophy.	1837, ...	Tenure.—5 years. Election by nomination by Council.* Holder may be re-elected.	H. S. Macran, M.A., F.T.C.D.,	£100. Total emoluments of present holder, £784.
Professorship of Political Economy.	1822, by Archbishop Whately.	Tenure.—For 5 years. Holder may be re-elected. Election by nomination by Council.* Candidates for Professorship must be graduates of a Chartered University in United Kingdom.	C. F. Bastable, LL.D., ...	£100. Holder is also Professor of Jurisprudence. His total emoluments are £503 16s., including Examination Fees.
Professorship of Ancient History.	1809, established as Lectureship. Made a Professorship in 1871.	Tenure.—5 years. Election by nomination by Council.*	W. A. Golligher, M.A., F.T.C.D.	£60. Augmented to £120 for present holder, in view of increased duties. Total emoluments of present holder, including Examination fees, £767.
Archbishop King's Professorship of Divinity.	1718. By Archbishop King and Rev. R. Dougall, who endowed Lectureship with £1,000, now a Professorship.	Tenure.—For life or in case of Junior Fellow, until he is elected Senior Fellow. Election by Board. Candidates must be Members of Church of Ireland in Holy Orders, and must hold Degree of B.D. in University.	Very Rev. J. H. Bernard, D.D., Assistants.—Five.	£700 (£44 out of Fund). Total emoluments, with Examination fees, £728.
Professorship of Ecclesiastical History.	1850, endowed partly by Primate Beresford.	Tenure.—5 years. Election by Board. Holder may be re-elected. Candidates must have B.D. Degrees in the University.	Rev. H. Jackson Lawlor, D.D.	£100. Total emoluments, including Examination Fees, £394.
Professorship of Pastoral Theology.	1888, endowed by James B. Ball, Esq.	Tenure.—5 years' appointment, subject to approval of Board by Archbishops and Bishops of Church of Ireland. Candidates must have Degree of M.A. or D.D. in the University, and be members of Church of Ireland in Holy Orders.	Rev. J. Paterson Smyth, LL.D.	Interest on endowment of £5,000.

* Such nomination being subject to the approval of the Provost and Senior Fellows.

Title.	Foundation.	Tenure, and Mode of Appointment.	Present Holder of.	Salary and other Emoluments from the College.
Professorship of Jurisprudence and International Law.	1877, discontinued 1888, re-established 1902.	<i>Tenure</i> .—To terminate at next vacancy of Regius Professorship of Laws. Election by nomination by Council.*	C. F. Bastable, LL.D., ...	£250. (<i>See Professorship of Political Economy.</i>)
Reid Professorship of Penal Legislation, Constitutional and Criminal Law, and Law of Evidence.	1888, endowed by R. T. Reid, Esq., B.L.	<i>Tenure</i> .—5 years. Holder not eligible for re-appointment. Appointment made by College on result of examination. Candidates must be members of Irish Bar.	R. G. L. Leonard, B.A., ..	Not to exceed £200, payable out of funds. Total emoluments of present holder, including Examination fees, £211.
Professorship of Surgery, ...	1849,	<i>Tenure</i> .—7 years. Election by nomination of Council.* Holder may be re-elected.	E. H. Taylor, M.D.	£150. Total emoluments of present holder, £264.
Professorship of Anatomy and Surgery.	1711, Lectureship. Made a Professorship in 1785.	<i>Tenure</i> .—7 years. Election by Board. Holder may be re-elected.	A. F. Dixon, M.B., Sc.D., ...	£250. Total emoluments of present holder, including Examination and School fees, £750.
University Anatomist, ...	1716,	<i>Tenure</i> .—Terminable with that of the Professor of Anatomy and Surgery. Election by Board.	Sir C. B. Ball, M.D., M.Ch., ...	£100.
Professorship of Civil Engineering.	1842,	<i>Tenure</i> .—5 years. Election by nomination of Council.* [Tenure for life, with pension, granted to present Professor.]	T. Alexander, M.A.I., Assistants—Two.	£300, increment to £500 granted to present Professor. Total emoluments of present holder, including Examination fees, £694.
Professorship of Music, ...	1764,	<i>Tenure</i> .—5 years. Election by nomination of Council.*	E. Prout, Mus. Doc., ...	£100. Total emoluments of present holder, including Examination fees, £100.
Professorship of Education.	1905,	<i>Tenure</i> .—5 years. Election by nomination of Council.*	E. P. Culverwell, M.A., F.T.C.D.	£100. Total emoluments of present holder as College Tutor, including Examination fees, £307.
Professorship of Agriculture,	1906,	<i>Tenure</i> .—3 years. Election by nomination of Council.*	W. A. Barnes, B.A.	£100, or the Fees payable by Students, whichever be the greater.
LECTURESHIPS.				
Donegal Lectureship in Mathematics.	1680, by Earl of Donegal	<i>Tenure</i> .—As fixed by Board. Election by Board.	R. Russell, M.A., F.T.C.D., ...	£70 (£27 paid out of Fund). Holder is also a College Tutor, and Registrar of Law School. His total emoluments are £1,152.
Lectureships in Hebrew (3),	—	<i>Tenures</i> .— (1)—Annual. (2)—Quinquennial. (3)—Annual.	(1)—J. I. Beare, M.A., F.T.C.D. (£200) (2)—Rev. N. J. D. White, D.D. (£250) (3)—W. Kennedy, M.A. (£250)	£160 in all.
Lectureship in French, ...	1906,	—	M. A. Geroldwohl, D.Litt., L. & L.	—
Lectureship in Dutch, ...	1903,	—	J. A. Hahn,	£50. Present emoluments, with Examination fees, £53.
Lectureship in the English Bible,	1893,	—	Rev. N. J. D. White, D.D., ...	—
Wallace Divinity Lectureship,	1901,	—	Rev. J. A. Jennings, M.A. ...	£48 (paid out of Fund).
Donnellan Lectureship (Divinity).	1794. By Mrs. Anne Donnellan, who endowed it with £1,243.	<i>Tenure</i> .—1 year. Election by Board. Candidates must be Clergymen who hold M.A. Degrees in University.	Rev. H. J. D. Astley, LL.T.D.,	Interest on £1,300.
Lectureship in Roman-Dutch Law.	1906,	<i>Tenure</i> .—As fixed by Board. Election by Board.	G. Maturin, B.A., LL.B., ...	£50. Total emoluments, with Examination fees, £53.
Lectureship in Medical Jurisprudence.	1883,	<i>Tenure</i> .—As fixed by Board. Election by Board.	H. T. Bewley, M.D.,	£124, being School fees.
Lectureship in Pathology ...	1895,	<i>Tenure</i> .—As fixed by Board. Election by Board.	A. C. O'Sullivan, M.D., F.T.C.D., Assistants—Two.	£200. Total emoluments of present holder, from Tutorial Fund, including Examination fees, £1,101.
Lectureship in the Practice of Electrical Engineering.	1902,	—	W. Tatlow, M.A., B.A.I., ...	£150. Total emoluments, including Examination fees, £152.
Lectureship in Electric Traction.	1903,	—	P. S. Sheardown,	£12 12s., for six lectures.
Lectureship in Mechanical Engineering.	1903,	—	W. E. Lilly, M.A., M.A.I. ...	£356. Total emoluments, including Examination fees, £368.

* Such nomination being subject to the approval of the Provost and Senior Fellows.

DOCUMENTS.

SECTION L.

LXXXII.

LXXXII.

Decision of the Right Hon. Francis Blackburne, Vice-Chancellor of the University, on the right of appointment of the Registrar to the Senate.

[Reprinted from Vol. II. of the *Chartae et Statuta Sacrosanctae et Individuae Trinitatis Reginae Elizabethae Juxta Dublin*, pp. 142-146 (Dublinii, G. Weldrick, 1898).]

Question
as to
election of
Registrar.

(u) At the comitia held on the 16th of February, 1858, a question arose on the interpretation of this section [i.e., the tenth paragraph of the Letters Patent, 21 Vict., July 24, 1857 (Document IV., page 323)].

Mr. Galbraith then proposed that Mr. Jellett should be chosen to keep the seal of the senate, and to discharge the duties of its Registrar.

Dr. Carson seconded this proposition.

Dr. Todd, the Registrar elected by the Board, submitted that the Provost and senior Fellows were the only proper body to elect the Registrar of the senate.

It was then agreed that the ordinary business of the comitia should be proceeded with, and that the question in debate should be adjourned, and should await the decision of the Vice-Chancellor, the Right Honourable Francis Blackburne, Lord Justice of Appeal.

A meeting of the senate was held on the 17th of November, 1858, to receive the decision of the Vice-Chancellor on the question submitted to his judgment on the 16th of February last.

The comitia having been opened in the usual form, the Vice-Chancellor pronounced judgment in the following words;—

Decision.

"The question reserved for my opinion and decision is, whether Dr. Todd was the Registrar of the senate of this University before and at the time of holding the Spring Commencements. He was elected to the office of Registrar for one year, commencing the 20th of November, 1857. This election was the sole act of the Provost and senior Fellows of Trinity College, and their right to elect to this University office is the matter in controversy. In my opinion, their right is clearly established by the express words of the charter of the 13th Charles I.; they are:—

"Quod Præpositus, et seniores Socii, Collegii prædicti, pro tempore existentes, vel major pars eorundem, una cum Præposito, de cætero in perpetuum, habeant licentiam et potestatem eligendi et admittendi Cancellarium, Procuratores aliosque omnes officarios ad Academiam prædictam spectantes."

"These words are so explicit and comprehensive, that their effect and meaning cannot be made clearer by any exposition of them than they are by their simple perusal. If it were necessary—which it is not—to refer to usage as a test of their construction, it is found to have been at all times in conformity with their literal import. The Registrar elected by the Board, in whatever terms or form, has been the Registrar of the senate; and, on the other hand, not an instance exists of the appointment of Registrar or any other officer of the University (except, indeed, the Vice-Chancellor) by any other body or authority. It is satisfactory to know, that this is also the opinion of the eminent counsel to whom the matter has been submitted.

"I would further add, that my decision, or the grounds of it, are not to be understood to intimate any doubt of the right of the body incorporated by the recent charter of her Majesty to adopt a common seal, and to appoint, at any time, any officer that may be required for the execution of the duties that may appertain to it, in regard to property it may acquire for the promotion of useful learning."

The comitia were then dissolved.

A meeting of the senate was held on Saturday, the 11th of December, 1858, pursuant to the grace passed on the 6th day of June preceding.

The comitia having been opened in the usual form, the Vice-Chancellor said that he had given great attention to the subject of the legal constitution and duties of the senate, and that he was desirous of communicating to the Doctors and Masters the following paper, as supplementary to what he had said at the extraordinary meeting held on the 17th ult.:—

"The University senate is now a body corporate. Its powers and duties are not fully defined by the charter of the Queen, which was framed with special reference to that body and its accustomed duties and powers, as they had existed and been exercised since the reign of James the First. These duties and powers it confirms and perpetuates, with such alterations only as are expressed in it. The charter must, therefore, be expounded with special regard to the antecedent functions of the senate; and these are to be discharged in the same manner and by the same persons as they had been before the act of incorporation. It is now, for any practical purpose, not necessary to inquire whether the University was a corporate body before the late charter. But I may observe, that through the agency of the Chancellor, or the Vice-Chancellor, and other proper officers, for whose perpetual appointment the Crown made ample provision, the power to grant degrees was insured to continue for all time. So, and in like manner, the succession of members of the senate was to be for ever supplied out of the members of another body expressly incorporated. The state of things, which continued for above 250 years, was in exact conformity with the intention which these provisions indicate, though the University never used a common seal, nor authenticated its acts by the legal mode of proving them. These acts, however, were confined altogether to the conferring of degrees; and whatever the effect of the omission, it is little or none when we find that there has always been an uniform and customary mode of testifying degrees, namely, an instrument executed by the Board under a seal (not that of the College), which has been always received as evidence that the University confirmed the degree, and that the right to it had been acquired by the performance of the duties and proficiency in learning prescribed by the College rules and authorities. In addition to these and other considerations of a similar kind, it is to be kept in mind that the Legislature and the Crown, from the earliest period down to the time of the last charter, have recognised and treated the University as a body corporate; but what is directly to the purpose is, that this charter of the Queen recognises and perpetuates all the functions and duties of the University, and its means of exercising them, in their full integrity. Their discharge is now devolved on the senate as incorporated, subject to such modifications as are expressed in this charter. With respect, however, to the use of a common seal, and the administration of any property which the senate may acquire for the promotion of learning, it is not to be regulated or limited by any practice that has heretofore prevailed, and that body may fix on a common seal, and appoint officers in relation to any property it may acquire. The custody of the common seal will belong, in my opinion, to the Chancellor, as head of the Corporation.

"F. BLACKBURNE

"November 29, 1858."

JAMES H. TODD, Registrar.

December 20, 1858.

LXXXIII.

Opinion of the Assessor, The Right Hon. Judge Keatinge, on the occasion of the Appeal of
Denis Caulfield Heron.DOCUMENTS.
SECTION L.
LXXXIII

[Irish Law Reports, 1846 and 1847, Vol. IX., pp. 56-60.]

The eligibility of Roman Catholics to scholarships in Trinity College depends on the construction of the College statutes of 1794. As the law stood previous to the Act 33 G. 3, c. 21 (1793), there was nothing to prevent Roman Catholics from entering the College; but on their admission, they would (in common with all other students) have immediately become subject, under the College statutes, to the performance of religious duties which, as Roman Catholics, they could not conscientiously discharge, and in addition to this obstacle, they could not obtain degrees without taking the oaths of allegiance and abjuration, and making the declaration against transubstantiation, prescribed by the statute 3 W. & M., c. 2. The effect of this was that Roman Catholics were excluded from the College. The 13th section of the Act of 1793 is in these words:—"And whereas it may be expedient, in case his Majesty, his heirs and successors, shall be pleased so to alter the statutes of the College of the Holy and Undivided Trinity near Dublin, and of the University of Dublin, as to enable persons professing the Roman Catholic religion to enter into or to take degrees in the said University, to remove any obstacle which now exists by statute law; be it enacted, that from and after the first day of June, one thousand seven hundred and ninety-three, it shall not be necessary for any person, upon taking any of the degrees usually conferred by the said University, to make or subscribe any declaration, or to take any oath save the oaths of allegiance and abjuration, any law or statute to the contrary notwithstanding."

This section does not, nor does any other part of the Act of 1793, profess to interfere with any of the College statutes. It was in the power of the Crown alone, without the concurrence of the rest of the Legislature, so to alter the College statutes as to relieve Roman Catholics from all duties inconsistent with their religious opinions, and thus to give them the benefit of instruction in the University; but the Crown alone had not the power to remove the bar to taking degrees, which had been created by Act of Parliament. The College statute of 1794 recites the 13th section of the Act of 1793, and then proceeds as follows:—"Sciatis ergo quod nos, pro eâ curâ, quam singularem habemus erga subditos nostros qui religionem Pontificiam sive Romano-Catholicam profitentur, et ut iidem in dicto Collegio nostro et in dictâ academiâ bonis artibus et literis instituuntur: statuimus et ordinamus, quod omnibus subditis nostris qui religionem Pontificiam sive Romano-Catholicam profitentur, liceat, et deinceps licebit in dictum Collegium admitti, atque gradus in dictâ academiâ obtinere præstitis prius omnibus exercitiis per leges et consuetudines academiæ requisitis, aliquo statuto dicti Collegii, aut statuto, regulâ, aut consuetudine quâcunque dictæ academiæ in contrarium non obstante."

Thus, it will be observed, the College statute of 1794 very precisely defines the object which the Crown had in view, viz., that Roman Catholics should have a liberal education in the University; and then, to effect that object, it provides that it shall be lawful for Roman Catholics to be admitted and obtain degrees, notwithstanding any statute, rule, or custom of the College to the contrary. The words "in dictum collegium admitti atque gradus in dictâ academiâ obtinere," taken strictly and in their literal sense, would merely entitle Roman Catholics to enter College, and perform all the exercises (not inconsistent with their religious opinions) necessary for obtaining degrees; and having performed these exercises, and thus acquired proficiency "in bonis artibus et literis," then to obtain degrees accordingly. The College statute of 1794 does not, in favour of Roman Catholics, dispense in terms with the religious duties and obligations, which were, by the then existing College statutes, cast on all students; but I think it quite clear, that on its true construction, it, by necessary implication, dispensed, in favour of Roman Catholics, with all religious duties which they

could not conscientiously perform, so far as such dispensation was necessary for enabling them "in dictum Collegium admitti atque gradus, in dictâ academiâ obtinere"; but no further or otherwise. I think it equally clear, that the College statute of 1794 did not in any manner interfere with the religious duties of the students who were not Roman Catholics. In order to form a correct opinion as to the meaning of the words "in dictum Collegium admitti atque gradus in dictâ academiâ obtinere," and to determine whether they entitle Roman Catholics to become candidates for Scholarships, it is necessary to consider the nature of the University establishment. The Visitors being appointed by the founders, are bound to carry out their intentions, so far as they are clearly expressed in the original Charters and College statutes, save so far as by equally clear words or necessary implication, they have been abrogated by subsequent provisions. The College is a corporation; the members of which are the Provost, Fellows, and Scholars. The number of Fellows and Scholars is limited. The Charter of Elizabeth and Charles the First, and the body of College statutes accompanying the last-mentioned Charter, clearly contemplate an establishment for the advancement of religion, and in which not only all the members of the corporation, but all persons receiving instruction, should be Protestants. This will be abundantly shown by a few references to the last edition of the College statutes (1844). By the Charter of Elizabeth (pp. 7, 8) Fellows were to vacate their Fellowships at the end of seven years, "ut alii in eorum locum suffecti pro hujus Regni et Ecclesiæ beneficio emolumentum habeant." The statute "de cultu divino" (p. 44) points out religious duties to be performed by all the members and students, including the receiving of the Sacrament as received by Protestants; by the statute "de sociorum juniorum electione" (p. 42), all Fellows (except the Professors of Law and Medicine) must take priests' orders within three years after their election, or forfeit their Fellowships. The statute "de cultu divino" (p. 50) provides. "Porro Præpositi et sociorum seniorum erit videre ne qua Pontificiæ, aut hæreticæ religionis opinio intra Collegii fines alatur aut propugnatur sive publice sive privatim." The Charter of Charles the First (p. 38) removes the restriction preventing Fellows from holding their Fellowships for more than seven years, "it being found injurious to the welfare of the College, the State, and the Church." The better advancement of religion and learning, is the reason assigned for the Chancellor's assent (p. 119) to the College decree of the 23rd October, 1722, for increasing the salaries of the Provost, Fellows, and Scholars. The College statute of 1st George the Third (p. 147), "de Professore in sacrâ Theologiâ," proposes the establishment of a Professorship of Divinity by this recital, "cum vero permultum refert ut juvenus academica, illi præsertim qui sacris ordinibus destinantur in sacris literis, et religionis Christianæ doctrinis diligentius erudiantur, in quem præcipue finem fundatum fuit hoc Collegium." The words "in quem," &c., clearly stating in the words of the then Sovereign (George the Third, who afterwards made the College statute of 1794), that the advancement of religion was the principal object for which the University was established. The College statutes contemplate Scholars as a class in whose selection the Church and the State had an interest. By the statute, "De Scholaribus sive Discipulis" (p. 36), it is provided, that in the election of Scholars, those educated in Dublin schools, and counties where the College had lands, should be preferred, "ut quorum labore et sudoribus Collegii membra omnia, et singula sustentantur eorum potissimum liberi in eodem educantur et virtute ac humanioribus literis ad ecclesiæ et reipublicæ emolumentum instituuntur." Scholars were to hold their Scholarships (p. 38) until they obtained, or could have obtained, a degree of Master of Arts or until they were elected Fellows; and (p. 39) in the

DOCUMENTS.
SECTION L.
LXXXIII.

election of Fellows, Scholars were to have a preference. The Charter of Elizabeth (p. 5) gives to the Provost, Fellows, and Scholars, power to acquire land to the value of £400 a year—"ad sustentationem et manutentionem prædicti Collegii et ad relevamen et sustentationem Præpositi, Sociorum et Scholarum prædicti Collegii"; and the Charter of Charles the First (p. 32) gives power to the College to hold additional land, to the value of £200 a year, for the same purpose.

The cultivation of the Protestant religion appears to have been one principal object for which Trinity College was established, and the cultivation of learning was another. It was clearly in the power of the Crown to alter all or any of the College statutes imposing religious duties on students; and the Legislature having, by the Act of 1793, relieved Roman Catholics from the necessity of taking any oaths, on graduating, save those in that Act mentioned, there was nothing to prevent the Crown (if it had so pleased) from so altering the College statutes as to put Protestants and Roman Catholics in all respects (save as to Fellowships) precisely on the same footing; and the inquiry is, did the Crown, in the College statute of 1794, use words showing an intention to do so? The Act of 1793 relieved Roman Catholics from disabilities, but it cannot be denied that, after having in section 7 provided in general terms that they might hold, exercise, and enjoy all civil and military offices and places of trust or profit under his Majesty, his heirs and successors, there is in section 9 a long list of exceptions, including almost all of the most valuable offices, and in the enumeration of exceptions is to be found "Provost or Fellow of Trinity College, Dublin." Now, if Fellows had not been named in this exception, I think it very doubtful whether the provisions of the 7th section of the Act of 1793 could have extended to them, as they could not well be said "to hold any place of trust or profit under the Crown." The insertion of Provost and Fellows, and the non-insertion of "Scholars" in the 9th section, was relied on as affording an inference that the Legislature intended to open Scholarships to Roman Catholics; but the answer to this argument is to be found in the 7th section of the Act of 1793, which clearly does not include Scholars, and therefore it was not necessary to name them in the 9th section for the purpose of excepting them out of the operation of the 7th section. Besides, the 7th section of the Act of 1793 provides that Roman Catholics might hold any office or place of trust in, or be a member of, any lay body corporate, except Trinity College, and also that Roman Catholics might be Professors, Masters, or Fellows of any College to be thereafter founded in Ireland, provided such College should be a member of the University of Dublin, and not founded exclusively for Roman Catholics. All this seems to me to afford strong evidence of an anxiety on the part of the Legislature not to interfere with the Protestant character of the corporation of Trinity College. At all events, it clearly shows that where the Legislature intended to legislate in relation to Masters or Fellows of Colleges, or members of corporations, it deemed it right to use definite and precise language for the purpose. The 13th section of the Act of 1793 recites the expediency of removing the bar which then existed by statute to Roman Catholics taking degrees, in order to enable the Crown so to alter the College statutes as to allow Roman Catholics to enter College and take degrees. Without altering the Protestant character of the corporation, or allowing Roman Catholics to be members of it, and without diverting any of its funds from the purposes mentioned in the Charters of Elizabeth and Charles the First, it was quite possible for the Crown to admit Roman Catholics to enter College and obtain degrees, by relieving them for that purpose, and for that purpose only, from the obligation to perform religious duties; and if it be supposed that this limited object was in the view of the Crown, I do not think more suitable words could have been used for the purpose than those which are to be found in the College statute of 1794. The operative words of that statute are special and precise, and in my opinion, have the effect of dispensing with the religious duties imposed by the College statutes (on the Students generally) in favour of Roman Catholics, not altogether, and for all purposes, but merely for the limited purposes specified.

It must be admitted that if Roman Catholics are, on the true construction of the College statute of 1794, eligible to Scholarships, a change was thereby made

in the Protestant character of the corporation of so serious and important a kind, that it is not very probable the Crown would have made it intentionally, without at the same time making some change in the Scholar's oath. The Scholar's oath is not abrogated—it contains three important matters. The first consists of an acknowledgment, "*Regiam auctoritatem serenissimi nunc Regis Caroli secundum Deum summum esse in regnis Angliæ, Scotiæ, et Hiberniæ agnoscere, et nullius externi principis aut pontificis potestati obnoxiam*"; he then swears that he will willingly obey the College statutes, and do all in his power to have them observed by others, and next, that he will diligently perform all business of the College which shall be entrusted to his charge. It appears by the College statutes that in all cases where any changes were made in the duties or rights of the Provost or Fellows, which might render the existing forms of oaths inapplicable, the oaths were altered with reference to the new provisions, but here the oath is left entire. Assuming (as was argued) that a Roman Catholic could now conscientiously make the profession, "*regiam auctoritatem*," &c., in the same sense in which the words were used in 1637, and admitting (as was also argued), that a Roman Catholic, though intending not to perform the religious duties required by the College statutes, might conscientiously swear that he would obey the statutes, if the obligation on him to perform religious duties were abrogated by implication; I do not think he could conscientiously swear that he would do all in his power to have the statutes observed by others, it being clearly the duty of all Protestant Students and members to perform religious duties which he, as a Roman Catholic, could not conscientiously enforce the observance of. The College statute of 1794 does not require any oath from a Roman Catholic student. None of the antecedent College statutes required any oath from any student, but if it be supposed that the Crown, by the College statute of 1794, intended to make Roman Catholics eligible to be members of the corporation of Trinity College, it is strange, with the Act of 1793 before it, it did not require the Roman Catholic Scholar to take the oath which the Act of 1793 required from every Roman Catholic on becoming a member of a body corporate.

On the whole, I am of opinion, that on the true construction of the College statute of 1794, Roman Catholics are not admissible to Scholarships in Trinity College Dublin, looking at the precise and pointed language of that statute and of the thirteenth section of the Act of 1793, both in their recitals and their enactments; and looking to the whole body of College charters and statutes, I think it was the clear intention of the Crown, by the statute of 1794, merely to give to Roman Catholics the benefit of a liberal education, and the right to obtain degrees, but without allowing them to become members of the corporation of Trinity College, or in any manner changing its Protestant character.

For these reasons I advise the Visitors to dismiss Mr. Heron's appeal.

R. KEATINGE.

In accordance with the foregoing opinion, the Visitors made the following return to the mandamus:—

"By virtue of the within writ to us directed, and in obedience thereto, we, as such Visitors of the said College, did hold a visitation therein, and duly hear the said appeal of the within named Denis Caulfield Heron, as by the said writ we are commanded, and thereupon, on hearing the matter thereof in presence of Counsel learned in the law, as well on behalf of the said Denis Caulfield Heron as for and on behalf of the Provost and Fellows of the said College; and on full debate and due deliberation had thereon, we have adjudged it reasonable, and fit, and consonant to the true intent and meaning of the statutes of the said College, and the laws of this realm, in that behalf, to order and determine that the said appeal of the said Denis Caulfield Heron should be dismissed; and we have thereupon dismissed the same; all which we humbly certify to our Lady the Queen, at her Court of Queen's Bench at Dublin, as by the within writ we are commanded.

So answer,

JOHN G. ARMAGH,
RICHARD, DUBLIN,

Visitors.

LXXXIV.

DOCUMENTS.

SECTION L.

LXXXIV.

Extract from Opinion given by Francis A. FitzGerald, Esq., Q.C., as to the relations between Trinity College, Dublin, and the University of Dublin.

[Printed as a note to Dr. Todd's Introduction to the Catalogue of Graduates of the University of Dublin, pp. xxiii.-xxv.]

"The English Universities were lay corporations, having a distinct corporate existence from the several eleemosynary corporations in them, called Colleges. But the members of these University Corporations were not merely the proper members of the several College Corporations, but included the Chancellor, the Professors, and every Graduate, and every matriculated Undergraduate student in each and every one of these Colleges. 1 Kydd, 328, and Statute 13 Eliz. c. 29. Every student in any College became on matriculation, though not a member of the College Corporation, a member of the University Corporation, just as the freeman of a corporate town, who may constitute no part of the governing body of the corporation, is yet a member of the corporation.

"To be, then, a member of the University Corporation, it was essential that a student should belong to some College in the University, but not that he should be a member of the College Corporation; and upon matriculation, though he did not become a member of the College Corporation, he did become a member of and free of the University Corporation.

"Of course if there had happened to be but one College in the University, no student who had not been admitted into that College could be a member of the University, but on matriculation he would have been a member of the University, though, by the constitution of the College, he might not be a member of it, *qua* Corporation.

"Now what the Charter of Elizabeth does after constituting the Provost, Fellows, and Scholars a corporation, '*matrem Universitatis*,' is to give to all the *Studiosi* in the College (including to be sure the members of the corporation, in their individual capacities, but comprehending also every student to be admitted to the College) the privilege of obtaining Degrees, and for that purpose, of performing all such acts and exercises as the Provost and major part of the Fellows of the College should think fit, and of electing, creating, and appointing all proper officers for that purpose, with the exception of a Chancellor, whose first appointment is made by the Charter itself, and whose subsequent appointment is to belong to the Provost and major part of the Fellows.

"Nothing appears to be more clear (notwithstanding the singular mode of punctuation adopted in the printed form of the Statutes, which, I may observe, is not followed, and indeed could not well be in the recital of the same Charter by Charles I.) than that the only University privileges mentioned were given, not to the Corporation of the College, or to those particular students who alone are members of the

Corporation, but to each and every student admitted to the College as well.

"The consequence of this, of course, would be, that, by the mere creation of any other College in the University, each and every *Studiosus* admitted to it, whether belonging to that new College Corporation or not, would become entitled to the University privileges.

"This is what I apprehend is meant by *Mater Universitatis*; every alumnus of the College, and not merely the proper members of that corporation, became, by being such alumnus, entitled to University privileges, and a member of the University. The College was *Mater Universitatis* because by the first foundation her children, and her children only, constituted the University.

"But though so far the analogy of the English Universities was carried out, the enjoyment of those privileges was not secured to the students by making them, in conjunction with the Chancellor and Professors, a corporation (most probably, I should say, because the constitution of other Colleges in the University was contemplated), but it was secured to them by appointing a Chancellor to exercise the Royal function of conferring Degrees, and providing for future appointments to that office by the Provost and Fellows of the College, and by giving to the *Studiosi themselves* the power of electing Proctors and all other necessary officers for the purpose.

"This is altered by the Charter of Charles I., which gives, with the consent of the College Corporation, to the Provost and Senior Fellows the right of appointing the Chancellor, Proctors, and other necessary officers; but there is nothing that I can find, either in the Charter or Statutes of Charles, or any other Statutes or Charter, to take away further the University privileges given by the Charter of Elizabeth to the whole body of students; and in my judgment, each and every Graduate, and each and every student admitted to Trinity College, and matriculated, was, antecedently to the Letter Patent of the Queen [meaning the Letter Patent of 21st Vict.], and is a member of the University in the only sense in which the University had or has an existence.

"It is, I apprehend, in this sense that the Letter Patent of James I. recites that Trinity College is and is accounted an University, and has the privileges of an University, and that the Charter of Charles describes it as a College with the privileges of an University; not that the privileges belong to it *qua* corporation, but because the privileges do belong to its alumni, and to its alumni only."

LXXXV.

DOCUMENTS.

SECTION L.

LXXXV.

Opinion of Sir Joseph Napier, Bart., formerly Lord Chancellor of Ireland, Vice-Chancellor of the University of Dublin, on the relations of the University of Dublin and Trinity College.

(Reprinted from the Introduction to Volume II., of "A Catalogue of Graduates of the University of Dublin."—Hodges, Figgis, & Co., Ltd., Dublin, 1896.)

The constitution of the University of Dublin, and its relation to Trinity College, have been a subject of controversy. Some questions that were generally supposed to have been settled have been recently re-opened. The Letters Patent of Her Majesty the Queen (21 Vict.) confirmed to the Provost and Senior Fellows of the College, and to the Chancellor or Vice-Chancellor, Doctors and Masters of the University, without any alteration or diminution whatsoever (save as therein provided), all such powers, rights, and privileges as by Royal Charters and Statutes had been given or granted to the Provost, Fellows, and Scholars of Trinity College, or to the University of Dublin, or which by long usage had been possessed.

The Introduction to the first volume of the University Calendar (1833) contains an instructive historical account of the foundation and settlement of the College. It afterwards states that neither in the Charter of Queen Elizabeth, nor in the Charter of King Charles I., was the University recognised as a corporate body distinct from the corporation of the College: that the University was simply a College with University privileges and powers, and that the Provost and Senior Fellows of the College constituted the only Senate or University convocation which was recognised by Charter, and were entrusted with the same powers of electing officers and conferring degrees, which, in the English Universities, belong to a body consisting of Masters of

DOCUMENTS.
SECTION L.
LXXXV.

Arts and Doctors in the higher faculties. A reference is therein made, in terms of unqualified approval, to a pamphlet published A.D. 1804 by the late Rev. George Miller, D.D., then a fellow of the College, "for a complete and satisfactory discussion of the question about the distinction between the College and the University."

This discussion was afterwards deemed by the writer to be incomplete and unsatisfactory. In his Introduction to the Book of Graduates, published in 1869,* the same learned and much-lamented writer (the late Dr. Todd) confuted the positions on which Dr. Miller relied in order to prove that the University was not a distinct body.

In this later publication reference is made to the official records, whereby it is shown that the "University consisted in Temple's time, as it does now, of the Chancellor or Vice-Chancellor with the Congregation of Doctors and Masters who constitute the Senate; and Caput Senatus Academici." Temple was Provost of Trinity College from November, A.D. 1609, until January, A.D. 1627; and therefore the University and its Senate, as above described, could only have been constituted under the Charter of 34 Elizabeth, A.D. 1592. This Charter consists of two parts—one relating to the College, designed to be (as described therein) "*Mater Universitatis*," for the education, institution, and instruction of youths and students in arts and faculties; the other relating to the University that was to be brought into existence. The former provides an eleemosynary foundation for the support and habitation of a Provost, Fellows, and Scholars (whom it names), and their successors, and it constitutes these a body politic and corporate. It gives power to the Provost and majority of the Fellows to make laws for the government of the College and to adopt such of the laws that were established in either of the Universities of Cambridge or Oxford as they should consider to be suitable to themselves. The latter part of the Charter confers on the *studiosi* of the College the privilege of obtaining degrees of Bachelor, Master, and Doctor, "*juxta tempus idoneum*," in all the arts and faculties. It gives power to the Provost and major part of the Fellows to prescribe the preliminary acts and scholastic exercises; to appoint "*omnes personas pro hujusmodi rebus melius promovendis*," whether Vice-Chancellor, Proctor, or Proctors, and to elect the Chancellor except the first, who is named in the Charter as having been appointed by the Queen.

In interpreting this Charter it is proper to consider the circumstances under which it was granted, and which must be supposed to have been present to the mind of the Queen and her official advisers at the time of making the grant. Express reference is made to the Universities of Cambridge and Oxford; and the clause in which power is given to elect the proper officers, for the purpose of having degrees conferred must be taken to mean such as there were in these Universities for the like purpose. Three of these officers are expressly named—the Chancellor, Vice-Chancellor, and Proctor or Proctors. A like reference is impliedly made as to the degrees, and the "*idoneum tempus*" at which they were to be conferred—*et sic de similibus*.

As to the meaning of "*Universitas*," there are two reliable authorities. Dr. Cowell was the Regius Professor of Civil Law in the University of Cambridge. He published a work that was printed at Cambridge A.D. 1607, in which he gives the following explanation: "*Universitie (Universitas) is, by the Civil Law, any body politic or corporation; but, in our language, it is (at the least most ordinarily) taken for those two bodies that are the nourishers of learning and the liberal sciences, Cambridge and Oxford.*" Another learned civilian (Dr. Ayliffe), a very high authority, in a treatise on the state of Oxford, published in 1714, states, and proves, that Oxford had the title of "*University*" before the reign of Henry III. He adds that, "by legal grants all Professors and students incorporated into a body politic, in the Latin tongue called *Universitas*, do bear this name, and become hereby a republic of learning." He comments on and rejects other explanations of the word "*University*."

I have therefore been led to conclude that, inasmuch as the College is described in the first part of this Charter as "*mater Universitatis*," and express reference is made therein to the Universities of Cambridge and Oxford, and in the latter part a like reference is plainly to be implied, the University to be brought forth was intended to be constituted on the model of these, so

far, at least as related to what belonged to a "*Universitas*," in its then accepted meaning.

The Colleges in these Universities were adjuncts or accidents thereof. They were the later, the Universities the earlier institutions; but here, both the College and the University had to be created under the Queen's Charter, and from the nature of the case, the College had to take precedence. It could not indeed be considered as having been intended to be an accidental adjunct to the University, but it might well have been designed to be subsidiary, by providing a tutorial system, in subordination to Professorial, and thus affording what, according to Sir W. Hamilton, is "the condition of an absolutely perfect University."

The designation of "*mater Universitatis*" was appropriate, as well because the *studiosi*, who were to be admitted to take degrees, were to be supplied by the College, as because the prescribing of the preliminaries and conditions of graduation, the appointment of University officers (except the first Chancellor), and the making of regulations for conferring degrees, were confided to the governing body of the College.

Although the actual creation of the University was, under the provision of the Charter of Elizabeth, only effected by the instrumentality of the College, it does not follow that the University is not to be considered as having been founded by the Queen herself. What was done in pursuance of the Charter was done by the Queen's authority, and is deemed in law to have been done by herself. It has long been settled by law that the Sovereign in erecting a corporation may either name the officers and corporators, of his or her own authority, or by express words empower others to do so.

The distinction between the founding of the College and the founding of the University should be clearly understood. There were available means of completing the foundation of the College at once and directly; but the case was different as to the University; for although in legal intendment it was founded by the Charter, it had afterwards to be brought forth by the College as its "*mater*."

If the Charter of Queen Elizabeth be looked at, without reference to what was done under its provisions, it is likely to be (and it often has been) misunderstood to have merely founded a College with University privileges. But when the whole matter shall be duly considered, it will appear that the University designed by and constituted under this Charter was intended to be, and was a distinct incorporation.

The power given to the Provost and Fellows, with reference to the conferring of degrees, sufficiently implied a power to make such subsidiary regulations as were not unreasonable, nor against any rule of law, but were suitable to the purpose for which the express power was given. These were made and were entitled "*Consuetudines seu Regulæ Universitatis Dubliniensis, pro solenniore graduum collatione*." The meaning of "*Universitas*" as then and now understood, is shown by the prescribed form of supplication for a degree.

In Barrett's MSS. the learned writer says—"The Crown vested in the Provost and major part of the Fellows the power of transacting everything about the conferring of degrees, and consequently that of framing University statutes, or, as they are called, *Consuetudines seu Regulæ Universitatis Dubliniensis, pro solenniore collatione graduum*. Under this grant Temple drew up his Statutes for that purpose [i.e., *pro solenniore graduum collatione*], and so must the author of these *Regulæ* (whoever he was) have done. Acting under this authority, which being derived from the Crown may be called Royal, statutes so made seem to me not to require any further confirmation or interference. Accordingly I know no instance where the Crown interfered in making or changing any of them. Acts of Parliament indeed, imposed certain oaths at Commencements, etc., but this was not making any new law or statute, and in the Testimonium is mentioned as additional to the exercises imposed per *leges et consuetudines*." Barrett MSS., 355.) The propriety and reasonableness of these *Regulæ* are clearly shown by Dr. Todd in the Introduction to the Book of Graduates, p. xviii, n.; p. xxix., pp. xxxii., xxxiii. They were recognised as the "*leges academice*" in the Statutes of King Charles I., cap. v. They have been recognised, not only by the Crown, but by the Legislature.

The Charter of King Charles I. is dated A.D. 1637. It is important to bear in mind how matters stood at the time when this Charter was granted. The "*Universitas*" designed by the Charter of Queen Elizabeth

* P. xvi., n., xviii. n.; pp. xxxi., xxxiii. (a), xli., l. lvi., &c.

had been constituted by the Provost and Fellows of the College in pursuance of its provisions. The Senate was governed by a code of regulations drawn up and approved under the power impliedly granted. A period of gestation (if I might say so) had been required before the University could thus have been brought to the birth. As the design was that it should come from the womb of the College, privileges have been conferred on the *studiosi*, and powers given to the Provost and Fellows of the College, by which provision was made for the constitution and continuance of a proper staff of University officers, and of a body of accredited teachers. It may therefore be said that the College was adorned or invested with the privileges of a University. But after the holding of Commencements (which first took place A.D. 1600, *juxta tempus idoneum*, i.e., seven years after the foundation of the College), the University was brought to the birth, and thenceforth it was distinct from, although dependent on, its mater—the College. As thus constituted, and as it then existed, it was recognised by the Charter of King Charles I. as "*Academia sive Universitas*." The Chancellor, who had been described in the Charter of Elizabeth as Chancellor of the College (at a time when the University existed only in intendment and consideration of law) is designated in the Charter of King Charles I. as Chancellor, "*Academice sive Universitatis predictae*." This Charter creates the distinction of Senior and Junior Fellows, and makes the Provost and Senior Fellows the governing body of the College. It gives to them the power of nominating, electing, and admitting the Chancellor, Proctors, and all other officers "*ad Academiam spectantes*," save the Vice-Chancellor—he is to be appointed by the Chancellor. To them the power is given by the Statutes of King Charles I. (cap. iv.), *ut graduum collationes definiant et concludant*." The *leges Academicæ*, as already observed, that had been framed under the Charter of Queen Elizabeth, are recognised in these Statutes, cap. v. (Barrett MSS., 357).

This code, much of which was taken from the Statutes of Trinity College and other Colleges in Cambridge, prescribes (*inter alia*) a course of discipline and tutorial instruction for undergraduates (cap. xv.), which has since been largely amended and improved. In cap. xxv. the College is again described as "*mater Universitatis*." The Chancellor of the University, or (in his absence) the Vice-Chancellor, together with the Archbishop of Dublin, are made the only Visitors of the College, with large powers of supervision. Where power is given to the Provost and Senior Fellows to make new decrees, "*in casibus ommissis*," it is required that they should have the consent of the Visitors. In cases of doubt as to the interpretation of any of the College Statutes, provision is made for a reference to the Visitors, whose decision is to be final and conclusive.

It would seem that the framers of this code looked upon the College as subsidiary to and connected with the University, so as to secure completeness of instruction in arts and faculties. The University is not the less a distinct body because the College supplies the *studiosi* whom it prepares for their first degree in Arts, and for availing themselves of the teaching of the Professors of the University to qualify them for the higher degrees. It would be strange, if not absurd, to have designated the College as "*Mater Universitatis*," if the University was not to be regarded as distinct from the College; but it may have been truly said that Queen Elizabeth founded and endowed the College, "*et Academicæ privilegiis ornavit*." This is all that is said on the subject in the preface or preamble to the Caroline Code of Statutes for the College in which the "*leges Academicæ*" are expressly recognised as the code of the University. In the Charter of King Charles I. there is nothing whatsoever to indicate that the College and the University were not to be considered as distinct, though not independent bodies.

In the exercise of their powers the governing body of the College appointed the University officers (except the first Chancellor, and after the Charter of King Charles I., the Vice-Chancellor); they prescribed the preliminary acts and exercises for obtaining, and provided suitable regulations for the conferring of, degrees, by which a concurrent voice was given to the Senate of the University. This was not only a confirmation of the fitness of those who obtained degrees, but was also a guarantee to the public that the power confided as to the conferring of degrees was properly exercised.

One corporation may be made out of another; and under the same Letters Patent or Royal grant, a body corporate may be constituted for a limited purpose and to act concurrently or conjointly with another body. The governing body of the College could act with the Senate of the University in relation to the conferring of degrees, without prejudice to the distinct character and constitution of the two corporate bodies of the College and the University.

So far the intention is manifest that the University should be a distinct but not an independent body. With its appropriate head, its succession of Doctors and Masters, its perpetuity of privilege, its proper officers, its Senate, its professors and schools, and its *leges Academicæ*, it is (as it seems to me), a distinct incorporation.

The late Lord Chancellor Blackburne, on the 11th December, A.D. 1858, when he was Vice-Chancellor of the University, communicated to the Senate a formal and deliberate opinion, in which he observed that, "through the agency of the Chancellor or Vice-Chancellor, and other proper officers, for whose perpetual appointment the Crown had made ample provision, the power to grant degrees was insured to continue for all time. The state of things" (he said) "that had continued for above 250 years was in exact conformity with the intentions these provisions indicate. That, in addition to these and other considerations of a similar kind, it was to be kept in mind that the Legislature and the Crown, from the earliest period down to the time of the last Charter (21 Vict.), had recognised and treated the University as a body corporate; but what was directly to the purpose was, that the Charter of the Queen recognises and perpetuates all the functions and duties of the University, and its means of exercising them in their full integrity."

The authority of so eminent a judge, whose attention had been specially directed to this subject, when he was Vice-Chancellor of the University, not only before but after the granting of the Letters Patent of 21 Vict., naturally led me at the time to accept this exposition as final. But as the learned author of the Introduction to the Book of Graduates, published A.D. 1869, propounded a view of this subject which not only was at variance with this opinion of the late Vice-Chancellor of the University as to its corporate character, but also impugned the received opinion as to the import of certain parts of the Charter of Queen Elizabeth, I felt that, having succeeded to the office of Vice-Chancellor, I was in some degree called on, if not bound, to consider the several positions which he put forward, and the arguments and proofs which he offered in order to sustain them.

In the Introduction to the Book of Graduates, it is more than once asserted that the University of Dublin is not a body corporate. It is true that an eminent lawyer gave an opinion to this effect when consulted on this question, in the early part of the year 1858. But this was known to, and had been considered by, the late Vice-Chancellor of the University before he drew up the opinion that he publicly communicated to the Senate at the end of the same year. His great learning and judicial experience, as well as the soundness of his judgment, give an impressive authority to his deliberate exposition.

In this Introduction it is said that the "true ancient notion of a University was a special society of students, although not in the strictly legal sense a corporation." It might suffice to say that the material question is not as to the ancient notion, but in what sense was the word understood by the advisers of Queen Elizabeth and of King Charles I., at the time of granting the Charters?

The case of the University of Paris is referred to, and a passage is cited from Halmagrand on the origin of that University, in which this writer says that it was formed of itself by the association of its members, and that it never had either a Regal or Papal Charter. It does not follow from this that it was not a corporate body. Blackstone says that by the Civil Law, corporations might be created by the mere act and voluntary association of their members, provided such convention was not contrary to law. Perhaps it is more accurate to say that such bodies could not assume a corporate character without the consent of the head of the State. It stands confessed that the University of Paris has been recognised by both Sovereigns and Popes, and has been granted many privileges under the name of a University. Savigny, in his work on

DOCUMENTS.
SECTION I.
LXXXV.

DOCUMENTS.
SECTION I.
LXXXV.

the Roman Law of the Middle Ages,* in terms describes the University of Paris as a *corporation* of teachers; and he contrasts it with Bologna, which he describes as a *corporation* of scholars. These were the two oldest Universities. Merlin treats the old French Universities as corporations. In a learned treatise of Professor Bluntschli, of Heidelberg, on University Constitutional Law,† he describes Universities (especially in Germany), as they stood at first, "in the juristic-corporate sense of the word, beginning with single sciences; and, as they have become organic institutions, embracing and developing to full ripeness the entire higher scientific culture." He explains in a lucid manner the important influence of their corporate character, in securing the independence and the mental freedom that the successful study of science demands, and for which corporate self-defence (he says) is an excellent foundation. He sets forth the principal corporate privileges: the last to which he refers is the representation which is conceded to the corporations of the Universities in the Council of the nation, which (he adds) "is quite as much corresponding to its great importance for the spiritual life of the nation, as servicable for discerning deliberations on legislation." The whole of the extract, for which I am indebted to my friend, Mr. Droop, of Lincoln's Inn, late Fellow of Trinity College, Cambridge, will be found in the Appendix. From these and other authorities it appears that the true ancient notion of an University included the corporate foundation. Sir William Hamilton, therefore, has well described the ancient Universities as "Cosmopolite corporations." The great authority of Savigny may suffice as to the particular case of the University of Paris. Halmagrand (on whose authority Dr. Todd has relied) was a medical writer, not a jurist.

It will be seen from what Ayliffe has said in the extract given in note A, as well as from what has been stated and explained by Professor Bluntschli, that the name of University did not originate in a "Universitas Studiorum." Its primary and etymological meaning is an aggregate whole; it is the generic name of a body corporate. In Paris it was applied to a body of teachers; in Bologna to a body of learners; and in Oxford and Cambridge to a like body of masters and scholars. It is quite true (as Dr. Todd observes) that the Universities of Oxford and Cambridge were first incorporated by Act of Parliament, about twenty years before the date of the Charter of Queen Elizabeth, under which the University of Dublin was founded. But he has not adverted to the reasons which made it expedient to have this Act passed. They are stated by Sir E. Coke.‡ He states that each of the Universities had divers courts, jurisdictions, and powers, by the Charters of the Kings of this realm, divers of which were not grantable by Charter, but by Parliament only; which being espied, Queen Elizabeth, who (he says) excelled all others of her sex in knowledge, both divine and human, for the love and affection that she had to her Universities, and with a view to settle and secure their rights and privileges, and quiet all controversies, procured the passing of this Act in order to confirm these rights and privileges. They were incorporated by a certain name in the Act, "albeit" (as Coke adds) "they were ancient corporations before." The Act refers to the Letters Patent previously made by the Queen or by any of her progenitors or predecessors, "to either of the said corporated bodies severally." Throughout, it recognises them as corporations theretofore and then subsisting, and confirms all their powers, rights, and privileges, that they might prosper in their study with quietness, and be free from vexatious controversies.

The Letters Patent of King James I. (A.D. 1613), may here be adverted to. The main purpose seems to have been political, as part of a plan for increasing the borough representation in his new Irish Parliament. They speak of the College as "*mater Universitatis*" and afterwards deal with the University and the College as one institution, proper to be represented in Parliament as one of the new boroughs. They also speak of other Colleges and Halls to be erected in the said University; thus treating the College and the University as distinct. Few of the native *studiosi* of the College had at that time obtained any of the higher degrees; and as the College (but not the University) had property with which it had been endowed, and as its influential members were Englishmen, it may have been considered important, as a matter of State policy, to keep the two bodies so bound together as to afford a sufficient pretext for making a new borough, in which

the members of the corporation of the College would be the electors. Whatever view may be taken of it, it could not vitiate the construction of the Charter of Queen Elizabeth, much less that of King Charles I.

I am not aware that there is any other reason put forward by Dr. Todd in support of his statement that the University is not a corporation. Dr. Miller, indeed contended that, as a name had not been expressly given to the University by either Charter, this was a decisive objection to its claim to be a body corporate. This is akin to the objection that there was no express grant of a common seal. It has been settled (at least from the time of Lord Chief Justice Holt) that it is sufficient if the name may be implied from the nature of the thing. The maternal name, i.e., the University of Trinity College, is that which is used in the treaty and the Act of Union between Great Britain and Ireland; and the local name—the University of Dublin—is found in the title and heading of the *Regulæ* that were drawn up by Provosts Temple and Bedell; in the Queen's Charter (21 Vict.), by which the rights and privileges of the University have been confirmed; in the 24 and 25 Vict., c. 53, which speaks of "the Universities of Oxford, Cambridge, and Dublin;" and in the 31 and 32 Vict., c. 112, in which it is called "the Borough of the University of Dublin."§

No precise form of words is required to make a corporation. The instance to which Sir Edward Coke refers, in order to sustain this position, is much to the purpose in the present discussion. Of the corporations that have been established directly by the King's Charter, the *guilds* seem to have been among the most ancient. Cowell says that one of the meanings of the word "guild" is, a "fraternity or company combined together by orders and laws made among themselves by the Prince's license." Sir E. Coke says that it signifies "*contubernium seu fraternitas incorporata*." "I have seen" (he says) "the Charter made by King Henry I., *Textoribus Lond.*, by which he grants to them that they shall have *guildam mercatoriam*; and a confirmation of it made by Henry II., by which Charters they were incorporated." In order to show that it was not necessary that a corporation aggregate should have a head, he relies on the case of the *guilds* as decisive. "For at first (he says) the greater part of corporations were bodies without any head, by force of these words, *guilda mercatoria*." He had in a previous case stated that "the king may erect *guildam mercatoriam*, i.e., a fraternity, or society, or corporation of merchants, to the end that good order and rule might be by them observed for the increase and advancement of trade and merchandise."

When a corporation has been duly created, there are incidents which are tacitly annexed. These include the privilege of suing and being sued, taking and granting property, and having a common seal. Although often expressly given, they may well be left out, for they are implied by law.

The '*guilda mercatoria*' was a corporate body, distinct from that in which the local government of the place was vested. It was one of a class of lay corporations erected for the better carrying on of divers special purposes (to use the words of Blackstone); and in this class he ranks the general corporate bodies of the Universities of Oxford and Cambridge.

'*Universitas*' as importing a corporate body, whether of accredited teachers and matriculated learners, or of either, constituted for the purposes of instruction in arts and faculties and for the advancement of learning, is surely as much entitled to have its import allowed in a Charter of the Sovereign, as the word '*guilda*' in the case of merchants or traders. And the more so, where the other provisions plainly indicate the intention that the society or fraternity shall be perpetuated without disruption of its continuity or interruption of its franchise. Cowell's work was published a few years after the date of the Charter of Queen Elizabeth, and about thirty years before the Charter of King Charles I. His explanation of '*Universitas*' may therefore be taken to be what had been and then was the accepted and applied sense of the word in England. It is but reasonable to suppose that it was used in this sense in these Charters. It plainly was so used in the title of the '*Regulæ*,' and in the formula of supplication for a degree. In addition to this, the recognition by the Crown and Legislature to which the late Lord Chancellor Blackburne has referred, seems to be sufficiently decisive.

The next position which I proceed to notice is as to the true import of that part of the Charter of Queen

* Vol. III., p. 157, 2nd German Edition.

† Vol. II., p. 367, 4th Edition.

‡ 4th Inst., 227.

§ In the Letters Patent of I. Geo. III. where the University of Oxford is described as *celeberrima Academia Oxoniensis*, the University of Dublin is described as *Academia illustrissima Dublinensis*. See also 33 Geo. III., c. 21, s. 13; Letters Patent, 34 Geo. III. 40 Geo. III., c. 84, s. 11. References might be multiplied.

Elizabeth that relates to the privileges of the *studiosi*. Dr. Todd, in his 'Introduction' to the Book of Graduates, says that the real meaning of this part has been generally misunderstood, and that it seems to have been misunderstood even in the Charter of King Charles I. He contends that the *studiosi* were not only invested with the privilege of obtaining degrees, on fulfilment of the conditions prescribed, but that the power was given to them and not (as commonly supposed) to the Provost and majority of the Fellows, to elect, create, nominate, and ordain the University officers, such as the Vice-Chancellor, Proctors, etc.; whilst the election of a Chancellor (after the first) was confided to the Provost and major part of the Fellows. In order to sustain this contention he sets out in a note (p. xxii., d.), what he describes as "the whole passage of the Charter." But in the text of the same page of this Introduction it will be found that the sentence with which his extract begins is said to be immediately connected with a cause that is before set forth (p. xx.). He gives a sufficient reason for omitting from his extract the clause that intervenes, inasmuch that it merely defines the duration of a Fellowship, and is not relevant to the question as to the *studiosi*. But I cannot find any reason for the omission of the preceding clause which is relevant and with which the clause he places at the beginning of his extract is (as he has admitted and pointed out) "connected." In fact, the omission of this clause made it necessary for him to insert the word [*studiosi*] in brackets in the first clause of his extract. This word is taken from this omitted clause. In order to prevent any misconception or mistake from unauthorised punctuation or otherwise, I have extracted the whole passage as it stands in the original Charter from which I have had it copied, and with which the copy has been carefully collated. It is as follows:—

"Et cum gradus quosdam in artibus et facultatibus constitui literis fuisse adjumento compertum sit, ordinamus per praesentes ut studiosi in hoc Collegio sanctae et individuae Trinitatis Elizabethae Reginae juxta Dublin libertatem et facultatem habeant gradum Baccalaureatus Magisterii et Doctoratus juxta tempus idoneum in omnibus artibus et facultatibus obtinendi. Hoc semper interim proviso, ut cum hujus Collegii Socii septem integros annos post gradum Magisterii ibi assumptum adimpleverint, tum e Sociorum numero amoveantur, ut alii in eorum locum suffecti pro hujus Regni et Ecclesiae beneficio emolumentum habeant. Et ut intra se pro hujusmodi gradibus assequendis habeant libertatem omnia acta et scholastica exercitia adimplendi, quemadmodum Praeposito et majori parti Sociorum visum fuerit. Ac ut omnes personas pro hujusmodi rebus melius promovendis eligere, creare, nominare et ordinare possint, sive sit Procancellarius, Procurator, aut Procuratores (nam Cancellarii dignitatem honoratissimo et fidelissimo Consiliario nostro Guilelmo Cecillio Domino Baroni de Burghley totius Angliae Thesaurario delegatam approbamus) et ut posthac idoneam hujusmodi personam cum defuerit pro hujus Collegii Cancellario Praepositus et major pars Sociorum eligant ordinamus."

The second sentence, 'Hoc semper habeant,' may be put in a parenthesis, or omitted altogether, as suggested by Dr. Todd. The remainder may then be divided into two parts; the one part governed by the 'ordinamus' at the opening; the same word at the close governing the other. The point of separation at the two parts is at 'Ac ut.' The subordinate clauses dependent on the same 'ordinamus' are, in each case connected together by 'et ut,' while 'ac' is used to connect the two main sentences. The words 'ut omnes personas ordinare possint' are naturally connected with the second 'ordinamus,' not with the first. 'Praepositus et major pars Sociorum' may properly be taken as the nominative to 'possint,' as well as to 'eligant.' Dr. Todd's more limited extract does not contain the first 'ordinamus,' and therefore 'et ut visum fuerit' appears in it to be connected with the second 'ordinamus.' His view that the *studiosi* were to elect the Vice-Chancellor, Proctors, etc., was never acted on. In the Introduction to the University Calendar, A.D. 1869, to which he specially refers as "containing a clear and concise history of the different Charters," this power of election is stated to have been given by the Charter of Queen Elizabeth to the Provost and major part of the Fellows. No instance has been shown in which the *studiosi* claimed or were allowed to

exercise this power, to which if they had a right, they could not have been deprived of it, without their consent, by the Charter of King Charles I. We have the record of the appointment of Ussher to the office of Vice-Chancellor, A.D. 1614, and his re-appointment, A.D. 1617. In both instances he was appointed by the Provost and Fellows. The former of these was made and confirmed in the same form as the election of the Chancellor, A.D. 1612.

Thus we have the 'contemporaneo expositio, quae est optima;' and this was adopted by the framers of the Charter of King Charles I. It is, at the least, reconcilable with (if not required by) the grammatical construction of the whole passage as it stands in the Charter of Queen Elizabeth. It may be admitted that the *studiosi* of the College are to be regarded as dependent members of the University, having inchoate privileges and rights of protection. But however they may stand in relation to the corporate body of the University, their right to appoint any of the University officers is a different question. "It may seem strange," says Dr. Todd, "and to modern ideas it is strange, that the nomination and election of officers of so much importance as the Vice-Chancellor and Proctors should have been committed to the general body of the University, consisting of all graduates, and even of matriculated undergraduates. But this is quite consistent with the ancient notion of a University, and is an evident proof that all matriculated students, as well as the graduates, were regarded as members of the University in the sense that has been explained" (p. xxiii.). He cites from Halmagrand (p. 67), a passage, in which it is said, as to the University of Paris, that the "Rector, who was supreme governor and chief President of all the faculties, was chosen by the lowest of them all, the Faculty of Arts, which included undergraduates."

With reference to the University of Paris, the authority of Savigny is distinct, and ought to be decisive. In the passage to which I have already referred, in which he contrasts the constitution of the Universities of Paris and of Bologna, he says: "There is found from the earliest time a remarkable contrast. In Paris the corporation consists of all the teachers; these are in possession of all power; and of scholars, as merely subject members of the little state, no mention is made." In another part of the same volume of his learned work (p. 348) he controverts an opinion of Bulaeus, that besides the assemblies of regent masters and of regents and non-regents, there was another assembly which included the students; but Savigny says that Bulaeus could not point out a case in which such an assembly had been held and that the grounds for the opinion appear to be, first an incidental statement in a manuscript treatise of unknown date and origin; second, the very usual official phrase, "Universitas Magistrorum et Scholarium." "But this" (he adds) "proves nothing, as in any case the students belonged to the University as dependent members, even if they had no voices in it, but were only represented by the Professors. This explanation is confirmed by a resolution, A.D. 1250 (Bul., vol. iii., p. 356), the preamble of which has the formula 'Rector et Universitas Magistrorum et Scholarium,' but the conclusion of which is 'Datum Parisiis, in nostra congregatione generali Magistrorum, tum regentium quum non regentium.'" With reference to the election of the Rector, Savigny says: "The Doctors of the three faculties could neither themselves become Rector nor take part in the election; both were reserved for the Master of the Artists."

The earliest Statutes of Oxford are supposed to have been nearly a wholesale adoption of those of Paris. A regulation, attributed to the date A.D. 1250, requires that every scholar shall have his own master, on whose roll (matricula) his name must be entered, and of whom he shall hear one lecture daily.* Amongst the Statutes of Cambridge there is one said to be "ante annum 1276," by which a scholar was required, within fifteen days to inscribe himself in the matricula of some Master of Arts.† I do not find that in either of these Universities the *studiosi* had any voice in the election of the University officers.

The next matter upon which Dr. Todd comments is as to the power of adopting any of the laws established in either of the Universities of Cambridge or Oxford. This he considers to be a power given with reference to the University, and not a power of adopting such laws for the government of Trinity College.

The clause in question is found in the part of the Charter which expressly provides for having laws for

* Monumenta Academica Oxon., p. 17.

Documents relating to the University and Colleges of Cambridge, vol. 1 p. 333.

DOCUMENTS.
SECTION L.
LXXXV.

the good government of the College. The University had not been previously referred to except where the College is described as 'mater Universitatis.' The words of the clause are not 'leges alterutræ Academiæ,' or 'ex alterutrâ Academiâ,' but they are 'et ut quascunque leges bene constitutas senserint in alterutrâ nostrâ Academiâ, modo sibi aptas et accommodas judicaverint intra se stabiliant.' As they stand in their place in the Charter, and when taken with their context, they seem to import that, in settling laws for the government of the College, the Provost and Fellows might select from the laws of any of the Colleges in either of the English Universities such as were adapted to themselves, i.e., to their own College. This was the "contemporanea expositio" of the Charter by those who at the first had to exercise this power. In recording the reasons given by the Provost and Fellows for declining to surrender their Charter, Provost Temple speaks of "their Chartered privilege of procuring from the University of Cambridge copies of the best orders and laws in any of their Colleges there; and according to their said privilege, they have, upon obtaining from thence of so worthy a pattern and direction, made and enacted a certain number of Statutes for the good government of the said College—approved of by the Visitors and by the Chancellor."* In a previous page his words are given thus: "We have been warranted by our Charter to entertain and establish for the government of the College any good and fit law observed in Cambridge" (p. 100). In another page the Statutes 'pro regimine Collegii' are spoken of as "framed after the best laws in Cambridge." In the Charter of King Charles I., where the power of making or establishing laws for the government of the College is taken away from the governing body, and reserved to the Crown in future, both parts of the clause in the

Charter of Queen Elizabeth (the one as to making such laws, and the other as to adopting any of the 'leges constitutas' in the University of Cambridge or of Oxford) are recited, and then the Charter proceeds to take away 'hanc potestatem.' If this did not include both, why were both recited? The 'leges Academiæ' were not interfered with.

By the recent Charter (21 Vict.), the power of altering, amending, or repealing any of these 'leges Academiæ,' and of making new laws from time to time for the like purpose, is expressly given to the Provost and Senior Fellows; but, in order that such alterations or additions may be binding upon the University, it is required that they shall have received the sanction of the Senate in congregation lawfully assembled.

The result then appears to me to be this:—

1. That the College has certain University privileges which have been conferred on its *studiosi* and on its governing body.

2. That the University (properly so called) is a distinct corporate body.

3. That the *studiosi* have not, and never had, the right to elect any of the principal officers of the University.

4. That the governing body of the College had the power of making the 'leges Academiæ,' with reference to the conferring of Degrees, and were not confined to the adoption of laws of either of the Universities of Oxford and Cambridge.

5. That the true intent and purpose of the Charters and Statutes is, to deal with the College and the University as integral parts of one educational institution, in which a complete course of Instruction in arts and faculties is to be provided.

DOCUMENTS
SECTION L.
LXXXVI.

LXXXVI.

Judgment of the Right Hon. Sir Andrew Porter, Master of the Rolls, in the Case of Trinity College, Dublin, v. The Attorney-General and Others.

[June 2, 1888.]

This case comes before the Court on a motion by the plaintiffs' statement of claim, in the pleadings. The plaintiffs are the Provost, Fellows, and Scholars of Trinity College, Dublin, and the defendants are the Attorney-General, the Chancellor, Doctors, and Masters of the University of Dublin, and the Trustees and Executors of the will of the late Richard Tuohill Reid, Barrister-at-Law, formerly of Killarney, in the county of Kerry, and afterwards of Bombay, in the East Indies.

The will of Mr. Reid is set out *in extenso* in the plaintiffs' statement of claim, except that in the will the testator describes himself as L.L.D., without stating, however, of what University. The will bears date the 22nd of September, 1881. It commences by appointing the defendants, Sir George Christopher Molesworth Birdwood, Knight, M.D., of the India Office, and James Cornelius O'Dowd, Deputy Judge Advocate-General, and Barrister-at-Law, of No. 35, Great George's-street, Westminster, his executors.

The statement of claim alleges that the testator died on the 11th day of February, 1883, at Rome, without having revoked or altered his will, which was duly proved in the Probate Division of Her Majesty's High Court of Justice, in England, by the defendants. George Christopher Molesworth Birdwood and James Cornelius O'Dowd, on the 25th day of April, 1883. The testator had no assets in Ireland.

Hannah Reid, the sister of the testator in his will mentioned, died before him, on the 9th day of February, 1883; her life estate, therefore, never came into existence. The ready money and cash at the testator's bankers were sufficient for payment of his debts, funeral and testamentary expenses, and the other expenses connected with the administration of the estate.

The bequest in the will contained of all the testator's shares or stock in the Great Indian Peninsula Railway Company, and in the Bombay, Baroda, and

Central India Railway Company, is, for the sake of convenience, referred to as the second bequest; and the bequest of all the testator's funds in Three per Cent. Consolidated Bank Annuities is referred to as the third bequest.

The testator was, at the time of his death, possessed of the sums of £2,800 Great Indian Peninsula Railway Company Guaranteed £5 per Cent. Stock, and £1,904 Bombay, Baroda, and Central India Railway Company Stock; which sums became vested in his executors as trustees of his will, for the purposes of the second bequest; and he also died possessed of the sum of £6,089 13s. 4d. Consolidated £3 per Cent. Bank Annuities, transferable at the Bank of England, which became vested for the purposes of the third bequest.

As to the second bequest, the plaintiffs say that there is no such body, strictly speaking, as the Board of the University. The defendants, the Senate of the University, have been incorporated by Letters Patent, dated the 24th July, 1857, under the title of the Chancellor, Doctors, and Masters of the University of Dublin, and as such Corporation are, by the said Letters Patent, empowered to hold and acquire such property, real and personal, as may be given or bequeathed to them. Up to the present the defendants have not acquired, nor do they now hold, any property.

As to the third bequest, the plaintiffs say "that Trinity College, Dublin, is the only College in the University, and is incorporated by the Letters Patent or Charter of the 34th year of Queen Elizabeth, which was confirmed by the Letters Patent, or Charter of the 13th Charles I., under the name of the Provost, Fellows, and Scholars, of the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin, who are the plaintiffs in this action. The Provost and senior Fellows of the said College are by the said Charter and the Statutes of the College constituted the Governing Body of the College, and are known as the

Board of Trinity College, Dublin. There is no other body called or known as the Board either in the College or University." That statement must be taken as uncontradicted.

The defendants, the executors, having been informed of the facts aforesaid, were advised that they could not safely give effect to the second and third bequests without the protection of the Court, and accordingly they lodged in the Chancery Division of the High Court of Justice in England, to the following credit:—"In the matter of the trusts of the bequest by the will of the late Richard Tuohill Reid, in favour of the Corporation of the University of Dublin, in trust to found a Professorship of Penal Legislation,"—the said sum of £1,904, Bombay, Baroda, and Central India Railway Company Stock; and the sum of £2,300, Great Indian Peninsula Railway Company Guaranteed £5 per cent. Stock, part of the said sum of £2,800 like stock; and £339 8s. 6d. cash, representing the said second bequest, and the dividends that had accrued in respect thereof up to the 1st July, 1884, less by a sum of £702 16s., paid by the same defendants in respect of duty on the capital of the second bequest; and £26 2s. for duty on the income thereof, and £27 10s., being a moiety of the costs of and incident to the lodgment in Court.

The defendants, the executors, also lodged in the Chancery Division of the said High Court of Justice in England, to the following credit:—"In the matter of the trusts of the bequest by the Will of the late Richard Tuohill Reid, in favour of the Corporation of the University of Dublin, in trust to found in Trinity College, Dublin, additional Sizarships, Exhibitions, and for other purposes,"—the sum of £5,463 17s. 11d. Consolidated £3 per Cent. Bank Annuities, part of the said sum of £6,089 13s. 4d., like annuities and £217 4s. 8d. cash, representing the third bequest, and the dividends that had accrued in respect thereof, up to the 5th July, 1884, less by a sum of £616 11s. 6d., paid by the same defendants in respect of legacy duty on the capital of the third bequest; and £16 9s. for duty on the income thereof, and £27 10s. being the remaining moiety of the costs hereinbefore mentioned.

The result of this proceeding was the payment of 10 per cent legacy duty for both the second and third bequests, from which duty they would probably have been free if lodged in this Court, inasmuch as the law in England is different from that in this country. Here no duty is payable on bequests for purposes merely charitable in Ireland.

The statement of claim then states that the testator, who was born in the County of Kerry, was educated in Trinity College, Dublin, where he took the degree of Master of Arts. He was afterwards called to the Irish Bar, and went to Bombay in the year 1853, after which period he never returned to Ireland.

The statement of claim then avers that all the endowments, estates, and property by which the University of Dublin is sustained, including all endowments for special purposes, are vested in the plaintiffs, and managed by the Board of Trinity College. The appointment and election of the professors in the University was also vested in the said Board up to the time when the Council was constituted by Letters Patent of the 4th day of November, 1874. By these Letters Patent the nomination to all professorships, with certain specified exceptions, is now vested in the Council, subject to the approval of the Board; and since the constitution of the Council any proposed alterations in the rules and regulations respecting any studies, lectures, or examinations (not connected with the Divinity School), and also any proposed alterations in the rules and regulations respecting the qualifications, duties, and tenure of office of any professor not connected with the Divinity School, require the approval both of the Board and of the Council. No new professorship can now be created or founded by the Board without the consent of the Council.

The Council consists of the Provost, or in his absence the Vice-Provost, of Trinity College, and sixteen other members elected out of the members of the Senate of the University.

The Board of Trinity College elect to all the existing sizarships, after the usual examination of candidates.

The statement of claim then states that the plaintiffs are desirous that a scheme or schemes may be settled and approved by the Court for the regulation and management of the said charitable bequests respectively, and for the application of the income of the said stocks and securities, pursuant to the trusts by the said will declared with respect to the same re-

spectively, and that the plaintiffs may be at liberty to apply in the Chancery Division in the High Court of Justice in England for the transfer to the credit of this action of the several securities and moneys standing to the credits respectively hereinbefore mentioned.

The plaintiffs claim:—

1. That the trusts of the will of the testator Richard Tuohill Reid, with respect to the second and third bequests respectively, may be carried into execution under the direction of the Court.
2. That the plaintiffs may be at liberty to apply in the Chancery Division of the High Court of Justice in England in the said matter, under the Trustee Relief Act, for the transfer and payment into this Court, to the credit of this action, of the several securities and moneys which now are, or shall at any time hereafter be, standing to the said credits hereinbefore mentioned.
3. That a scheme or schemes may be approved by the Court, directing the regulation and management of the said charitable bequests respectively, and the application of the income of the said stocks and securities, pursuant to the trusts of the said will, declared with respect to the same respectively.
4. That for the purposes aforesaid all necessary accounts may be taken, inquiries made, and directions given, and

Such further relief as the case may require.

The Chancellor, Doctors, and Masters of the University of Dublin have filed a statement of defence, by which they admit the making of the will as set forth in the statement of claim, and the statements of fact and the documents in the statement of claim mentioned, and submit that they are the body designated as the Corporation of the University of Dublin in the will; and that the stocks and funds which are in the statement of claim designated as the 2nd and 3rd legacy bequests respectively should be transferred and paid to them for the purposes of the will; and state that they are desirous that a scheme or schemes directing the regulation and management of the said charitable bequests respectively, and the application of the income of the same may be settled and approved of by the Court as in the statement of claim is prayed.

The Attorney-General has delivered a statement of defence, in which he states in substance that he has no knowledge of the several matters in dispute, but submits that the legacies are good charitable bequests.

The principal question for decision therefore is, What is the body which the testator designates as "the Corporation of the University of Dublin"?

Trinity College, Dublin, was founded by Queen Elizabeth, by a Charter dated A.D. 1592, in the 34th year of her reign. That Charter is of great importance in determining the constitution of Trinity College, and of the University of Dublin.

That Charter recites:—

"Cum dilectus subditus noster Henricus Ussher Archidiaconus Dubliniensis nobis humiliter supplicavit, nomine civitatis Dubliniensis, pro eo quod nullum Collegium pro Scholaribus in bonis literis et artibus erudiendis infra regnum nostrum Hiberniæ adhuc existit; ut unum Collegium *matrem Universitatem* juxta civitatem Dubliniensem ad meliorem educationem, institutionem, et instructionem Scholarium et studentium in regno nostro prædicta erigere, fundare, et stabilire dignaremur;" and goes on to provide:—"quod de cætero sit, et erit, unum Collegium *mater Universitatis* in quodam loco vocato Allhallowes juxta Dublin prædictum, pro educatione, institutione, et instructione juvenum, et studentium in artibus et facultatibus, perpetuis futuris temporibus duraturum, et quod erit, et vocabitur COLLEGIUM SANCTÆ ET INDIVIDUÆ TRINITATIS JUXTA DUBLIN A SERENISSIMA REGINA ELIZABETHA FUNDATUM. Ac illud Collegium de uno Præposito, et de tribus Sociis nomine plurium, et tribus Scholaribus nomine plurium, in perpetuum continuaturum erigimus, ordinamus, creamus, fundamus, et stabilimus firmiter per præsentem." (a)

Then, after naming the first Provost, the Fellows, and Scholars, the Charter proceeds to incorporate them:—

"Per nomen PRÆPOSITI, SOCIORUM, ET SCHOLARUM COLLEGII SANCTÆ TRINITATIS ELIZABETHÆ REGINÆ JUXTA DUBLIN." (b).

Then follow directions as to the election in the future of the Provost, Fellows, and Scholars who are

DOCUMENTS.
SECTION I.
LXXXVI.

empowered to acquire and hold manors, lands, tenements, and hereditaments for the maintenance of the College, and to sue and be sued by their corporate name; and the Charter continues in these most important words:—

"Et cum gradus quosdam in artibus et facultatibus constitui literis fuisse adjumento compertum sit, ordinamus per presentes, ut studiosi in hoc Collegio sanctæ et individue Trinitatis Elizabethæ Reginae juxta Dublin, libertatem et facultatem habeant, gradus tum Baccalaureatus, Magisterii, et Doctoratus, juxta tempus idoneum, in omnibus artibus et facultatibus obtinendi." (a)

The "tempus idoneum" here probably refers to the period at which the first Undergraduates would be ready to receive degrees. The Charter proceeds:—

"Hoc semper iterum proviso, ut cum hujus Collegii Socii septem integros annos post gradum Magisterii ibi assumptum adimpleverint, tum è Sociorum numero amoveantur, ut alii in eorum locum suffecti, pro hujus Regni et Ecclesiæ beneficio, emolumentum habeant; et ut intra se pro hujusmodi gradibus assequendis habeant libertatem, omnia acta, et scholastica exercitia adimplendi, quemadmodum Præposito, et majori parti Sociorum visum fuerit, ac ut omnes personas pro hujusmodi rebus melius promovendis, eligere, creare, nominare, et ordinare possint, sive sit Pro-cancellarius, Procurator, aut Procuratores (nam Cancellarii dignitatem honoratissimo et fidelissimo Consiliario nostro, Guilelmo Cecillio, Domino Baroni de Burghley, totius Angliæ Thesaurario, delegatam approbamus), et ut posthac idoneam hujusmodi personam, cum defuerit, pro hujus Collegii Cancellario Præpositus, et major pars Sociorum eligant, ordinamus."

This Charter was granted in 1592, and no other Charter or Letters Patent were granted during Elizabeth's reign. In 1613 further Letters Patent were granted by King James I. An interval of twenty-one years therefore had elapsed between them and the Charter of Elizabeth; and that degrees must during that interval have been conferred on Students of the College appears to me to be beyond doubt. Therefore it must have been considered that the Charter of Elizabeth, *proprio vigore*, conferred upon the College power to grant degrees. Some body, duly authorized by the Crown, must have conferred them: since the granting of degrees is a branch of the Royal prerogative, the Crown being the fountain of honour. The Chancellor, Vice-Chancellor, and Proctors were not incorporated; the Provost, Fellows, and Scholars were: and it follows that they must have conferred the degrees in the interval between the Charter of Elizabeth and that of James I., though, no doubt, in this the College acted through the Vice-Chancellor.

The Charter of James, after reciting the Charter of Elizabeth, proceeds:—

"Cumque dictum Collegium sit et habeatur universitas, ac habeat, gaudeat, et utatur omnibus et singulis libertatibus, privilegiis, et immunitatibus ad universitatem sive academiam pertinentibus sive spectantibus . . . idcirco operæ pretium et necessarium videtur, quod dictum Collegium et universitas habeant plenam et absolutam potestatem duos Burgenses de seipsis eligendi, eosque mittendi ad supremam illam curiam Parliamenti, in hoc regno nostro Hiberniæ, de tempore in tempus, tenendi: in quâ quidem curiâ hujusmodi Burgenses sic electi et missi, juxta formam universitatis Oxoniensis et Cantabrigiensis in Angliâ usitatam, notum faciant verum statum dicti Collegii ac universitatis ibidem; ita ut nullum statutum aut actus generalis dicto Collegio ac universitati privatim, sine justâ ac debitâ notitiâ et informatione in eâ parte habitâ, præjudicet aut noceat; scriptis quod nos, de gratiâ nostrâ speciali, . . . Voluimus et concessimus, ac per presentes pro nobis hæredibus, et successoribus nostris, volumus et concedimus, præfatis Præposito, Sociis, et Scholaribus dicti Collegii, et successoribus suis, necnon ordinamus et stabilimus per presentes, perpetuis futuris temporibus quod sint et erunt in dicto Collegio ac universitate juxta Dublin duo Burgenses Parliamenti nostri hæredum et successorum nostrorum." (b).

The words just quoted, such as "Cumque dictum Collegium sit et habeatur universitas," "et utatur omnibus et singulis libertatibus privilegiis et immunitatibus ad universitatem pertinentibus," "Collegii et universitatis prædictæ," "quod dictum collegium et universitas habeant"; again, the same words, "dicti Collegii ac universitatis," "dicto Collegio ac universitate juxta Dublin," show that the

framers of the Charter considered Trinity College and the University of Dublin as so inseparably connected that their titles are used throughout as synonymous terms. To whom is the power of electing two members given? "Præfatis Præposito, Sociis et Scholaribus dicti Collegii."

The Charter recites that Trinity College was founded by Queen Elizabeth, "ad exemplum academiarum nostrarum Oxoniensis et Cantabrigiensis." Oxford and Cambridge are no doubt in some respect analogous Universities. But they are essentially different in this that they each contain several Colleges; and I do not think that the reference to them in this Charter indicates an intention that Trinity College and the University of Dublin should be separate bodies.

The next Charter is that of 13 Charles I., which bears date in 1637. (c) It recites the Charter of Elizabeth, and states that by it she granted "quod deinceps esset unum Collegium mater Universitatis, in quodam loco vocato Allhallowes juxta Dublin." It then recites the incorporation of the College; its power to acquire and hold lands for the maintenance of the College; its capacity of suing and being sued in actions, real, personal and mixed; of having a common seal; the power of the Provost and majority of the Fellows to make laws, statutes, and ordinances, for the government of the College; and that "eadem nuper regina per easdem literas suas patentes ordinaverit, ut studiosi in dicto Collegio libertatem et facultatem haberent gradus tum Baccalaureatus, Magisterii et Doctoratus, juxta tempus idoneum, in omnibus artibus et facultatibus obtinendi; et ut intra se, hujusmodi gradibus assequendis haberent libertatem omnia acta et scholastica exercitia adimplendi, quemadmodum Præposito, et majori parti Sociorum usum foret." The Charter confirms the Charter of Elizabeth in respect of its above recited provisions, and provides, with the consent of the Provost, Fellows, and Scholars, that Fellows should not be removed at the end of seven years, as provided by the Charter of Elizabeth: recalls the power of the Provost and Fellows to make statutes and ordinances, and reserves that power to the Crown; repeals those already made, and substitutes an amended code.

In further Letters Patent of the same year (13 Charles I.), I find this recital (after referring to the great advantage of schools and universities in England):—"Quod et reipsâ fecit regina Elizabetha celeberrimæ memoriæ, Collegium Sanctæ Trinitatis juxta urbem Dublinensem extruendo; quod etiam annuis redditibus dotavit et academici privilegii ornavit" (d)

The Letters Patent then proceed to establish certain laws for the government of the College. The Provost and seven senior Fellows are to form a Board. The Board are to have the government of the College, the election of the Fellows, officials, &c., and the conferring of degrees "graduunque collationes definiant, et concludant." A more clear assertion that the College had the right of conferring degrees it is not easy to imagine.

The next Letters Patent which I have to refer to are those of the 34 George III. (A.D. 1794). They are addressed to the Provost and senior Fellows, and relate to the admission of Roman Catholic students to degrees, and announce: . . . "quod omnibus subditis nostris, qui religionem Pontificiam sive Romano-Catholicam profitentur, liceat et deinceps licebit in dictum Collegium admitti, atque gradus in dictâ academiâ obtinere, præstitis prius omnibus exercitiis per leges et consuetudines academiciæ requisitis, aliquo statuto dicti Collegii, aut statuto, regulâ, aut consuetudine quâcunque dictæ academiciæ in contrarium non obstante."

Now, pausing here, if nothing else had happened, what was the position of the University of Dublin? There was no separate incorporation of it. If there had been it must have been by Royal Charter by virtue of the prerogative of the Crown. There was no express creation of it apart from the College. The College had the power of electing the Chancellor and the other officers, and of "defining and determining" the conferring of degrees. The College was supreme; and the University was a branch or department of it, if indeed the College itself was not more accurately the University. That it was so considered by the framers of the Charter of James I. appears from the expressions: "sit et habeatur universitas," "academiæ privilegiis ornavit," and from the power of the College to confer degrees "intra se." It cannot therefore admit of doubt that prior to the Letters Patent of Queen Victoria a gift to the "Corporation of the

(a) Coll. Stat., vol. I, pp. 7, 8.

(b) Coll. Stat., vol. I, pp. 309, 310.

(c) Coll. Stat., vol. I, p. 10.

(d) Coll. Stat. vol. I, p. 30.

University of Dublin" would have meant a gift to Trinity College, Dublin, and could have meant nothing else.

Both phrases, Trinity College, Dublin, and University of Dublin, are used interchangeably, as well in Acts of Parliament as in the Charters and Regulations. The Fourth Article of the Act of Union of Great Britain and Ireland, 40 Geo. III. c. 38, is, "that four lords spiritual, by rotation of sessions, and twenty-eight lords temporal elected for life by the peers of Ireland shall be the number to sit and vote on the part of Ireland, in the House of Lords of the United Kingdom; and one hundred commoners (two for each county in Ireland, two for the city of Dublin, two for the city of Cork, one for the University of Trinity College, and one for each (of the most considerable cities, towns, and boroughs) be the number to sit and vote, on the part of Ireland, in the House of Commons of the Parliament of the United Kingdom.

(a) By the Reform Act of 1832, 2 & 3 Wm. IV. c. 88, section 11, it is (no doubt) enacted that "the city of Limerick, the city of Waterford, the borough of Belfast, and the University of Dublin shall each respectively return one member to serve in such future Parliament, in addition to the member which each of the said places is now by law entitled to return." But by sec. 70 it is provided "that in addition to the persons now qualified to vote at the election of a member to serve in Parliament for the University of Dublin," "every person being of the age of twenty-one years, who has obtained, or hereafter shall obtain, the degree of Master of Arts, or any higher degree, &c., or a Scholarship or Fellowship in the said University, shall be entitled to vote for the election of a member or members to serve in any future Parliament for the said University." &c. By the University of Dublin in this context Trinity College must also be meant, since Scholarships and Fellowships belong to the College and not to the University proper.

The Act of Settlement, too, speaks of the lands of the University, meaning obviously the lands of Trinity College, Dublin. The corporation of the College was at that time the corporation of the University. There was no other corporation but that of the College which, in the words of the Letters Patent of James I., was declared, and was held to be, a University "sit et habeatur universitas."

There is nothing in this view I think opposed to the opinion of the late Mr. Blackburne, Vice-Chancellor of the University. He said:—

"It is now, for any practical purpose, not necessary to inquire whether the University was a corporate body before the late Charter. But I may observe that through the agency of the Chancellor, or the Vice-Chancellor, and other proper officers, for whose perpetual appointment the Crown made ample provision, the power to grant degrees was insured to continue for all time. So and in like manner, the succession of members of the Senate was to be for ever supplied out of the members of another body expressly incorporated." (b)

Mr. Blackburne thus gives no positive opinion on the question. Nor is the view I have expressed opposed, in my opinion, to the fundamental idea of College and University. The Universities of Oxford and Cambridge are in some respects anomalous bodies, differing in constitution from nearly all, if not all, other ancient Universities.

In *The Attorney-General v. Lady Downing and others* (Wilmot's Ca. and Op. 14), Lord Chief Justice Wilmot says:—

"And, indeed, I think Universities and Colleges are within the proper and genuine sense and meaning of the words 'Schools of Learning.' (c). The places where the public exercises are performed are called the Schools. An University is a great school, incorporated to instruct, by their Professors and regular exercises, all who come to study there, and by degrees to give their students rank and credit in the republic of letters, and which are qualifications for lucrative offices and employments in life. It is a public school of divinity, physics, law, and all arts and sciences. And colleges are schools of learning, furnishing scholars for the universal school, which is a combination of all those schools; and in any other view than as schools of learning they are as useless to society as monasteries; and, therefore, I think they are not only within the equity of the Act, but within the words of it. And I consider this devise as made for the further augmenting of the University: and for that

reason the University, in its corporate capacity, is very properly made a relator in this information being materially and essentially interested in the benefaction. For though the University is not a corporation of colleges, but of matriculated members, and all colleges are separate corporations, yet these colleges attract and furnish the members to be matriculated, and every new college enlarges the universal school, and by increasing the number of scholars adds weight, dignity, and strength to the University."

Generally speaking, a University and College are one body. The Universities of Bologna and Paris are both teaching Universities, and Trinity College in this respect appears to have resembled them.

We now come to the Letters Patent of the Queen (21 Vict., July 24, 1857). In them we find the following recitals:—

"Whereas we are informed that the Senate or congregation of the University of Dublin, consisting of the Chancellor or Vice-Chancellor, Doctors in the several faculties, and Masters of Arts in the said University, has heretofore, for the last two hundred years and upwards, been governed by certain rules or statutes, entitled: 'Regulæ seu Consuetudines Universitatis Dubliniensis pro solenniori graduum collatione.' And whereas our right trusty and right entirely beloved Counsellor, John George, Archbishop of Armagh, Primate of all Ireland, Chancellor of the said University; our right trusty and well-beloved Counsellor, Francis Blackburne, Doctor of Laws, Vice-Chancellor of the said University; and our trusty and well-beloved the Provost and Senior Fellows of the College of the Holy and Undivided Trinity, near Dublin, have humbly represented unto us that the said rules or statutes have, by lapse of time, become in many respects obsolete and unsuited to the present state of the said University and College, and doubts have been raised as to whether the Provost and Senior Fellows of the said College have power to alter and amend the same; and the said Chancellor, Vice-Chancellor, Provost, and Senior Fellows have therefore humbly supplicated us to remove the said doubts, and to grant unto the Provost and Senior Fellows of the said College, and also unto the Senate or Congregation of the said University, such further powers as will enable them to revise, alter, or repeal the said rules and usages relating to the conferring of degrees by the said University, and to enact other rules or regulations for the same purpose, to be binding and obligatory on all members of the University." (d).

Then the granting part of the Letters Patent is as follows:—

"We are graciously pleased to accede to their request. Know ye, therefore, that we, of our special grace, certain knowledge, and mere motion, by and with the advice and consent of our right trusty and well-beloved cousin and counsellor George William Frederick, Earl of Carlisle, our Lieutenant-General and General Governor of Ireland, do, by these presents, for us, our heirs and successors, enact and confirm to the Provost and Senior Fellows of the College of the Holy and Undivided Trinity aforesaid, and unto the Chancellor or Vice-Chancellor, Doctors and Masters of the said University, all such powers, rights, and privileges, as by the Charters and Statutes of our royal predecessors to the Provost, Fellows and Scholars of the College of the Holy and Undivided Trinity aforesaid, or to the University of Dublin aforesaid, have heretofore been given, granted, or by usage and prescription possessed, without any alteration or diminution whatever as herein provided.

"And it is our will and pleasure that the Provost and Senior Fellows of our said College of the Holy and Undivided Trinity shall have power, if they shall think fit, to alter, amend, and repeal all laws, rules, or bye-laws, heretofore existing, for the more solemn conferring of Degrees by the Senate of the University aforesaid, and to make, enact, and enforce, from time to time, such additional laws, rules, and bye-laws, to alter or vary the same for the like purpose as to them shall seem fit. Provided always that no such new laws, rules, or bye-laws, or emendations or alterations of such existing laws, rules, or bye-laws shall be of force or binding upon the said University until they shall have received the sanction of the Senate of the same in congregation lawfully assembled." (e)

No law is to be proposed except by the Board. Then the constitution, powers, and privileges of the Senate are defined and determined, and to carry out.

(a) Coll. Stat., vol. i., p. 315.

(b) Coll. Stat., vol. ii., p. 145.

(c) In the Statute, 43 Eliz., c. 4, s. 1.

(d) Coll. Stat., vol. ii., pp. 136, 138.

(e) Coll. Stat., vol. ii., pp. 136-137.

DOCUMENTS,
SECTION L.
LXXXVI.

the objects in view the Senate is incorporated in these words:—

"And our will and pleasure further is, that the Senate of the said University shall be, and continue to be, a body corporate, and have a common seal, and shall have power under the said seal to do all such acts as may be lawful for them to do (in conformity with the laws and statutes of the realm, and with the Charter and Statutes of the College of the Holy and Undivided Trinity, and with the Statutes, Laws, and Bye-Laws made or to be made in pursuance of these our Royal Letters) under the name, style, and title of the Chancellor, Doctors, and Masters of the University of Dublin.

"It shall be further lawful for the said Chancellor, Doctors, and Masters to apply the funds which may or shall belong to the said University Senate for the promotion of useful learning in the said University, subject to such regulations as the Provost and senior Fellows of our said College shall approve of or subscribe.

"And it shall be lawful for the said Chancellor, Doctors, and Masters of the said University, in their corporate capacity as aforesaid, to have, hold, acquire, and receive such lands, manors, tenements, or other property, real or personal, as may from the date of these presents, be given or bequeathed unto them, by any person whatsoever, for the encouragement of learning in the said University. Provided also that such gift or bequest does not impose any condition or obligation inconsistent with the Statutes of the University in force at the time of such gift or bequest, or inconsistent with the Charters and Statutes of the College of the Holy and Undivided Trinity near Dublin." (a)

It is on these Letters Patent and the incorporation therein contained of the Chancellor, Doctors, and Masters, that the claim of the Senate, who are the defendants, depends. In my opinion, that is not the incorporation of the University of Dublin, but of its Senate merely.

By another Charter of the same reign another University, the Queen's University, has been incorporated. The second Charter of the Queen's University (I have not the first one at hand) is in these words:—

"We do will, order, . . . and found a University, which shall be one body politic and corporate by the name of the Queen's University in Ireland." . . . "And we do further will and order that the said body politic and corporate shall consist of a Chancellor, Senators, Secretary, Professors, Graduates, and Students."

Thus we find a Charter of the same reign, dated a few years after the Charter incorporating the Senate, by which a University was incorporated, consisting of a Chancellor, Senators, a Secretary, Graduates, and Students, and in it the persons precisely defined and described of which the University is to consist. This is not an accidental circumstance. The advisers of Queen Victoria knew how to incorporate a University when they meant to do so.

There is, however, another body, viz. the Council, which was established by Letters Patent of 38 Vic. (b) (November 4, 1874), and to which it is said the will of Mr. Reid refers when he speaks of the "Board." I need not allude in detail to its constitution: suffice it to say, it is nowhere called the Board in any official instrument. The contest here is between the College and the Senate.

There are therefore two bodies in existence, to either of which the designation of corporation of the University of Dublin may refer, and to one or other of which it must refer: not with strict accuracy in either case, perhaps, but sufficiently clearly to enable a gift to take effect in favour of whichever is in fact meant. If the gift had been to the "Senate" or to the Chancellors, Doctors, and Masters, there would have been no question, since whatever belief one might have had of the intention of the testator, the body would have been unmistakably defined.

There is of course no reported case in point: *Mostyn v. Mostyn*, 5 H. L. C. 155; *Stringer v. Gardiner*, 27 Beav. 35, 4 De Gex. & J. 468, are cases of gifts to known individuals where there is some inaccuracy in the name and the description connected with it. Nor have *Ellis v. Houston*, 10 Ch. Div. 236, or *Holmes v. Custance*, 12 Ves. 279, any intimate bearing upon it.

Kilvert's Trusts, L. R. Ch. 171, comes perhaps nearer to the present case than any of those which were cited. In that case a testatrix by a will made in 1868 gave a legacy to the "treasurer for the time being of the fund for the relief of the widows and

orphans of the clergy of the diocese of Worcester, to be applied by him in the benefit of the charity." Two societies made a claim—one had been founded in 1777 for the relief of the widows and orphans of the clergy of the diocese, at which time the diocese comprised only the Archdeaconry of Worcester. In 1837 the Archdeaconry of Coventry was added to the diocese, and in 1848 the Worcester Society altered its title, so as to show that its operations were restricted to the Archdeaconry of Worcester. The other society had been founded in 1877 for the relief of widows and orphans of clergy in the Archdeaconry of Coventry. The father of the testatrix had been a subscriber to the Worcester Society till his death in 1817. His widow had continued the description till her death in 1860, and the testatrix had continued it from that time at an increased rate; but it did not appear that the testatrix or any of her family had subscribed to the Coventry Society; it was held by Vice-Chancellor Malins that the gift was to be treated as a gift to an object, not to a particular society, but must be apportioned between the two societies. But the Court of Appeal held that the gift was a gift to a particular society, with a slight inaccuracy of description, and that the Worcester Society was solely entitled. Lord Justice James said:—

"Parol evidence is admissible to show which of the two was meant. Evidence has always been admitted to show which of two societies the testator knew, and to which of them he subscribed. Such evidence is admissible to remove an ambiguity, if there has been sufficient ground laid to raise an ambiguity, and I am assuming against the appellant that the Coventry Society have raised an ambiguity. The fund must, in my opinion, be paid to the treasurer of the Worcester Society."

Lord Justice Mellish: "I am of the same opinion. The language of the bequest shows that the testatrix had some particular society in her mind, and the question is, What Society? There is no difference between the course to be adopted here and in any other case of finding who answers the description given in a will of a legatee. If there was no society answering the description sufficiently to enable it to claim the legacy, it might be that the Court would carry the gift into effect as a gift for the relief of the widows and orphans of the clergy of the diocese. Here, however, I think it clear that the appellants come near enough to the description to be entitled to the legacy, if there was no other society to compete with them. There is a description of the society by its old name; that name has been changed, but that object is precisely the same as at first, and the old name is wholly inapplicable to it. Then, assuming another society to come near enough to the description to have ground for a claim, parol evidence is admissible to remove the ambiguity, and the evidence given is decisive."

This, in short, is a case of latent ambiguity, and in such cases the rule is (when the fact of ambiguity is shown) first to see whether the other words of the will afford grounds sufficient to enable us to decide between the two conflicting bodies, and if not, then to admit extrinsic evidence.

The extrinsic evidence in the case, or rather the extrinsic facts admitted without proof, are all the one way. The testator had left the College and University long before the Senate was incorporated or the Council heard of. It was to Trinity College and its University of Dublin inseparably and indistinguishably blended with it, that he owed his training and his degree.

But in the words of the will itself are to be found indications which leave to my mind no doubt as to what his intention was. He uses the words University and College as loosely as the Legislature and the Crown use them. First he bequeaths all the books which he may die possessed of "to the Librarian for the time being of the University of Dublin." There is no Librarian of the University of Dublin or of the Senate of the University of Dublin. There is a Librarian of Trinity College, Dublin.

Secondly, the testator bequeaths his shares or stock in the Great Indian Peninsula Railway Co., &c., to his trustees for the purpose of paying the same to the Corporation of the University of Dublin, to endow in the said University a Professorship of Penal Legislation, provided that it shall be lawful for the Board of the University to assign any other duties which they may consider proper to be performed by said Professors so as to make the study of Penal Legislation a regular branch of instruction in the Law School of

(a) Coll. Stat., vol. ii., pp. 142-145.

(b) Coll. Stat., vol. ii., p. 372.

the University. And I empower the said Board to award prizes annually for proficiency in the said branch of legal science, &c. The word Board has a well-defined meaning in Trinity College. It means the Provost and Senior Fellows. It was contended by Mr. Twigg, on behalf of the defendants, that the word is synonymous with Council. In my opinion the testator did not mean to designate a body which was not constituted till long after his connexion with Trinity College ceased, and his use of the words, "Board of the University," affords a key to what he meant by the Corporation of the University of Dublin.

Thirdly, the testator bequeaths his Three Per Cent. Consolidated Bank Annuities to the Corporation of the University of Dublin, "to found in Trinity College, Dublin, additional Sizarships, or Exhibitions in the nature of Sizarships, not to exceed five in number, open only to students of limited means, natives of the County of Kerry, who, having failed to obtain the ordinary Sizarship of the College, may be deemed to have shown sufficient merit: such Exhibitions to be held on conditions similar in all respects to those upon which ordinary Sizarships are held in the said College, and not to preclude such Exhibitioners from obtaining any other Exhibitions or Prizes to which an ordinary Sizar would be eligible; and the Board of the said University shall determine the annual stipend to be allowed to each such Exhibitioner, or the privileges in lieu of such stipend, in such a way as to place him with respect to exemption from fees, free commons, and free

rooms, on a footing similar to that of ordinary Sizars. What Board? Plainly the Board of the same Body—the same Corporation to which he made the bequest, "and I empower the said Board to apply the residue of such income (if any) in such manner as they may think best calculated to encourage superior education in the said county, as, for instance, by assigning from time to time stipends, to such schoolmasters as may distinguish themselves in preparing students for the said University, such stipends to be given on condition that such master or masters shall undertake to prepare, free of expense, as day scholars a certain number of boys of limited means for the Sizarship Examinations of the University, or in such other way as to the said Board may seem most effectual and expedient for the promotion of superior education in the said county." There are no Sizarships in the University: they are in the College. There are no such Examinations as Sizarship Examinations of the University. They are held in and by Trinity College. In my opinion, treating the question as one of intention, the testator has clearly shown on the face of the will itself that what he meant by the Corporation of the University of Dublin was the Corporation of Trinity College. I am bound to give effect to that intention unless it is encountered by some rule of law. I have already shown at, I fear, too great length, that the phrase "Corporation of the University of Dublin" has no such defined meaning as in a case like the present, excluding all inquiry as to particular intention; and I have therefore no hesitation in pronouncing a decree for the plaintiffs.

DOCUMENTS.
SECTION L.
LXXXVI.

LXXXVII.

Correspondence with reference to arrangements regarding Fees in the Scottish Universities and in the Universities of Manchester, Liverpool, and Leeds.

DOCUMENTS.
SECTION L.
LXXXVII.

(1) Letter from the Secretary of the University of Edinburgh.

UNIVERSITY OF EDINBURGH,

6th November, 1906.

DEAR SIR,

I may state, in reply to your letter of 3rd inst., that I have no knowledge of arrangements having been made by the Scottish Universities with a view to preventing competition among these Universities in the matter of fees charged to students.

The position of these fees is as follows:—

1. The fee for the Preliminary Examination and the Matriculation fees are fixed by Ordinance of the University Commissioners, under the Universities (Scotland) Act, 1889, and are the same for all the Universities. Fees in lieu of Matriculation fees (permissible in certain circumstances) are fixed by the several University Courts under conditions prescribed by Ordinance.

2. The University Court of each University fixes the amount of Class fee for each class or course of instruction.

3. The entrance fees admitting to the respective Examinations for Degrees are fixed by the University Court of each University, but the total of these Entrance fees is, in the case of each Degree, prescribed by Ordinance practically—that is to say, by statute—and is the same for all the Universities.

Yours faithfully,

M. C. TAYLOR, *Secretary.*

J. D. DALY, Esq., Secretary, Royal Commission on Trinity College, Dublin, and the University of Dublin.

(2) Letter from the Vice-Chancellor of the University of Manchester.

THE VICTORIA UNIVERSITY OF MANCHESTER,
6th November, 1906.

DEAR SIR,

We have no arrangements with the Universities of Liverpool or of Leeds with a view to preventing competition in the matter of fees. There is no provision relating to the matter in the Charter or Statutes. Possibly the matter might be indirectly affected by Clause II. of our Charter—a copy of which

I enclose, as it may be useful to you for other reasons. Apart from Statutory obligations, we are in the habit of conferring informally with the two other Universities formerly included in Victoria, but so far as I remember no question has arisen with regard to fees which has called for discussion between us.

Yours faithfully,

ALFRED HOPKINSON.

3 o 2

DOCUMENTS.
SECTION I.
LXXXVII.

(Extract from Charter referred to in foregoing letter.)

XI. Every Statute or alteration of a Statute and every Ordinance or alteration of an Ordinance relating to any of the matters following that is to say:—

- (a) The titles of Degrees
- (b) The establishment of new Degrees
- (c) The periods of residence and study in the University or in any affiliated or recognised institution required for Degrees
- (d) The conditions under which Degrees higher than the Degree of Bachelor in any Faculty are to be granted
- (e) The courses for medical Degrees and the subjects of examinations

shall before such Statute or alteration of a Statute

shall be allowed and before such Ordinance or alteration of an Ordinance shall become operative and have effect be communicated to the Universities established or to be established in Liverpool and Yorkshire and if within one month after the receipt of such communication notice of objection thereto shall have been given by the said Universities or either of them the question so arising shall be considered by a Joint Committee of the three Universities and in default of agreement any of the said Universities may within one month make a representation in regard thereto to Us in Council and in the event last mentioned such Statute or Ordinance or alteration therein shall not become operative and have effect until allowed by Us by and with the advice of Our Privy Council.

DOCUMENTS.
SECTION I.
LXXXVIII.

LXXXVIII.

Letter from the Right Hon. The Earl of Dunraven, K.P., P.C., C.M.G., published in the newspapers in January, 1904.

(Referred to in the Statement submitted to the Commission by the Committee of Irish Catholic Laymen.)

"ADARE, CO. LIMERICK,
"1st January, 1904.

"SIR,

"The attention of all thoughtful Irishmen has been recently concentrated on two great questions which intimately concern the future prosperity of Ireland and the well-being of her people, and that all Irishmen, without regard to political differences of opinion, would wish to see satisfactorily solved. I allude to the Land Question and the question of Education. As regards the former we need not greatly trouble ourselves. It is true that some difficulties have arisen as to the interpretation of the Act—that many of those most interested appear strangely ignorant of its provisions, and that in personal and sectional considerations—in the mere desire to get the best of a bargain—the well-being of the whole community and national advantages of a clean settlement have become somewhat obscured. But a great step has been made towards a solution of the Land Question; and though temporary obstacles may for a brief space impede the working of the recent Land Purchase Act, a final settlement is well within sight; for intelligence, commonsense, and the spirit of fair play will certainly prevail. The Education problem, therefore, is, at the moment, the one question of pressing interest.

"In no country is the higher education so necessary as in Ireland, and no other country is so ill provided. The best scientific and technical instruction is essential for any successful attempt at industrial development, and much may possibly be done for Ireland in that direction. But whatever the future may have in store for her in the shape of the revival or creation of industries, the employment offered cannot, owing to natural causes, be large enough to absorb the energies of the more educated among the people to anything like the extent that the control, management, and superintendence of manufacturing and trading operations afford profitable employment to similar classes in Great Britain. As a consequence, a people naturally—and I think I may say exceptionally—quick-witted must seek for expression to a considerable extent in the liberal professions, sciences, and arts. They require an opportunity of qualifying themselves to satisfy a demand at home which, it is true, must always be limited, and to compete on level terms with others in the larger and more profitable field offered by Great Britain and the British Empire. Give Irishmen a chance; and to give all Irishmen a chance at home and beyond the narrow confines of this small island, Ireland must be provided with what she certainly has not at present got—a University adapted to the needs and desires of the people. In Ireland no opportunity of which the great majority of young men can avail

themselves exists for instruction in the higher branches of general and technical education. Ireland has no National University. This is not a mere matter of opinion; it is a demonstrated fact.

"The Report of the recent Royal Commission has made it perfectly clear that, so far as the vast majority of the Irish people are concerned, the existing condition of University Education in Ireland is bad. The Royal University, created by the Act of 1879, is declared by the Commission of Educational Experts 'to suffer from incurable defects,' 'to have lowered the ideal of University life and education in Ireland,' and 'to have introduced a system of appointment to the Senate and all offices of the University which is educationally indefensible.' In view of these conclusions, it is not to be wondered at that the Commission was constrained to recommend the abolition of existing arrangements admitted on all hands to be unsatisfactory. These arrangements have long been the subject of complaint on the part, not only of Roman Catholics, who have always objected to the system of education represented by the Queen's University and its constituent Colleges, but also by those people who, apart from denominational views and claims, have taken no interest in the improvement of higher education in Ireland. That the Queen's Colleges are not endowed with adequate means sufficient to meet the educational necessities of the time, has long been a matter of regret to them. As far back as 1890 this feeling of dissatisfaction was expressed in the House of Commons, and drew from the then Chief Secretary, Mr. Arthur Balfour, the explanation that, while the needs of the Queen's College, Belfast, for example, were admitted, nothing could be done for it until the question of University Education in Ireland as a whole could be dealt with. That this feeling of discontent tends to become more acute is evidenced by the appeal to the Lord Lieutenant made by the Council of Queen's College, Belfast, in a series of resolutions on the 9th of December last, to which I may have occasion later on to allude. That such a state of things should continue, and continue in an aggravated form, to the present day, that the inadequacy and insufficiency of existing University arrangements in Ireland, which depreciate the value of Irish professional degrees, and the uncertainty attaching to these arrangements, should be driving the youth of Ireland to seek in other countries the educational facilities which are denied to them at home, is indeed lamentable; and that we have not in all these years fulfilled a condition precedent to dealing with the whole question by arriving at some sort of consensus of opinion among ourselves is little short of a national disgrace. Abundant reasons, therefore, exist for the conclusion that, apart from all questions of a denominational character, there is an Irish University question which has for

years clamoured for solution, which, being left unsolved, is year by year affecting more and more seriously the prosperity and contentment of the country, and that it is incumbent upon Irishmen to do what in them lies to assist a settlement.

"The proposals by the late Royal Commission have not proved acceptable to any considerable section of Irish public opinion; and their force is, it must be admitted, greatly weakened by the differences of opinion indicated in the Report. From a careful perusal of that Report, and the appended notes, as well as from my observation of the trend of public opinion in Ireland, the conclusion is forced upon me that the only real solution of this vexed question will be found in an arrangement which will combine the highest attainable measure of academical efficiency with perfect equality of treatment for all sections of the community.

"This ideal might, as it seems to me, be realised by the establishment within the University of Dublin, of two additional colleges—the Queen's, Belfast, and a King's College to be established in Dublin—which colleges, like Trinity, should be well equipped financially, and should be autonomous and residential, with governing bodies selected exclusively on academical grounds. Within these broad outlines room could be found for a working arrangement with colleges established in other parts of the country. To the Senate of the University, or some academic controlling body, would naturally be entrusted the all-important duty of maintaining a standard of graduation framed with the object of securing the highest degree of intellectual acquirement, and the greatest possible freedom in the pursuit of knowledge; and a visiting body should see that no teaching or practice contrary to morals, or hurtful to the religious belief of the students, was practised, and that the objects of the foundation were being fulfilled.

"It may be argued that all this pother about higher education is really groundless, and that existing institutions are adequate to the occasion, if only Irishmen would be sensible and avail themselves of them. Let us deal with facts; with a condition which is actual, and not with a condition such as some of us may think ought to exist. Trinity College is open to all. That is true, and true also that many distinguished Roman Catholics have been educated there; but it is also true that such an educational process is strongly objected to by those who are responsible for the faith and morals of Roman Catholics, and that, as a consequence, but few Roman Catholics avail themselves of Trinity College. Is the objection reasonable? Well, in the first place, let us of the Protestant religion try and consider the question fairly; let us endeavour to look at it as if the position were entirely reversed. The doors of Trinity College are wide open; a chapel for the use of Roman Catholic students could, we are told, be erected; Roman Catholic tutors can lecture and teach; instruction is non-sectarian; all are welcome without favour for or prejudice against any man. Be it so. But is that quite sufficient? I think not. Trinity College has a splendid record, a great past, and, if it is wise, a brilliant future before it; but it never has been, is not, and cannot pretend to be a national institution. It was founded, grew, and has become venerable as an institution representing a section of the nation only. Its walls are saturated with racial distinctions; its atmosphere redolent of religious ascendancy; and, try as it will, it cannot at once and wholly divest itself of its inherited environment; it cannot, with the best intentions, become immediately colourless. Is the sentiment against it quite so unreasonable under these conditions?

"If the circumstances were reversed, should we, who are Protestants, be free from prejudice? Imagine an active dominant Roman Catholic minority in a community mainly Protestant and largely of a different race—would the Protestants feel quite easy in their minds at sending their young men at the most malleable age to a college which for centuries had represented the dominant minority? I do not know; but I think not. However, that point is not worth labouring. We have got to deal with facts; and the fact is that, rightly or wrongly, wisely or foolishly, the pastors of the great majority of the people have set their face against Trinity College. Granting, for the sake of argument, that their attitude is quite unreasonable, is it wise or just that the laity should suffer? Is it right to put their consciences to so severe a strain? Is it patriotic of us—the minority—to see them, the majority of our fellow-countrymen, impaled on the horns of so painful a dilemma, com-

pelled either to disobey their pastors or to see their children suffer in so essential a matter as education? Were I convinced that not a reasonable word could be said in extenuation of the attitude of the Roman Catholic hierarchy, I would still plead for a generous consideration of their views, and a fair settlement of the University Question. Those who cannot tolerate the prejudices of the priest, might, at least, be tolerant towards the principles of the laity. Laymen should not be forced to do what they honestly think to be wrong in order to give the best possible educational equipment to their children.

"A grave responsibility rests upon the Protestants of Ireland: for their views will naturally to a considerable extent colour public opinion in Great Britain. I wish they would look at this question, not from a provincial or from a sectarian, but purely and solely from a national point of view. Is not Ireland worthy of a National University? Ought not the highest form of general and technical education to be within the grasp of all her people? Is not suitable endowment of the colleges within a National University desirable? Are we not broad-minded enough to sink differences, prejudices, traditions, for so great an object? Is not united action possible? Those are the questions before us. I plead for the nation, for her right to provide herself with such an educational system as will give full scope to her powers and genius. If Ireland wants a National University, why should not Irish money be utilised for the purpose? Such a scheme as I have sketched inflicts no hardship upon a minority, involves no violation of conscientious scruples, does no injustice to any man. It is not even new; for such an extension of the University of Dublin as I suggest seems to have been originally contemplated by its founders. It was certainly recognised in the Act of Settlement, which provided power to erect and endow to the University of Dublin another college to be called the King's College, and by a further Act passed in the reign of George III., enacting that persons professing the Roman Catholic religion were eligible to take degrees, to hold professorships, to be masters and Fellows of any college to be hereafter founded, provided it shall be a member of the University of Dublin.

"Nor could the creation of a real National University inflict any damage upon Trinity College. That College, with which the University of Dublin has been hitherto identified, has admirably fulfilled the anticipations of its founders, and has conferred large intellectual benefits upon the country. I should be the last to make any proposal which, in my judgment, would impair in the smallest degree the efficiency of that great institution. But how could such a National University as I contemplate do so? Surely it is not beyond the capacity of statesmanship to formulate a detailed plan which, without any interference with the internal management of Trinity, or with its educational efficiency, and possibly with a decided bettering of its financial resources, would make the University of Dublin a potent instrument for the elevation of the intellectual life of the country, for the mitigation of racial or sectarian differences, and for the diffusion to every section of the community of those benefits now unhappily restricted to comparatively few.

"And in thus pleading for the nation I would appeal to Trinity College. Trinity ought to take the lead, honestly desirous to assist in a national movement, and for herself content and proud to maintain in friendly rivalry in the future her great traditions of the past. And I would appeal to my co-religionists—the minority in Ireland. It is my hope that in the provision of some such scheme, fraught with incalculable benefits to future generations, the sympathy, support, and active help of all patriotic Irishmen may be combined. But if this hope is to be realised, attention must be concentrated upon the larger aspects of the question. We must not dissipate our strength in lesser disputes upon the relative claims of rival denominations. The Roman Catholic claims will not, as I fully believe, be found, on examination, to be the bugbear they seem to some ill-informed people. There is no question of a Catholic University, or of the prescription of any kind of learning, or of a College exclusively for Roman Catholics, or of a College to every post and emolument of which a Protestant may not aspire, just as a Roman Catholic may aspire to posts and emoluments in Trinity College or the Queen's College, Belfast. But it seems to me only fair, subject to these safeguards, that my Roman Catholic fellow-

DOCUMENTS.
SECTION I.
LXXXVIII.

DOCUMENTS.
SECTION L.
LXXXVIII.

countrymen should be given the educational facilities they desire. Each section of the community will, naturally, select the College it prefers. Trinity College will be mainly Episcopalian; the Queen's College, Belfast, Presbyterian; the new King's College, or whatever it may be called, Roman Catholic. That is inevitable to meet the requirements of the case; but that selection, inevitable as it may be at the outset, need not of necessity become stereotyped. It may or it may not be; that is a matter of opinion. Personally I should be sorry to put bounds to the emollient effects of time. It may well be that, with the progress of education, the growth of a wider culture, and the obliteration of ancient feuds, the choice of the educational area should tend to become more enlarged and free. Be that as it may, this at any rate appears to me certain—that between a scheme such as outlined above and denominational Universities there is no alternative; and the resolutions passed by the Belfast College confirm me in this view. The country cannot remain for ever uneducated. A University based on the report of the Royal Commission would from the

beginning bear in its bosom the seeds of failure. State assistance, such as Belfast requires, would, unless it formed part of a scheme for the settlement of the whole question, lead to pure denominationalism. In less than a generation, the creation of a Presbyterian University in Belfast and of a Catholic University in Dublin would be inevitable. Against such a result, intensifying and perpetuating the lamentable animosities of the past, now happily beginning to abate and disappear, I, for one, protest, and urge the alternative plan herein suggested. Three strings of one instrument would vibrate in harmony. Three separate instruments would sound a discordant note. What Ireland requires is a University instinct with national learning, national spirit, and national life, and satisfying in its colleges the needs and necessities of all sections of the people.

"I am, sir, your obedient servant,

"DUNRAVEN."

DOCUMENTS.
SECTION L.
LXXXIX.

LXXXIX.

Letter of the Right Rev. Monsignor Molloy, Vice-Chancellor of the Royal University of Ireland, and Rector of the Catholic University of Ireland.

(Reprinted from the *Irish Independent*, 15th September, 1906.)

The correspondence that has recently appeared in the public press brings out pretty clearly that there are four possible schemes for the settlement of the Irish University Question. These schemes may be labelled, for convenience, as follows:—

- I. A new University for Catholics;
- II. A new constitution for Trinity College as a College, such as would make it acceptable to Catholics;
- III. A new College for Catholics under the University of Dublin;
- IV. A new College for Catholics under the Royal University of Ireland.

Speaking for myself, I would say shortly of these four schemes that the first is too good to be hoped for; the second is not good enough to be accepted; and therefore the choice practically lies between the third and fourth.

FIRST TOO GOOD TO BE HOPED FOR.

As regards the first scheme, I may dismiss it in a few words. A Catholic University is the ideal solution of this question, which has long been embarrassing to statesmen mainly because they have looked at it from every point of view but the right one. It is so natural, so reasonable, that a people ardently devoted to the Catholic faith and ardently devoted to learning should have a University in which religion and learning should go hand in hand. And this is the more, because, in the midst of this people, there is a Protestant University, in which religion and learning have been associated for three centuries, and with which the Protestant minority of the population are entirely satisfied. But this solution does not seem to come within the scope of the Royal Commission lately appointed; and, therefore, I pass it by, with the sorrowful comment that it is too good to be hoped for.

THE SECOND NOT GOOD ENOUGH.

The second scheme is brought before us in a memorandum issued by certain Fellows and Professors of Trinity College. I think it important to observe that this scheme is not offered to us by the constituted authorities of Trinity College; it is put forward simply as representing the views of those whose names are subscribed to it; and amongst them, there is not a single member of the Governing Body of the College. But let us consider the scheme in its essence, without reference to the source from which it comes.

It is based on an ideal with which we have been long familiar, under the name of Mixed Education. Let the young men of the country come together—Protestants and Catholics, Presbyterians, Methodists, Unitarians, Jews, Agnostics—let them meet at lectures and examinations, let them contend against each other in debating societies and athletic sports; they will soon acquire a spirit of mutual respect, and learn to tolerate the differences of opinion by which they are divided; and the associations so formed in early youth will tend to soften the asperities of social and political life in Ireland.

Now, I do not mean to discuss this ideal on its merits, but rather to judge it by the light of recent history. It was the ideal of the Queen's College system, set up by Sir Robert Peel somewhat more than half a century ago. It has been on its trial all that time, and the results are before us. Queen's College, Belfast, has been a success, not because it was founded on the system of Mixed Education, but because it has been practically worked as a Presbyterian institution, in the midst of a Presbyterian community. The Queen's Colleges of Cork and Galway have been failures, because in them the principle of Mixed Education has been truly carried out, and the Catholic people in the midst of whom they were planted, and for whose benefit they were intended, have steadfastly refused to accept them.

THE MIXED SYSTEM REJECTED.

I submit, then, that the country has recorded its judgment on the system of Mixed Education, in the history of the last fifty years. The proposal to convert Trinity College, Dublin, into a fourth Queen's College, seems to me not to come within the range of practical politics. It can hardly be supposed that a Government which has announced its intention of ruling Ireland in accordance with Irish ideas, will take up a scheme so clearly at variance with the fixed convictions of the people. With the experience we possess, it would seem to me little short of folly to begin the experiment all over again, by pulling to pieces a fine old Protestant institution, which has enjoyed a flourishing existence of three hundred years, in order to build up on its ruins a system of education which Protestants do not want, and which Catholics will certainly not accept.

CHOICE OF ALTERNATIVES.

There remain, then, two solutions of the question: a College for Catholics under the University of Dublin, and a College for Catholics under the Royal

University. According to the signs of the times, one or other of these solutions is likely to be adopted; and the discussion of their respective merits is one in which all Catholics are deeply interested.

To understand how the matter stands, it is important to remember that, in the year 1901, a Royal Commission was appointed to inquire into the condition of higher education in Ireland, outside of Trinity College, and to report on the reforms necessary "in order to make that education adequate to the needs of the Irish people." This Commission presented its final report in 1903. And the new Commission, appointed in the month of June last, is expressly authorised to consider the reports of the former Commission, and the evidence taken before it. Thus the recommendations made by the Commission of 1901, come again to the front, in connection with the inquiry of the present year.

RECOMMENDATIONS OF 1901.

These recommendations, so far as regards the present discussion, may be stated in a few words. The Commissioners advise that the Royal University of Ireland should be made a teaching University, with four constituent Colleges, one of which should be a new College for Catholics, to be founded in Dublin. This new College should be a University College of the first rank, drawing its students from all parts of Ireland, and possessed of an endowment and equipment worthy of its position and character. It should have Chairs in all branches of Arts and Science; and it should include the present Catholic University Medical School, which should likewise be provided with the necessary buildings and equipment for the due discharge of its functions.*

Now let it be observed that this is not a speculation in the clouds, but a scheme carefully elaborated, after eighteen months of inquiry and deliberation, by a Commission of twelve experts appointed for the purpose by the Crown. If we are to choose between this scheme and a similar scheme for a Catholic College under the University of Dublin, we must assume that the latter College is to be as complete and as well equipped as the College recommended by the Commission of 1901. Taking this for granted, I propose now to consider which way our choice should lie. The subject may be viewed under two aspects: first, the practical aspect, which scheme is the more feasible, that is, the more easily carried; secondly, the educational aspect, which scheme is better for the development of higher education in Ireland.

ROYAL UNIVERSITY SCHEME.

From the practical point of view, it seems clear that the Royal University scheme proceeds on the lines of least resistance. In the first place, it has been recommended; as I have said, by the Royal Commission of 1901; whereas, the Dublin University scheme has not been recommended by any Commission, nor by any person authorised to speak on the part of the University. Certain reforms of Trinity College, as a College, have indeed been suggested. But no proposition has been made to give to Catholics an equal voice in the government of the University of Dublin, such as they practically possess in the government of the Royal University.

Again, the Royal University scheme would involve no serious disturbance of existing institutions. It would mean only the enlargement of the powers of the Royal University Senate, a body that already controls the education of three-fourths of the University students of Ireland. This body has existed now for just a quarter of a century, as a mixed examining board, having Colleges associated with it, some of which are denominational, others undenominational. It has a large number of Fellows, whose function it is to conduct the examinations of the University and to teach in the Colleges. The change of such an institution into a teaching University, with constituent Colleges, as recommended by the Royal Commission, would be a simple natural process of growth and development.

Far otherwise is the case with the University of Dublin. For three centuries it has been a University with a single College; University and College alike being Protestant in their foundation, Protestant in their history, Protestant in their spirit and their traditions. In these circumstances, to create a new Governing Board for the University of Dublin, on

which Catholics and Protestants would sit in equal numbers, as they do on the Senate of the Royal University, would involve a serious wrench in its character and constitution, which, I feel assured, would be strongly opposed both by the authorities of the University, and by the Protestant community generally. Add to this, that the University of Dublin and Trinity College, however they may be distinguished theoretically, one from the other, have been so woven together into a common web, in the course of their history, that it would now be a very difficult task to pick out the threads that constitute the University, and leave intact the threads that constitute the College.

CHARM OF AN ANCIENT SEAT OF LEARNING.

The educational aspect of the question is more open to difference of opinion. There is a great attraction, an inexpressible charm, about an ancient seat of learning. It has its roll of illustrious men, whose names are held in veneration, and whose praises resound from generation to generation of students. It has its public halls, its libraries, its museums, standing monuments of the generosity of past benefactors. It has its festivals and anniversaries, its games and sports, its literary and philosophical debates, its academic stories, grave and gay, which never seem to grow stale. It is the great treasure house of knowledge, to which the young look forward with eager expectation, and the old return to revive the memories of youth.

PRESTIGE AND TRADITIONS.

Such an institution is the ancient University of Dublin, with its one College of the holy and undivided Trinity. I honour the sentiments of those amongst us who would gladly see the new College for Catholics associated with the glories of one or the other, or of both. But I must frankly say that I do not share these sentiments. The charm and the attraction of an ancient seat of learning are a possession peculiar to itself; they cannot be imparted to other institutions. For my part, I do not desire to see the new Catholic College as a foreign graft on an ancient tree, but rather as a healthy sapling, growing up from its own roots, racy of the soil, and full of the vigour and promise of youth. If it wants prestige, let it make a prestige for itself by the genius of its sons. If it wants the traditions of learning and fame, let it enter into its own rightful inheritance, and cherish the traditions that have come down from the distant past, when the ancient schools of Celtic Ireland shone out as bright beacons of light to Western Europe.

IDEAL OF A MODERN UNIVERSITY.

Then it must be remembered that the University of Dublin is cast in a mould which is rapidly becoming obsolete. It was founded in an age when University education was looked upon as the privilege of the few; and we have yet to learn how far it can accommodate itself to the needs of the many. The progress and prosperity of a nation are now recognised to be largely dependent on the wide diffusion of higher education; and accordingly, the ideal University of the present day must include amongst its students, not those only who are destined for a professional career, as it is called, but the far larger class who are to be the leaders of industry and commerce, the administrators of municipal and county affairs, the representatives of the people in the great council of the nation. And as the circle of its students is widened, it must enlarge the bounds of its educational system, adding on to the learning of the past the ample fields of modern science and literature.

I do not doubt, for a moment, that the University of Dublin will strive, in its own way, to shape its system of education to the needs of modern life; and I willingly acknowledge that it has already made some notable efforts in this direction. But we know from the example of Oxford and Cambridge, how strong is the prejudice against reform interwoven with the traditions of the older Universities, and how long and arduous is the struggle to engraft a modern education on an ancient model. Reformers are still warned not to lay profane hands on the Ark of the Covenant. And the argument still flourishes that the venerable system which was good enough to produce the great men of the past, must be surely good enough to produce the great men of the future.

* See Final Report of the Royal Commission on University Education in Ireland, pp. 40 and 53; Alexander Thom & Co., 1903.

DOCUMENTS. BROAD PROGRAMME OF THE ROYAL UNIVERSITY.

SECTION L.
LXXXIX.

The Royal University is hampered by no such obstacles. From its first foundation, a quarter of a century ago, it presented to the academic youth of Ireland a broad programme of studies, which embraces the whole domain of human knowledge. It has its Fellowships in the classical languages of ancient Greece and Rome, and, side by side with these, its Fellowships in modern languages, including a special Fellowship in the language and literature of our own country. It has its Fellowships in Mental and Moral Philosophy, ancient, mediæval and modern; its Fellowships in Mathematics, pure and applied; in Biology and the Natural Sciences; in Experimental Physics and Chemistry. Then it has its Studentships and Senior Fellowships, which afford to its most distinguished students the great boon of a few years of leisure, at the end of their academical career, with sufficient means to visit foreign Universities, to work in the laboratories of the great teachers of other countries, and in general to place themselves in line with the intellectual progress of the age.

In fact, the organisation of studies is complete; only the motive power is wanted, which belongs to a teaching University. Grant but this power, as recommended by the Royal Commission, and a new vigour will be infused into the associated Colleges; post-graduate courses will be established; schools of research will spring up; the feverish struggle for Prizes will cease; and while each College will be marked by its own characteristics, and develop its own ideals, the students of all will generously strive to win for their common Alma Mater that prestige which

we so much admire in the older Universities, but which we never can possess till we make it for ourselves.

CONCLUSION.

To sum up. I entirely accept every word of the admirable and comprehensive letter issued, some two months ago, by the Standing Committee of the Catholic Bishops of Ireland. I agree with them that a satisfactory settlement can be arrived at on the lines of a new University for Catholics, or of a College for Catholics under the University of Dublin, or of a College for Catholics under the Royal University. But the first of these schemes hardly comes within the scope of the Royal Commission recently appointed; and therefore the choice, at present, practically lies between the remaining two. Whichever of these two schemes may be eventually adopted I am ready to accept. But we are now in the stage of discussion; and the judgment of the country, as a whole, is best arrived at, when each one speaks out his mind frankly and without offence. In this paper, I have tried to give my reasons for thinking that the Royal University scheme is at once the easier to carry and the better in the interests of education. I will only add that it seems also to afford a fair prospect that the great resources of the Colleges of Galway and Cork, so deplorably wasted in the past, may now at last be turned to good account for the educational benefit of the nation.

GERALD MOLLOY.

DOCUMENTS.
SECTION L.
XC.

XC.

Resolution in favour of a solution of the Irish University Question on the lines indicated in Lord Dunraven's Letter of January, 1904.*

(For Letter see page 476.)

IRISH UNIVERSITY EDUCATION.

THE UNDERSIGNED CATHOLIC LAYMEN HAVE SIGNIFIED THEIR APPROVAL OF THE FOLLOWING RESOLUTION:—

"We consider that a satisfactory solution of the Irish University Question can be arrived at on the lines indicated in Lord Dunraven's letter of the 1st January, 1904."

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* Reprinted from a Pamphlet, "What is a National University?" by Mr. George Fottrell (Dublin, Hodges, Figgis & Co., 1905)

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 Edmund Sweetman, Longtown, Clane, Co. Kildare, D.L., J.P.
 Laurence Sweetman, Rallymackey, Enniscorthy.
 Roger M. Sweetman, St. Helena, Donnybrook, Co. Dublin, Barrister-at-Law.
 Nicholas J. Synnott, Furness, Naas, Co. Kildare, Barrister-at-Law, B.A. (Lond.), J.P.
 L. A. Teeling, 32, Upper Mount-street, Dublin, Barrister-at-Law, Accountant-General Supreme Court, B.A., T.C.D.
 S. Teeling, Agent, Bank of Ireland, Drogheda.
 M. H. D. Thunder, Seneschalstown House, Beau Parc, J.P.
 James Thunder, Bellewstown House, Drogheda, Co. Meath, J.P.
 Patrick Thunder, Lagore, Dunshaughlin, Co. Meath, D.L., J.P.
 Peter H. J. Tighe, The Heath, Claremorris, Co. Mayo, 5th Connaught Rangers.

Robert Dolphin Tighe, The Heath, Claremorris, Co. Mayo, Barrister-at-Law.
 Thomas Tighe, The Heath, Claremorris, Chairman Claremorris District Council and Union, J.P., D.L.
 R. F. Tobin, 60, Stephen's-green, West, Dublin, Surgeon to St. Vincent's Hospital, F.R.C.S.I.
 J. O. Tucker, Waterford Manager National Bank, Waterford.
 James Tuite, Greville-street, Mullingar, J.P.
 P. F. Tubridy, Kilrush, M.R.C.V.S.
 James Walsh, Kingswood, Clondalkin, Co. Dublin.
 E. J. Walsh, Bayswater-terrace, Sandycove.
 Dudley White, 29, Kildare-street, Dublin, Barrister-at-Law, M.A.
 John J. Whyte, Loughbrickland, Co. Down, J.P., D.L.
 Michael J. Yourell, 26, Merrion-square, Dublin, M.R.C.P.I.

DOCUMENTS.
 SECTION L.
 XO.

XCL.

DOCUMENTS.
 SECTION L.
 XCL.

Letter* from His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, with regard to the Declaration of the Catholic Laity of Ireland on the subject of University Education, presented to the Lord Lieutenant and the Chief Secretary for Ireland in 1897.†

"The Catholic Grievance Denied: Letter of Protest from the Archbishop.

(January 2nd, 1897.)

[The Declaration of the Catholic Laity, printed in the preceding section of this volume, was published in the Dublin newspapers of the 1st January, 1897. One of those newspapers, a leading exponent of Protestant opinion, in its issue of that day, treated the Declaration as an "anachronism," representing it as having reference to a "state of things that has passed away."

In reply to this bold denial that any grievance in this matter remains to be redressed, the following letter was written:—

ARCHBISHOP'S HOUSE,
 Dublin, New Year's Day, 1897.

An "Anachronism."

SIR,—I regret to find in your issue of to-day an article showing what I must take the liberty of describing as a total want of appreciation of the present position of the Irish University Question. Commenting on the notable Declaration on this subject from the Catholic laity of Ireland, published in this morning's newspapers, you speak of that Declaration as "an anachronism." "It is now," you say, "ancient history; and the state of things which it represented has passed away."

Inequality and Equality.

Now, let us see. The Declaration protests against the inequality which, to the disadvantage of the Catholic body in Ireland, is still maintained by the State in this country, in the Department of University education. It affirms the notorious fact that "a large number of Irishmen are at present precluded from the enjoyment of University education, honours, and emoluments, on account of conscientious religious opinions regarding the existing systems of education." Affirming this fact, what does the Declaration claim? Simply this, that such a change should now be made in the existing system of Collegiate and University education "as will place those who entertain those conscientious objections on a footing of equality with the rest of their fellow-countrymen, as regards Colleges, University honours and emoluments, University examination, government, and representation."

A Fact and a Claim.

Now, here we have a fact and a claim. The fact is that an inequality which is the result of "conscientious religious opinions" is maintained in Ireland by the State, to the disadvantage of those by whom those conscientious religious opinions are held. The claim is that this inequality be removed. The fact is undeniable. The justice of the claim is a necessary consequence of that fact. All this being so, I fail to see where the "anachronism" comes in, or what we have here to do with "ancient history," or with history of any kind, except indeed the history of the repeated admissions of responsible statesmen and Ministers of the Crown that a grievance, to the heavy disadvantage of Irish Catholics, exists in this matter of University education in Ireland, and that this grievance ought to be removed.

A Retrospect.

It will be admitted on all hands that nothing has been done by the State to improve matters in this respect, let us say, for the last ten or twelve years. I begin with the year 1885, the year in which I first had to deal with this question as an Irish Bishop.

Speaking in the September of that year, in reply to an address presented to me by the students of Blackrock College, I made my first protest on the subject. It was practically to the same effect as the protest of the Catholic laity published to-day. I was assured, however, next morning, by a representative Conservative journal of this city that in seeking to raise the University question as a question of practical politics I was merely wasting my time. The subject was "dead." It was not to be even "galvanised into activity." "Everybody except Archbishop Walsh was 'sick of it.'" The question of University education in Ireland had, in fact, been "amicably settled" to the satisfaction of "every class in the Irish community" by the establishment of the Royal University. And there was an end of it.

This is also like the position taken up in your article of this morning, that I think I cannot now do better than confront the comments of that article with the series of important statements from statesmen and Ministers of the Crown to which I have already referred. That was the line that I took, not without effect, in 1885. It is a line that, as a result of all

* Extracted from "The Irish University Question: the Catholic Case. Selections from the speeches and writings of the Archbishop of Dublin."—(Dublin: Browne & Nolan (Ltd.), 1897.)

† This Declaration has been reprinted in the Appendix to the First Report of the Royal Commission on University Education in Ireland.—(Cd. 826) 1901, page 295.

DOCUMENTS.
SECTION L.
XCI.

that has since occurred, can be taken with still greater effect now.

Sir Michael Hicks-Beach.

1. Not many months before the date of the incident I have mentioned, Sir Michael Hicks-Beach, on the 28th of July, 1885, speaking in the House of Commons as Chancellor of the Exchequer and Leader of the House, not merely admitted the existence of the Catholic grievance, and the importance of the question raised by it, but distinctly recognised it as one of the matters to be dealt with by a Government measure in the next session of Parliament. He spoke of the question as requiring "the very serious and early attention of Her Majesty's Government," and he added—
"If it be our lot to be in authority next year, I hope that we shall be able to advance some proposal which will be a satisfactory settlement of this most important question."

The "very serious" and "early" attention of the Government! That was eleven years ago. Not one iota has since been done for the settlement of the question by any Ministry, Conservative or Liberal. And yet the Catholics of Ireland are now to be told that their grievances in this matter have long since been removed, and that all reference to the existing state of things as unsatisfactory is "an anachronism," applicable only to some period of "ancient history" that has long since "passed away!"

Mr. Balfour.

2. Four years after the date of Sir Michael Hicks-Beach's words of promise, as yet unfulfilled, Mr. Balfour was questioned in the House of Commons, as Chief Secretary for Ireland, on the 15th of July, 1889, as to whether his attention had been called to a series of resolutions of the Catholic Bishops of Ireland. In those resolutions the Bishops had claimed that the existing inequality in the matter of higher education in Ireland should be removed by the Government. Mr. Balfour's reply was distinct:—

"The resolutions deal with many questions, and cover the whole field of education in Ireland. Without giving specific answers to the various points alluded to in them, I may say that some of them, notably higher education, have long been under the consideration of the Government, and in respect to them we hope to be able to make proposals to the House."

Mr. Balfour's Statement Emphasized.

3. Then followed an interesting incident. One of the grievances complained of by the Bishops was that of the exceptional privileges then enjoyed by the Training College of the National Education Board in Marlborough street. Mr. Morley asked whether that question was engaging the attention of the Government. Mr. Balfour answered that

"They (the Government) had been long considering the question of Training Colleges, and he thought something should be done in regard to them, but he did not put them on the same level of interest as higher education."

And now we are told that there is no question of higher education having a claim to be dealt with at all!

Let me observe, in passing, that Mr. Balfour has long since dealt with the question of lesser interest, that of the Training Colleges, and has dealt with it by a measure of reform, which, as I have more than once stated in a public speech, may well be taken as a model by any British Minister anxious to remove by a measure of absolute justice any existing Irish educational grievance. But my present point is that, whilst that question, which was described as a question of lesser interest, has been dealt with, the University question, which is of far higher interest, has not as yet been even touched, and that, moreover, we are now equivalently told that there is no such question at all!

Further Statement from Mr. Balfour.

4. On the 28th of August, in the same year, in his speech on the Appropriation Bill, Mr. Balfour was still more explicit in his recognition of the grievance.

"I repeat in the House what I have said outside the House, that in my opinion something ought to be done to give higher University education to the Roman Catholics of Ireland."

"The experiment of undenominational higher education has now been tried sufficiently long to make it, I am afraid, perfectly clear that nothing Parliament has hitherto done to promote that object will really meet the wants and wishes of the Roman Catholic population of that country."

"This being so, we have no alternative but to try and devise some scheme by which the wants of the Catholic population shall be met."

The Dublin Evening Mail.

By this time we had got so far ahead that, to my natural and very great satisfaction, I found soon afterwards, in the same Conservative newspaper that had so summarily disposed of my speech on the subject in 1885, a candid recognition that the Catholic case had been fully made out. On the 8th of November, commenting on a speech of mine made on the previous day, *The Dublin Evening Mail* was good enough to describe my arguments on the subject as "conclusive," and my "assault" on mixed education as "triumphant," and to say that

"There seems no resource left but a Catholic University."

Surely it cannot be that, after all this, we are now to be asked to begin at the beginning, and set about arguing the case all over again?

Mr. Balfour's Partick Speech.

6. Whoever else may take such a view of the case, the present First Lord of the Treasury, I am sure, will not. Speaking again in the same year, 1889, at Partick, on the 2nd of December, he was no less emphatic, and he was even more explicit, in his reference to the Irish University question than he had been in either of his speeches in the House of Commons.

He described the existing state of things in Ireland in this respect as "not creditable," and as one that he could not look upon "with equanimity." He spoke of Trinity College, with its Protestant place of worship and Protestant service, and its Chairs of Protestant Theology, as being still what it always had been—

"If not by its constitution, at all events by its composition, a Protestant institution."

And he added—

"You cannot ignore the fact, when you are considering the condition of education in Ireland, that the whole current of thought in such an institution is, and must be, antagonistic to the current of thought which would be acceptable to the large majority of the Irish people."

He spoke of the objections, "the undoubtedly conscientious objections, of Irish Catholics to use the means of University education at present at their disposal," and then he went on to say—

"It is not our business to inquire how far the undoubtedly conscientious objections of the Roman Catholic population to use the means of education at their disposal are wise or unwise. That is not our business. What we have to do is to consider what we can do consistently with our conscience to meet their wants."

After suggesting that "those great places of Protestant education—not exclusively Protestant, but mainly Protestant—Trinity College, Dublin, and Queen's College, Belfast," would be "greatly strengthened" by the establishment of a suitable provision for the University education of the Catholics of Ireland, he put to his hearers the significant question:—

"Whether we are not acting a most unwise part if we give any colour to the belief that a large part of Her Majesty's subjects in Ireland may claim from our hands the greatest of all boons—the boon of increased knowledge—and that this boon shall be refused to them by our prejudices acting upon the Houses of Parliament."

But this, it seems, is all in reference to a grievance that had passed out of existence years before Mr. Balfour had even come upon the stage of Irish politics! And the words of this eminently practical statesman are to be treated as if they had no more reference to an existing state of things in Ireland than if they were the dream of some doting recluse.

Judge Webb and Lord Justice FitzGibbon.

7. As I am quoting only the statements officially made by responsible statesmen and Ministers of the Crown, I merely mention here the noteworthy declarations made at the opening meeting of the Trinity College Historical Society in 1892, by Judge Webb and Lord Justice FitzGibbon. Both, speaking as Protestants, proud of the Protestant traditions of Trinity College, frankly recognised the existence of the Catholic grievance. Both pointed out the remedy—the establishment, as Judge Webb expressed it, of another University, “Catholic, chartered, and endowed.” Both advocated the establishment of such a University, not alone on the ground of justice to Irish Catholics, but on the ground also that Trinity College and the University of Dublin cannot continue as they are, and to be made safe against incessant and eventually successful attack, unless the College and University “rest on the foundation of justice,” through the establishment of a system which will supply to all Irishmen alike who need University education, “the means of obtaining it on equal terms.”

But all this, you inform your readers, we already have, and it is a mere “anachronism,” and a raking up of “ancient history,” if the Catholic laity of Ireland speak of the absence of it as a grievance of the present day!

Mr. T. W. Russell.

8. Having referred to this testimony from the Protestant Episcopalian side, it might seem discourteous if I were to omit noticing the equally frank recognition of our grievance by Mr. T. W. Russell, in an article written by him, whilst yet a private member, in *The Fortnightly Review* for February, 1892. Mr. Russell's words on the subject are as follows:—

“So far as University education is concerned, the Catholic grievance is *too plain to be ignored*. So long as the atmosphere is what it is in the University of Dublin and in Trinity College—i.e., so long as there is a Protestant Chapel and service, a Protestant Divinity School, and a teaching staff almost entirely Protestant, it is impossible to say that Catholics ought to be content.

“Nor can it be fairly urged that the Royal University—a mere examining Board—adequately supplies the place of a teaching University.

“I say the grievance here is undoubted. It ought to be dealt with in a liberal and fair spirit. On this branch of the question I go quite as far as Mr. Balfour went in his speech [in 1889].”

Earl Cadogan.

9. We now come to the present Ministry. In his speech at Belfast on the 15th of last January, his Excellency the present Lord Lieutenant spoke of the question of Irish University Education as a question with which the present Government “have to deal.”

I quite agree with you that if, as you have stated in your issue of to-day, the Declaration of the Catholic laity, published this morning, was an “anachronism,” or mere “ancient history,” and if “the state of things” described in that Declaration had, as you say, “passed away,”—if the equality claimed in that direction had already been conceded to the Catholics of Ireland, as you seem to think that it has been,—it would indeed show “a singular want

of sagacity and statesmanship” on the part of the present Government to waste either their own time or the time of Parliament in dealing with the question to which the Declaration refers. But as the Government have already recognised that question as one with which they “have to deal,” we may feel very confident that they will form a very different estimate from that formed by you of the weight to be attached to that impressive Declaration, and of the light in which it is to be read.

Mr. G. W. Balfour.

10. Last in chronological order comes the statement made upon the subject by the present Chief Secretary, in the House of Commons, on the 24th of last July. Speaking of the attempts at a solution of the question in the past—attempts which, in your view of the case, must have been eminently successful—Mr. Balfour said:—

“Most of the endeavours to solve the question had, he was afraid, been failures, which had brought more or less discredit on those who had attempted its solution. He did not know, if he was to try and solve it, that he should be more fortunate than those who had preceded him. He was not in a position to pledge the Government in this matter; but he repeated that, so far as he was personally concerned, he should be glad to try and make a solution of the problem, and it would be a great pride to him if, before he ceased to hold the office he now held, he could feel that even some step had been taken towards the solution of a problem which he was certain was intimately bound up with the future prosperity of Ireland.”

A safe standard and a safe guide.

It is to be hoped that whatever effort the Chief Secretary may make for the solution of the problem, the high importance of which he so fully recognises, may be as conspicuous a success as the attempts hitherto made have been conspicuous failures. In the history of those attempts he may find ample instruction as to the pitfalls that he has to avoid. In the principles so plainly enunciated in the Declaration now published, he has the key to the solution of the whole problem. Equality is the one thing necessary. It is a safe standard, and one most easily applied. It was the principle kept steadily in view by his predecessor, in the solution of the critical problem of the Training Colleges. In that case, a steadfast adherence to the principle of equality has led to a result practically without parallel in the history of Irish remedial measures. For not merely has the grievance been absolutely removed, not a vestige of it being left behind, but Mr. Balfour's success in the removal of it has been so palpable that even the sturdiest opponents of his project of reform have been unable since the realization of it, to raise even a whisper of criticism against the result.

But whatever may now be attempted for the solution of the University Question, and whatever the result of the attempt may be, it is satisfactory to be able to feel assured from the expressions I have quoted, that the Declaration of the Catholic laity, which, like the recent Declaration of the Irish Episcopacy, is now in the hands of the Government, is in no danger of being tossed aside on the plea that it is mere “ancient history,” and refers only to grievances that have long since “passed away.”

I remain, sir, your faithful Servant,

✠WILLIAM J. WALSH,

Archbishop of Dublin.

DOCUMENTA.
SECTION L.
XOL

XCII.

Extract from a Pastoral Letter* of His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, issued in February, 1887.

PASTORAL LETTER.

(February 26th, 1887.)

[In a Pastoral Letter issued in February, 1887, the Archbishop dealt with the chief grievances of which Irish Catholics have to complain in the matter of Education.

The following is a portion of the Letter referring to University Education.]

In the year 1871, a Pastoral Letter was issued from a meeting of the Bishops of Ireland, at which his Eminence Cardinal Cullen, Archbishop of Dublin, presided.

Pastoral of the Irish Bishops in 1871; the claim for a Catholic University.

In that Letter, referring to the department of higher or University Education, the Bishops put forward, in the first place, the claim for a Catholic University. They did so in the words of a former resolution of the Episcopal body, which they reiterated, as follows:—

"As regards higher education, since the Protestants of this country have had a Protestant University with rich endowments for three hundred years, and have it still, the Catholic people of Ireland clearly have a right to a Catholic University."

An alternative scheme; a National University.

But, forestalling an objection which it was foreseen might possibly be made to this proposal, on the ground that it would involve an addition to the existing number of Universities in the country, the Bishops at once proceeded to point out another way in which, without any such inconvenience, if it be an inconvenience, the essential condition of religious equality could still be secured:—

"Should Her Majesty's Government be unwilling to increase the number of Universities in this country, religious equality cannot be realized unless the degrees, endowments, and other privileges enjoyed by our fellow-subjects of a different religion, be placed within the reach of Catholics on terms of perfect equality."

"Should it please Her Majesty's Government, therefore, to remove the many grievances to which Catholics are subjected by existing University arrangements, and to establish a National University in this kingdom for examining candidates and conferring degrees, the Catholics of Ireland are entitled in justice to demand that in such a University, or annexed to it.

"(a) They shall have one or more Colleges conducted upon purely Catholic principles, and at the same time fully participating in all the privileges enjoyed by other Colleges of whatsoever denomination or character.

"(b) That the University honours and emoluments be accessible to Catholics equally with their fellow-subjects.

"(c) That the examinations and other details of the University arrangement be free from every influence hostile to the religious sentiments of Catholics, and that with this view the Catholic element be adequately represented on the Senate, or other supreme University body, by persons enjoying the confidence of the Catholic Bishops, priests, and people of Ireland."

Another alternative: the University of Dublin.

Finally, in deference, doubtless, to the feelings with which it might be anticipated that the authorities of Trinity College, Dublin, would receive the suggestion of so great a change in the status of that College as would be involved in the establishment of a National University, the Bishops proceed to

suggest a third course, by the adoption of which, without any such comprehensive change, substantial equality could still be secured:—

"All this can, we believe, be attained by modifying the constitution of the University of Dublin, so as to admit the establishment of a second College within it, in every respect equal to Trinity College, and conducted on purely Catholic principles."

Such were the proposals, most moderate in substance, as well as most definite in form, made upon this subject by the Irish Bishops as far back as 1871. Of those proposals it will be observed that, in so far as they involve any interference with existing non-Catholic institutions, they were not put forward by the Bishops in their direct statement of the Catholic claim. That claim was for the establishment of a distinct Catholic University, in no way complicated in its constitution by a connection with any other University or College in Ireland. In so far as any change in the constitution, or in the position, of any existing College or University is referred to by the Bishops, the reference is introduced only in the suggestion of certain other alternative courses, by the adoption of which the great essential condition of equality might still be attained, in case the Ministry were unwilling, by the establishment of a Catholic University to make a full concession of the Catholic claim.

The Royal University: obvious inequality.

During the sixteen years that have elapsed since the publication of this Pastoral Letter of the Irish Bishops, but little progress has been made in this branch of our education question. Something, however, has been done. An Examining Board, authorized to confer University Degrees,—and thus constituting, in the anomalous modern sense of the term, a "University,"—has been established under the name of the "Royal University of Ireland;" and by means of the examinations that are held by it, the students of our Catholic Colleges are enabled to obtain University prizes and degrees. But the conditions under which our students are thus admitted to the competitive and other examinations of the Royal University are so manifestly wanting in equality,—as regards the position of the students of our unendowed Catholic Colleges, when contrasted with that of their favoured competitors, the students of other Colleges well endowed by the State,—that the impossibility of further maintaining a state of things so obviously indefensible, seems no longer to be matter of serious controversy.

How justice may be done.

That the equitable settlement of this long-standing difficulty of University Education may be effected in any one of the three ways indicated in the Pastoral Letter of 1871 admits of no room for doubt. Whether it may be possible also to effect such a settlement of it on other lines, in further development of the modifications since then introduced into our Collegiate and University arrangements, is a question on which it would, as yet, be unprofitable to speculate.

The Bishops, the Clergy, the Catholic people, of Ireland have too deep an interest in the practical settlement of this great question to allow individual preferences for any special form of University organization to stand in the way of any equitable settlement of this question that statesmanship may be able to devise. One condition, and one condition only, is essential: the maintenance of the principle of equality.

* Extracted from "The Irish University Question: the Catholic Case. Selections from the speeches and writings of the Archbishop of Dublin."—(Dublin: Browne & Nolan (Ltd.), 1897.)

XCIII.

Resolution* of the Irish Roman Catholic Hierarchy on the University Question, 1889.

RESOLUTION OF THE IRISH BISHOPS ON THE UNIVERSITY QUESTION.

(March 21st, 1889, and June 25th, 1889.)

[A series of Resolutions on the Irish Education Question in its three branches, Primary, Intermediate, and University, was drawn up by the Standing Committee of the Irish Bishops on the 21st of March, 1889.

The Resolutions were endorsed by the Episcopal body at its next meeting, on the 25th of June, 1889.

The following is the Resolution in reference to University Education.]

As regards University Education, we renew the oft-repeated protest of the Catholic Bishops, clergy, and people of Ireland against the unfair and oppressive system of higher education, established and maintained in Ireland by State endowments, in the interest of non-Catholics, and to the grave social detriment of Catholics.

Catholics demand equality in University, as well as in Intermediate and Primary, education with their non-Catholic fellow-subjects so far as those systems are sustained and endowed by the State. They demand that their educational grievances, which have extended over three hundred years, and have been a

constant, ever-growing source of bitter discontent, be at length redressed, and they appeal to all sections of Parliament, without distinction of political parties, to legislate promptly and in a just and generous spirit in this all-important matter.

The Committee abstain from formulating the University system which would best satisfy their demands and wishes: they will merely observe that these would be satisfied substantially—

(a) By the establishment, in an exclusively Catholic, or in a common University, of one or more Colleges, conducted on purely Catholic principles, and at the same time fully participating in all the privileges and emoluments enjoyed by other Colleges of whatsoever denomination or character;

(b) By admitting the students of such Catholic Colleges, equally with the students of non-Catholic Colleges, to University honours, prizes, and other advantages; and,

(c) By securing to Catholics in the Senate, or other supreme University Council, in a common University, an adequate number of representatives enjoying the confidence of the Catholic body.

XCIV.

Report on the Accounts of Trinity College, Dublin, furnished by Messrs. Price, Waterhouse & Co.,
Chartered Accountants, in accordance with the instructions of the Commission.

- (1.) MEMORANDUM OF INSTRUCTIONS APPROVED AT THE MEETING OF THE COMMISSION ON 12TH NOVEMBER, 1906, AND COMMUNICATED TO MESSRS. PRICE, WATERHOUSE & CO., FOR THEIR GUIDANCE IN EXAMINING AND REPORTING ON THE COLLEGE ACCOUNTS.

This Commission has been appointed to inquire, among other matters, into the revenues of Trinity College, Dublin, and of any of its officers, and their application.

In pursuance of the duties thus imposed upon them the Commissioners have obtained from the College authorities the following financial returns:—

Return (1)—Summary of Accounts for each of the five years, 1901-1905 inclusive.

Return (2)—Return showing Receipts of Provost and Fellows of Trinity College, Dublin, for the year ended 31st October, 1905.

Return (3)—Return showing the sum expended in erection of buildings, 1890-1905.

Return (4)—Return showing in detail the Revenues of the Provost, Fellows, Professors, and other officers for the years 1904-5.

Return (5)—Return showing the Provost's Income for 1904-5.

Supplementary Returns:—

Return (1)—College Investments. Capital Balance Sheet for year ended 31st October, 1905.

Return (2)—Trust Funds. Capital Balance Sheet and Statement as to Income and Application.

Return (3)—Old Crown Estate. Acreage and Rental.

Return (4)—Old Private Estate. Acreage and Rental.

Return (5)—The Baldwin Estate. Acreage and Rental.

Return (6)—City Estate. Tenants and Rental.

The Commissioners desire to have the foregoing returns checked with the College records so that they may be able to report that the returns in question have been examined by an independent accountant who has certified as to their accuracy.

The Commissioners desire to have a detailed audit made of the accounts of income and expenditure for one year—viz., 1905. In the case of the similar returns for the four years immediately preceding, it will be sufficient to ascertain that the totals given agree with those in the College books.

The Commissioners also desire that explanations should be furnished wherever the technical terms employed, or the complex nature of the accounts, may render such explanations desirable.

The Commissioners also wish to be supplied with a report on the system of auditing, both internal and external, adopted by the College.

Finally, the Commissioners desire to have a general report on the system of accounting at present in operation, with suggestions for improvement, if such should seem to be required.

JAMES DERMOT DALY,

Secretary.

November, 13th 1906.

* Extracted from "The Irish University Question: the Catholic Case. [Selections from the speeches and writings of the Archbishop of Dublin.]"—(Dublin: Browne & Nolan (Ltd.), 1897.

(2.) REPORT FROM MESSRS. PRICE, WATERHOUSE & CO. ON THE ACCOUNTS OF TRINITY COLLEGE, DUBLIN.

3, FREDERICK'S PLACE,
OLD JEWRY, E.C.,
29th December, 1906.

The Secretary,

Royal Commission on Trinity College, Dublin, and the University of Dublin,
16, Ely Place, Dublin.

DEAR SIR,—We have now completed the work entrusted to us, as set out in your letter of the 13th ulto. The authorities of the College have given us full access to the various books and documents.

It will be convenient to divide our report into three parts, viz. :—

- (A.) Examination of the Returns prepared for the Commission, including any necessary explanations.
- (B.) System of Accounting in use, and general suggestions for its improvement.
- (C.) System of Auditing, internal and external, adopted by the College.

(A.) EXAMINATION OF THE RETURNS.

RETURN (1). SUMMARY OF ACCOUNTS FOR EACH OF THE FIVE YEARS ENDING 31st OCTOBER, 1905.

These summaries agree with the Bursar's books, if we except for the present the additions in italics at the foot of the summaries in respect of the Dublin University Press Series and the Graduates' Memorial Building. There are two or three general remarks that require to be made :—

(1.) The accounts are those of the Bursar only, and do not include those receipts of the Junior Bursar, which are disbursed by him to the Junior Fellows and Lecturers, without passing through the Bursar's hands.

(2.) The accounts are prepared on a purely cash basis, no notice being taken either of Income not received or of Liabilities unpaid at the date of the accounts. For this reason the word "Payments" would be a better heading than "Expenditure" for the credit side of the account, corresponding to "Receipts" on the debit side.

(3.) Though the books are closed at 31st October in each year, the accounts represent in most cases the transactions of the year ending 30th September, as the principal payments are made quarterly, and the Students' payments received by the Junior Bursar in October are not accounted for by him until later.

Our other comments and explanations can be made most conveniently under the various heads in the accounts :—

Receipts.

Estates.—We have examined the Rentals in each year, and satisfied ourselves that the great variations in the totals year by year are due to variations in the amount of Arrears. The reduction in rental due to sales is at present only small, £550 between 1901 and 1905 in the case of the Old Crown Estate, or less than 2 per cent. The rise in the City Estate rental in 1905 is due to the falling in of leases in Westland Row and Lincoln Place, and the consequent inclusion of the rack rentals of these properties. The amounts entered in the printed accounts are the receipts, less outgoings, such as rent charges, drainage, improvements, and "achates and seal." The last-named expression is explained a little later on.

Dividends and Interest on Investments.—In 1904 the interest on Current Account at Bank, £40 8s. 6d., is included in the figure of £8,589 12s. 3d., instead of being shown separately as in the other years.

If the interest paid on the temporary loan from the Bank of Ireland is deducted from the receipts from dividends and interest, the net figures are as follows :

	£	s.	d.
1901,	7,203	3	6
1902,	8,679	1	3
1903,	7,689	4	3
1904,	7,998	11	5
1905,	8,774	14	1

The receipts for 1902 were swelled by large sums for back interest on the King-Harman loan, which

was being paid off by instalments with accrued interest. The figures for the later years show the normal increase due to investment of sale money received. The temporary loan from the Bank was to enable the College to take advantage of the opportunity of a new mortgage loan (to Lord Farnham) before the repayments of the King-Harman loan were to hand, and there appears to have been no loss of interest on the transaction. The loan has now been reduced to a nominal figure of £100.

No apportionment is made when the purchase price of Investments includes accrued dividends or interest.

Degree Fees and Fees in Arts.—These are increased in 1905 by the fees paid by English ladies taking *ad eundem* degrees.

The Degree Fees are received by the Senior Proctor and Junior Bursar, and handed over by them at regular intervals.

The Fees in Arts include only the proportion of the Students' payments which comes to the Bursar. The remainder (amounting to nearly one-half of the total) is distributed by the Junior Bursar among the Tutors, in accordance with an elaborate scale of calculation.

Registrar of Chambers' Fees.—A fee of 10s. per set of rooms is charged on taking possession. The same sum appears as a payment to the Junior Bursar, who is also the Registrar of Chambers.

Miscellaneous Receipts.—The amount of £98 1s. 4d. in 1901 includes a shooting rent of £76 10s. 4d. In other years such rents are included in the Estate Accounts. In 1905 the main item is £30 for the sale of old sheds in Westland Row.

Achates and Seal.—This is a percentage of the rents received, which is distributed among the Senior Fellows. In the 1904 statement the amount (£76 5s. 4d.) is included with Sundry Receipts.

Income Tax deducted from Payments.—The receipts shown from the Estates and Investments of the College are the net receipts after deducting Income Tax. On the other hand, the payments to the Fellows, Lecturers, and Scholars are the gross payments, and the tax deducted from these payments is shown in the accounts as a receipt. In the 1904 statement the amount of £2,901 7s. 5d. should be divided into Income Tax Refunded, £743 8s. 6d., and Income Tax deducted from Payments, £2,157 18s. 11d.

The refunds from the Inland Revenue in 1902, 1904, and 1905 are in respect of expenditure for the maintenance of Buildings which are not liable to tax.

Payments.

Junior Fellows.—The amount shown includes the Statutory Salaries, Compensation for Tutors' Salaries, and the salaries of the two Senior Tutors, the Junior Dean, Junior Proctor, and two or three other officers. The two Senior Tutors and the three Junior Fellows receiving the compensation payment do not share in the distribution made by the Junior Bursar. The total payments to Junior Fellows in 1905 were £19,722 9s. 11d., and full particulars of these are given in Schedule "A" hereto.

Junior Bursar's Poundage.—The Junior Bursar deducts 2½ per cent. on all amounts collected and handed over by him. He also retains the same poundage on the amount he distributes to the Junior Fellows.

Buildings, Maintenance, and Insurance.—The expenditure of £2,923 5s. 4d. in 1904 includes a grant of £1,000 towards the renovation of the Provost's house on the appointment of Dr. Traill. The 1905 figure of £3,131 8s. 11d. includes a further £550 for the same purpose, and also £900 for external painting of the College Buildings which takes place once in five years.

New Buildings.—The expenditure under this head, though included in the Revenue Account, is really of a Capital nature. The main items during the five years are the wings to the Graduates Memorial Building, the Electrical and Physiological Laboratory, and the Women's School of Anatomy.

Municipal Rates.—The large figure of £2,898 9s. 7d. in 1903 includes £1,400 arrears. The College assessment some time before this was greatly increased and payment was deferred pending appeal.

Schools, Charities, etc.—There is a reduction of about £700 in the last two years as compared with the first three, due to the transfer of payments to two professors to the head of Salaries. The 1905 amount is further reduced by £455 in respect of Licate fees payable to the Hospital for Medical Students, this sum not having been paid over until November after the closing of the accounts. This payment is classified in the books year by year under the head of "Charities" which appears to be an incorrect description.

Interest on Loan.—This was interest on a temporary Bank loan, as explained under the head of "Dividends and Interest on Investments."

Dublin University Press Series.—There is a ledger account in the books which is charged with all expenditure for Printing and Binding and with payments to Authors, and is credited with the proceeds of sales of books. In ordinary course no transfer is made to Revenue Account and there appears to be little if any loss on the Series. The amounts in italics at the foot of the statements described as "Increase of Liability" and "Decrease of Liability" can be more correctly described as "Excess of Payments over Receipts" and "Excess of Receipts over Payments" respectively. The amount of £3 18s. 10d. in the 1903 account should be on the other side and the figures are as follows:—

	£	s.	d.	£	s.	d.
Excess of Payments over Receipts in 1902.	298	14	4			
Do., Do., in 1904,	431	17	11			
				730	12	3
Less Excess of Receipts over Payments in 1901,	247	12	9			
Do., Do., in 1903,	3	18	10			
Do., Do., in 1905,	214	8	3			
				465	19	10
Net excess of Payments over Receipts in five years,				£264	12	5

The asset on the books is increased by this amount of £264 12s. 5d. in the five years, viz., from £1,176 4s. 3d., to £1,440 16s. 8d., which should be represented by a stock of Books and Copyrights.

Graduates' Memorial Building.—The sums in italics described as Liability or Increase of Liability of Graduates' Memorial Building are the amounts spent by the College in excess of the Subscriptions. The four amounts shown in the years 1902-5 come to £2,613 19s. 11d., and this sum appears on the books as an asset at 31st October, 1905, and was charged to Buildings in the Revenue Account for the following year.

RETURN (2). RECEIPTS OF PROVOST AND FELLOWS FOR THE YEAR ENDING 31ST OCTOBER, 1905.

Provost and Senior Fellows.—The total of £11,627 10s. 8d. exceeds the amount of £11,424 3s. 8d. in the 1905 accounts on the preceding page by £203 7s. as explained in a footnote to those accounts.

Junior Fellows.—The total of £18,909 15s. 6d. is considerably short of the correct total of £19,722 9s. 11d. In Schedule "A" we show the necessary corrections and also under what head in the accounts on the preceding page the various payments appear.

RETURN (3). EXPENDITURE ON BUILDINGS.

The amount for the year to 31st October, 1904, should be £1,512 7s. as shown in the 1904 accounts instead of £1,889 2s., a difference of £376 15s.

The total expenditure on the Graduates' Memorial Building entered as £7,500 was £11,141 12s. 1d., and

was all incurred prior to 31st October, 1905. The amount was provided as follows:—

	£	s.	d.
Subscriptions,	8,179	14	0
Interest allowed by Bankers,	347	18	2
	£8,527	12	2

Amount paid by the College and appearing as an Asset on the books at 31st October, 1905; charged as Expenditure on Buildings in the year ending 31st October, 1906,	2,613	19	11
	£11,141	12	1

The total of the Return should, therefore, be £73,761 10s. 1d., made up thus:—

Amount as per Return,	70,496	13	0
Less. Error as above,	376	15	0

70,119 18 0

Add Expenditure on Graduates' Memorial Building in excess of £7,500	3,641	12	1
	£73,761	10	1

RETURN (4). REVENUES OF PROVOST, FELLOWS, ETC.

TABLE I. Provost and Senior Fellows.—The total of this Table for 1905 is £12,757 11s. 8d., viz.:—

Amount as in Return (2),	11,627	10	8
Allowance for Provost's Porter,	42	0	0
Retired Fellow,	1,088	1	0
	£12,757	11	8

TABLE II. Junior Fellows. The total of this table for 1905 is £19,702 9s. 11d. This is £20 less than the correct total as shown in Schedule "A," the omissions being sums of £10 apiece to Mr. Kennedy and Mr. Kelleher in respect of the salary of £20 allowed to the Secretary of the Tutors' Committee.

TABLE III. Professors, Lecturers, etc. Under the head of Medicine for 1905 there is an amount of £88 12s. 8d. to add to the medical fees paid to Dr. E. H. Taylor.

Under the head of Literature, etc. for 1905, there require to be added £20 to Dr. Selss for extra German lectures and £3 3s. to Mr. Hahn for further examination fees.

TABLE IV. Salaries of Officers. We found this correct.

RETURN (5). PROVOST'S TOTAL INCOME.

We have not verified the Income from the Estates included in this return.

SUPPLEMENTARY RETURN (1). COLLEGE INVESTMENTS.

We have compared this Return with the books but have not verified the existence of the Investments. All the headings on the Liabilities side of the Return except the last denote merely the source from which the money which has been invested was received.

The final item "Deposits on Chambers" represents a liability to the various occupants of rooms in the College. The actual liability at 31st October, 1905 (being the deposits in hand at that date), was £2,835 5s. 0d., so that the liability is overstated by £12 15s. 10d. This difference is the balance of a number of items, as the account has not been kept correctly. During the year to 31st October, 1905, the Registrar of Chambers handed over £250 for investment, as the sum in his hands had increased beyond his requirements. Following on this transaction an erroneous entry was made crediting General Revenue Account with £250 and debiting Deposits on Chambers, although the transfer was merely an internal one and did not affect the liability. Some years ago there was a reverse entry when £100 was handed to the Registrar. Another cause of error is that the amounts received by the Registrar for damage to the rooms or furniture during occupation are added to this same account instead of being deducted from the expenditure on Repairs and Maintenance. We think the corrected amount should be carried on the General or Bursar's Balance Sheet, as although represented by

DOCUMENTS.
SECTION I.
XOVI.

investments it is not of a Capital character. The item of £217 7s. 7d. among the assets in the hands of the Registrar of Chambers should also be transferred.

SUPPLEMENTARY RETURNS (2), (3), (4), (5), and (6), have been compared by us with the books and found correct. We have not verified the acreage in the Estate Returns.

AUDIT OF THE ACCOUNTS OF THE YEAR ENDING
31st OCTOBER, 1905.

We have made a complete audit of the Bursar's books for this year, including the comparison with the Bank Pass Book of the record of transactions with the Bank, and the inspection of vouchers for all payments made. We have accepted, in the case of disbursements made by the Librarian and other heads of departments, their returns which had been already submitted to and approved by the Bursar and the Internal Auditor. With the exception of the error mentioned above when dealing with the "Deposits on Chambers" Account we find the book-keeping to be accurate.

(B). SYSTEM OF ACCOUNTING IN USE AND
GENERAL SUGGESTIONS FOR ITS IMPROVEMENT.

The accounts of all money passing through the Bursar's hands are kept by the Accountant who acts under the Bursar's instructions. The book-keeping appeared to us to be careful and accurate. We have discussed with the Accountant some suggestions in the direction of saving labour, the principal one being the introduction of a Cash Book to record in the first instance all transactions with the Bank of Ireland, in place of the present more cumbersome practice of passing all such entries separately through the Journal. If required we shall be prepared to furnish detailed proposals on this subject.

Receipts.

(a). *External.* The receipts from the Estates and Investments of the College come direct to the Bursar and are paid into "Trinity College, No. 1 Account" at the Bank of Ireland. The recording of these appeared to us clear and satisfactory, except that for the year 1905 the Rent Rolls had not been completed as in previous years, and we were obliged to write them up roughly for ourselves. The reason given by the Accountant for the omission was that neither of the Auditors asked for a Rent Roll

(b). *Internal.* The receipts from graduates and students mostly come through three sources:—

- (1.) The Senior Proctor.
- (2.) The Junior Bursar, who is also Registrar of Chambers
- (3.) The Assistant Registrar and Clerk of the Buttery.

(1.) The Senior Proctor receives the fees for degrees higher than B.A., and pays them into a bank account in his own name. From time to time sums on account are handed over to the Bursar, and a half-yearly settlement is made. If there is any advantage in a separate account, it would be secured by having an account in the name of the College from which transfers could be automatically made at specified intervals, but we can see no reason why these fees should not be paid into the general banking account of the College. The Proctor might be relieved of the responsibility for the fees themselves by requiring the production of a receipt acknowledging the payment of the fees at the College Office.

(2.) The Junior Bursar and Registrar of Chambers receives all the payments from students other than their weekly payments for Commons, etc. He keeps a Bank Account called "Trinity College, No. 2 Account" which is drawn upon by his own sole signature. The necessary book-keeping is very onerous, and it may be doubted whether it can be most satisfactorily carried out by a succession of brilliant scholars without clerical assistance. At the present time there is the foundation of a serviceable system, but there are many missing links, from an Accountant's point of view.

At the present time the Junior Bursar pays into the account at the Bank the bulk of what he receives, but not the exact amount day by day, and he pays

out the shares of the Tutors from time to time as required by their own Auditor, and makes quarterly settlements with the Bursar. We suggest that, if the present system is continued, the Junior Bursar should, at each distribution, pay himself his own poundage and other perquisites (instead of drawing sums on account as at present). Then, after each settlement (provided all receipts were paid into the Bank in full) it would be possible to ascertain the exact composition of the balance remaining in his Bank Account. At present this is only ascertained when the office of Junior Bursar changes hands, and we doubt whether even then it can be done accurately in the absence of a proper system of Cash Book and Ledger.

It is a weak point in the General Receipts and Payments accounts of the College as given in Return (1) that they do not include the whole of the students' payments, and in any change of system this would, no doubt, be rectified. There appears to be no reason why the whole of the money coming to the Junior Bursar should not be paid direct into a College office and the distribution to the Tutors now made by the Junior Bursar would then also be made from there, and thus both receipts and payments would come into the College Accounts.

We presume that the main purpose of the Offices of Junior Bursar and Registrar of Chambers is that there should be a Fellow available for personal relations with the students, to whom they can come with complaints, and to whom they can refer for various purposes. But if the accounts presented to the students were still made out in his name this requirement would seem to be covered, and in the great majority of cases a clerk could equally well receive the money and give a proper receipt. The present system of receipts with carbon copies is excellent.

(3.) Mr. Miller, the Clerk of the Buttery, receives the weekly payments from students for Commons, etc., and pays over £100 at a time to the Bursar, with a settlement at the end of each quarter. At present he keeps a Bank account in his own name, but we should recommend that the actual amount received each day should be paid into a College Bank Account.

Our suggestions under all three of the preceding heads are in the direction of centralisation. We think it is desirable that all money received from students should be paid at once into the account of the College in such a way that it can be drawn upon only by those who are authorised by the College to make payments on its behalf. Incidentally both the Senior Proctor and the Junior Bursar would be relieved of clerical work which could equally well be performed in a College Office.

(c). *Total income of the College.* The total income of the College consists of four parts as under:—

- (1.) The receipts of the College on general account which come into the hands of the Bursar. These are set out in Return (1).
- (2.) The receipts from Trust Funds applicable to special purposes. The income of these funds for the year 1904-5 is given in Supplementary Return (2) and amounts in total to £5,077 7s. 10d. At the 31st October, 1905, there was in hand the sum of £2,339 4s. 7d., representing undistributed Income of the various Trusts as shown in Schedule "C" to this report.
- (3.) So much of the receipts of the Junior Bursar as is distributed by him direct to the Junior Fellows and others. Of the fees received from Students, slightly more than one half is handed over by the Junior Bursar to the Bursar and appears as a receipt in the general accounts of the College under the head of Fees in Arts. The remainder, amounting in 1904-5 to £9,760 5s. 9d. does not so appear, but the allocation of it to Junior Fellows and other Lecturers is shown in Tables II. and III. of Return (4). The sum of £9,760 5s. 9d. was thus divided:—

	£	s.	d.
To Junior Fellows,	9,533	0	2 (see Sched. "A")
To other Lecturers,			
&c.,	227	5	7
	£9,760	5	9

- (4.) The receipts of the Provost from certain landed property. The total of these for the year 1904-5 is given in Return (5) as £1,787 5s.

Payments.

With the exception of the payments to Junior Fellows made by the Junior Bursar, all the payments are made by cheque on Trinity College, No. 1 Account. The Bursar has the sole right to draw on this Account and at the present time not only signs the cheques but draws them himself. If our suggestions above with regard to the consolidation of the two sets of Accounts were carried out, it would clearly be desirable to relieve the Bursar of this heavy clerical work and leave him freer for the necessary supervision of an enlarged department.

All accounts of any size are passed for payment by the Internal Auditor, and it might be considered desirable that he should also sign cheques over a certain value.

Such an arrangement would involve the separation of the Bursar's Banking Account into two parts, upon one of which cheques would only be honoured if bearing two signatures. The other Account would be available only for cheques below a specified amount.

There are numerous small payments to students for prizes, exhibitions, etc., but otherwise most of the payments are made at regular quarterly intervals.

Trust Funds.

There is a Capital Account and a Revenue Account for each Trust in the College books, and these appear to be in good order. If an annual statement of accounts is prepared, no doubt it will include a Receipts and Payments Accounts for each Trust. The amount of Trust Revenue in hand (£2,339 4s. 7d., at 31st October, 1905) appears as a liability in the Bursar's Balance Sheet (Schedule "C").

The Income Tax deducted from the Receipts for the Trusts is debited to Income Tax Account, and the Trust is given credit for the gross amount. Subsequently the tax deducted from the payments is credited to Income Tax Account, and the payment is stated gross. This is not strictly accurate, but causes no difficulty in the Trust Accounts when the whole Income is distributed exactly year by year. If the Income accumulates for any reason, and it is desired to invest the accumulation, allowance has to be made for the fact that the apparent balance on Revenue Account is subject to tax, and there may also be a difficulty when the rate of the tax varies. We see no advantage in the present procedure, and it has also the disadvantage that it, to some slight extent, confuses Trust money and College money. We, therefore, suggest that each Trust should be credited with net receipts and charged with net payments.

Balance Sheets.

There are at present two Balance Sheets prepared—the Capital Balance Sheet and the Bursar's Balance Sheet. We think it would be preferable to replace these by one General Balance Sheet, together with a list of the Investments of the College other than landed estates. A "Receipts and Payments on Capital" Account will show the actual changes during the year, and the General Balance Sheet will show to what extent there is Capital available for investment.

The General Revenue Account appears to be unnecessary, except as a summary of the balances of Revenue Receipts and Payments from year to year. Schedule "B" gives an abstract of the account for the five years, as it appears in the books. It will be seen from the notes that all the entries other than the transfers from "Income and Expenditure Account" are incorrect, but that they have been subsequently set right, with one exception.

On reference to the Capital Balance Sheet (Supplementary Return (1)), it will be seen that the Capital of the College available for investment is composed of the first six items on the Liabilities side, and totals £282,109 14s. 2d. This requires to be increased by £1,439 15s. 4d., for amounts wrongly debited to Capital, and credited to General Revenue on 14th May, 1904, as shown in Schedule "B," making together £283,549 9s. 6d. The investments on the same Balance Sheet total £278,830 7s. 5d., so that the balance of Capital uninvested is £4,719 2s. 1d.

In Schedule "C" we give the Bursar's Balance Sheet, as it appears in the College books, and in Schedule

"D" a suggested General Balance Sheet, based on the figures contained in the two existing Balance Sheets. We should have liked to have brought in the Junior Bursar's balances also, but we found that impracticable owing to the incompleteness of the books. If the two systems are combined, as we have suggested above, it will be desirable to date the Balance Sheet as at 30th September instead of 31st October.

The annual statements would then be:—

Receipts and Payments on Revenue Account.
Receipts and Payments on Capital Account.
Receipts and Payments on account of each of the Trusts.
General Balance Sheet, to include the balance on each of the foregoing accounts.
Schedule of Investments of the College.

It will be observed that we recommend that the Revenue Account shall continue to take the form of a Statement of Receipts and Payments. After carefully considering the subject, we have come to the conclusion that the greater accuracy in statement which would result from a careful apportionment of Income and Expenditure to the period to which it relates is not of sufficient importance to warrant the considerable increase in work which would be involved by such a change in the present system. We would only urge the importance of those in charge of the accounts endeavouring to get into each year a year's income, and to provide within the year for a year's expenses. We are led to this conclusion partly by the fact that, owing to the peculiar character of the Estate Income, it is undesirable to bring rents into the accounts until they are actually received.

College Office.

It is perhaps not in our province to make any definite proposals as to the best arrangements for carrying on the book-keeping of the College, but it will be seen that many of our suggestions above are in the direction of centralisation. There would seem to be many advantages in putting the whole of the accounting system in the charge of the Accountant, and in giving him whatever assistance may be desirable for the portions of the work requiring less skill. The Fellows of the College, who are responsible for the finances, would thus be relieved of much detail work. To an outsider it does not appear an economical arrangement that men of learning should spend time in writing out cheques and in other work which requires merely clerical accuracy.

(C.) SYSTEM OF AUDITING.

There are at present two Auditors, who work quite independently, and may be described as the Internal Auditor and the External Auditor.

Internal Auditor.

The Internal Auditor is a Senior Fellow, specially appointed to the post, with a salary of £200. A great part of his work is checking accounts for payment, as the Bursar expects to see his signature attached to accounts of any size before he draws and signs cheques in respect of them. He also verifies the receipts from graduates and students in various ways, from whatever source they come. For this purpose he examines the Junior Bursar's books up to a point, and satisfies himself that the proper amounts are handed over to the Bursar; but he does not perform a complete audit of these books, which would, of course, include an examination of the Bank Account in detail. He also examines the books kept by the Senior Proctor and the Clerk of the Buttery.

As far as he considers necessary, he checks the detail of the postings and additions in the ledgers, and signs the annual statements without any form of certificate.

External Auditor.

The present External Auditor is the Deputy Accountant-General of the Bank of Ireland. His fee is fixed at £60, and his duties are not defined, further

DOCUMENTS.
SECTION L.
XCIV.

DOCUMENTS.
SECTION L.
XCIV.

than that he is required to sign the following certificate at the foot of the annual statements :

" I, having been appointed to audit and report upon the accounts of the College for the year , report that the accounts of the College are kept in proper books of account, and that the Abstracts and Balance Sheet contain a full and true account of the financial state of the College."

The course adopted by the present External Auditor, Mr. Leet (as communicated to us in conversation), is to take the entries in the Journal as they stand, and check the correctness of the postings and additions, and see that the annual statements correspond with the books. He also verifies the existence of the College Investments and the correctness of the Bank balance shown. He does not examine vouchers for the payments, nor see that they were properly authorised. He does not examine the Estate rentals, nor satisfy himself in any way that the receipts under the various heads shown in the books are those which should come in during the year. He does not institute regular comparisons between one year and another, so as to get explanations of any large variations. He does not compare in detail the entries in the books with the Bank Pass Book.

Remarks on System.

At the present time the work of the External Auditor practically forms part of an internal system. He exercises no check either upon the Bursar or the Internal Auditor, and only a limited one upon the Accountant. For example, all that the External Auditor knows independently about the payments is that they have been made by cheques signed by the Bursar. He does not see the bills in order to ascertain that they have been passed for payment by the Internal Auditor, and that the Accountant has

entered them in the books under the right head. Nor does the Internal Auditor know that the accounts which have been paid are those which he has passed for payment.

The present system would clearly need extension if it were decided to print and publish the annual accounts. It is clear that the Internal Auditor, from his knowledge of the affairs of the College, is a valuable aid to the Bursar, and in the course of our audit of the accounts for the year 1904-5 we came upon various evidences of the thoroughness of his work. But if the External Auditor were to be regarded in any sense as representing the public, it would be necessary that he should bring under review the whole of the accounting, and not take for granted the work of any of the College officials.

Tutors' Auditor.

One of the Junior Fellows examines the Junior Bursar's books on behalf of the Tutors, and sees that the proper proportions of the students' payments (according to an elaborate scale) are paid to each.

We think that the foregoing report fulfils the terms of the instructions conveyed in your letter of the 13th ulto. We have endeavoured to condense our remarks into the smallest possible compass, and we shall be glad to enlarge further, in writing, or at an interview, upon any special point as to which the Royal Commission may require additional information.

We are, dear Sir,

Yours faithfully,

PRICE, WATERHOUSE AND Co.

SCHEDULE "A."

STATEMENT SHOWING ERRORS AND OMISSIONS IN RETURN (2) SALARIES OF JUNIOR FELLOWS.
31ST OCTOBER, 1905.

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Total Receipts of Junior Fellows as there shown.	—	—	—	—	—	—	18,909	15	6			
Add—Amount of Medical Examination Fees short entered,	—	—	—	—	—	—				0	2	0
							18,909	17	6			
Deduct—Error in figure for Lecture Fees,	—	—	—	—	—	57	12	0				
Do. for Medical School Fees,	—	—	—	—	—	0	0	1				
							57	12	1			
Add—Omissions:—							18,852	5	5			
Junior Bursar's poundage,	—	—	—	—	—	371	12	4				
Payments by Junior Bursar:—												
Poundage on payments made direct to Lecturers other than Fellows, Replacement Fees, &c,	—	—	—	3	8	2	9					
Laboratory Fee paid to W. E. Thrift,					5	2	5					
						373	5	2				
Less—Amounts wrongly included in figure of £9,170 14s. 0d.:—												
Bill for Printing,	0	19	0									
Payment to Professor Selss,	10	0	0			10	19	0	362	6	2	
Retained Examiner,	—	—	—	—	—	25	0	0				
Editor of Calendar,	—	—	—	—	—	50	0	0				
Examination Fees:—												
Hebrew,	—	—	—	5	5	0						
Wall Scholarship,	—	—	—	5	0	0						
Law Examination,	—	—	—	1	1	0			11	6	0	
Professor of Education (half-year),	—	—	—	—	—	40	5	0	870	4	6	
									19,722	9	11	

Of this amount £9,912 3s. 9d. is included in the 1905 accounts in Return (1), £277 6s. is obtained from Trust Funds, and £9,533 0s. 2d. is paid direct by the Junior Bursar. The division of the amount in the General Accounts is shown in the following Statement.

STATEMENT SHOWING HOW THE FIGURE ON PREVIOUS SCHEDULE IS APPORTIONED
IN THE COLLEGE ACCOUNTS FOR 1905.DOCUMENTS.
SECTION L.
XCIV.

					£ s. d.
Salaries, Junior Fellows,	...	...	...	...	4,689 9 7
.. Professors and Lecturers in Arts,	...	...	...	...	2,197 16 0
Examination Fees in Arts,	...	...	...	...	1,564 0 0
Divinity Salaries,	...	...	...	...	100 0 0
.. Exam. Fees,	...	...	...	...	50 8 0
Law, Salaries,	...	...	...	...	20 0 0
.. Exam. Fees,	...	...	...	...	1 1 0
Medicine, Salaries,	...	...	...	...	200 0 0
.. Exam. Fees,	...	...	...	...	24 3 0
.. Medical School Fees,	...	...	...	...	218 10 10
Engineering, Salaries,	...	...	...	...	90 0 0
.. Exam. Fees,	...	...	...	...	29 8 0
College Officers,	...	...	...	...	20 0 0
Indian Civil Service Class,	...	...	...	...	110 0 0
Junior Bursar,	...	...	...	...	423 7 4
Chapel, ...	...	...	...	...	114 0 0
Calendar, ...	...	...	...	...	50 0 0
					<u>9,912 3 9</u>

The following items were derived from the respective Trust
Funds cited:—

				£ s. d.
Erasmus Smith Fund,	...	...	...	272 6 0
Wall Scholarship Fund,	...	...	...	5 0 0
				<u>277 6 0</u>

Paid direct by Junior Bursar, and not shown in the College Accounts, 9,533 0 2
AS PER PREVIOUS SCHEDULE. 19,722 9 11

SCHEDULE "B."

GENERAL REVENUE ACCOUNT, NOVEMBER 1ST, 1900, TO OCTOBER 31ST, 1905.

					£ s. d.	£ s. d.
1900. November 1,	By BALANCE,	...	...	...	—	4,236 4 7
1901. October 31,	.. BALANCE OF INCOME AND EXPENDITURE ACCOUNT,	...	...	...	—	1,576 11 8
	Balance at 31st October, 1901,	...	...	...	—	5,812 16 3
1902. October 31,	.. BALANCE OF INCOME AND EXPENDITURE ACCOUNT,	...	...	...	—	1,693 0 10
	Balance at 31st October, 1902,	...	...	...	—	7,505 17 1
1903. October 31,	To BALANCE OF INCOME AND EXPENDITURE ACCOUNT,	...	...	...	1,959 16 5	—
	.. TRANSFER TO CAPITAL ACCOUNT (a),	...	...	...	2,767 11 6	—
	.. BALANCE carried down,	...	...	...	2,778 9 2	—
					<u>£7,505 17 1</u>	<u>£7,505 17 1</u>
November 1, 1904.	By BALANCE, brought down,	...	...	...	—	2,773 9 2
October 31,	To BALANCE OF INCOME AND EXPENDITURE ACCOUNT,	...	...	...	1,904 4 3	—
	.. TRANSFER TO CAPITAL ACCOUNT (b),	...	...	...	1,064 0 0	—
May 14,	By TRANSFER TO CAPITAL ACCOUNT (c),	...	...	...	—	350 0 0
October 31,	To BALANCE, carried down,	...	...	...	1,250 0 3	1,089 15 4
					<u>£4,218 4 6</u>	<u>£4,218 4 6</u>
November 1,	By BALANCE, brought down,	...	...	...	—	1,250 0 3
November 30,	.. TRANSFERS TO CAPITAL ACCOUNT (a)	...	...	...	—	2,767 11 6
December 1	.. TRANSFER TO CAPITAL ACCOUNT (b)	...	...	...	—	1,064 0 0
1905. October 31,	.. AMOUNT PAID BY JUNIOR BURSAR FOR EXCESS CHAMBER DEPOSITS IN HAND (d),	...	...	...	—	250 0 0
	.. BALANCE OF INCOME AND EXPENDITURE ACCOUNT,	...	...	...	—	6,317 9 2
	Balance at 31st October, 1905,	...	...	...	—	<u>£11,619 0 11</u>

(a). £2,767 11s. 6d. debited to Revenue in 1902-3, and credited back in 1904-5.

(b). £1,664 0s. 0d. debited to Revenue in 1903-4, and credited back in 1904-5.

(c). £1,439 15s. 4d. debited back to Revenue on 20th November, 1905.

(d). This is an error, as the liability for Chamber Deposits on the Capital Balance Sheet is wrongly reduced by this amount.

DOCUMENTS.
SECTION L.
XCIV.

SCHEDULE "C."

BURSAR'S BALANCE SHEET.

(AS PER THE COLLEGE BOOKS).

31st OCTOBER, 1905.

	£	s.	d.		£	s.	d.
FO REVENUE GENERAL,	11,819	0	11	By BANK OF IRELAND CURRENT ACCOUNT, ...	14,463	1	2
TO BENEFACTIONS REVENUE ACCOUNT, ...	2,339	4	7	By DUBLIN UNIVERSITY PRESS SERIES, ...	1,440	16	8
TO UNINVESTED CAPITAL,	5,910	0	0	By ADVANCES TO COLLEGE OFFICERS, ...	1,491	10	10
TO BANK OF IRELAND LOAN ACCOUNT, ...	100	0	0	By GRADUATES' MEMORIAL BUILDING, ...	2,613	19	11
TO DEPOSITS FOR KEYS,	12	0	0	By INCIDENTAL SUSPENSE ACCOUNT, ...	0	16	11
	<u>£20,010</u>	<u>5</u>	<u>6</u>		<u>£20,010</u>	<u>5</u>	<u>6</u>

SCHEDULE "D."

SUGGESTED GENERAL BALANCE SHEET.

31st OCTOBER, 1905.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
TO CAPITAL ACCOUNT—								By MORTGAGES AND INVESTMENTS HELD ON CAPITAL ACCOUNT (Schedule to be appended),			278,830	7	5
Invested	278,830	7	5					By BANK OF IRELAND CURRENT ACCOUNT			14,463	1	2
Awaiting Investment	4,719	2	1					By DUBLIN UNIVERSITY PRESS SERIES			1,440	16	8
Consisting of—				283,549	9	6		By ADVANCES TO COLLEGE OFFICERS	1,491	10	10		
Crown Advozsoms Compensation Fund	104,676	1	4					By AMOUNT IN HANDS OF REGISTRAR OF CHAMBERS	217	7	7		
City Estate Realisations	10,498	3	7					By INCIDENTAL SUSPENSE ACCOUNT	16	11	1,709	15	4
Old Crown Estate Realisations	56,596	17	0										
Old Private Estate Realisations	290	10	5										
Baldwin Estate Realisations	2,890	13	4										
Tithe Rent Redemptions	12,827	6	9										
General Capital Account	94,269	17	1										
	<u>283,519</u>	<u>9</u>	<u>6</u>										
TO REVENUE ACCOUNT				7,808	1	6							
TO TRUST ACCOUNTS				2,339	4	7							
(Should be given in detail).													
TO BANK OF IRELAND LOAN ACCOUNT				100	0	0							
TO DEPOSITS ON ROOMS	2,835	5	0										
TO DEPOSITS ON KEYS	12	0	0										
				<u>2,847</u>	<u>5</u>	<u>0</u>							
				<u>296,444</u>	<u>0</u>	<u>7</u>					<u>296,444</u>	<u>0</u>	<u>7</u>
* BALANCE OF REVENUE ACCOUNT, as per the College Books and Schedule "C"				11,649	0	11							
Add: Deposits on Rooms overstated in Capital Balance Sheet				13	15	10							
				<u>11,661</u>	<u>15</u>	<u>9</u>							
Deduct:													
Amount debited to Revenue in books in November, 1905, to correct previous error (see Schedule "B") ...	1,439	15	4										
Expenditure on Graduates' Memorial Building in excess of contributions charged to Revenue in books in following year	2,613	19	11	4,053	15	3							
BALANCE AS ABOVE				<u>7,808</u>	<u>1</u>	<u>6</u>							

XCV.

DOCUMENTA.
SECTION L.
XCV.

Memoranda submitted by the Provost of Trinity College, Dublin, with reference to the Accounts of Trinity College, Dublin.

(1.) Memorandum on certain matters referred to in the Oral evidence of H. Brougham Leech, Esq., LL.D.

[P. 196 *et seq.*]

Par. 3205 and 3209. Professor Leech, claiming to "have experience in financial administration," challenges the accuracy of the returns sent in by the Junior Bursar, Dr. L. C. Purser.

If, instead of making assumption as to the number of students entering, or on the College Books at any particular date, and then calculating the amount of fees they would have paid, he had made inquiry at the Junior Bursar's office, he would have ascertained that the fees which make up the totals for Senior Bursar and Junior Bursar are derived from three sources—(a) entrance fees; (b) half-yearly fees; (c) replacement fees. Students who have gone off the College books often replace again to continue their courses after an absence of half a year, a year, or several years, having temporarily dropped off for various causes. These replacement fees may be paid at any time of the year, causing a variable number of students at different periods. (*e.g.*) It happened that the return asked for by the Commissioners for July 1st, 1906, gave only 965 students on the books. At that date a large number of B.A. students had just gone off the books, and the new Junior Freshman class had only just begun to come on. In the subsequent return for May 1st, 1906, which I sent in, the number was 1,250. Had Professor Leech been one of the Fellows, he could not have made such mistakes in his premises, as he has done, nor have arrived at such imaginary conclusions. The actual amount of students' fees paid for Arts in the year October 31st, 1904, to October 31st, 1905, were as follows:—

Received by the Senior Bursar,	£10,154 4 0
Paid to Tutor Fellows by Junior Bursar,	£9,170 14 0
Total,	19,324 18 0

Par. 3209. Professor Leech challenges the accuracy of the returns sent in from the Senior Bursar's Office, comparing the dividends arising from investments in the years 1888, 1901, and 1902, viz., £7,107 0s. 3d., £7,202 3s. 6d., and £9,022 12s. 7d. respectively, the increase representing "a capital of £60,000 or thereabouts."

His experience in the Deeds Office, in the Four Courts, should have made him aware of the results of the Land Purchase Acts. When the middlemen landlords sell their estates to their tenants, the College head rents are bought out, so it is obvious that what appears in the accounts of one year as rents will subsequently appear in the shape of dividends on investments. In a particular case a mortgage on one estate was substituted for a mortgage on another estate, which was compulsorily paid off, and a temporary overdraft from the bank on a large scale was required to tide over the interval between the re-investment and the receipt of the capital sum. As I was Bursar at that time, I was receiving 4 per cent. interest on the re-investment, and £3 17s. 6d. per cent. on the mortgage, during the interval before the Land Commission paid over the capital sum, and during that interval I was paying the bank an average rate of £3 12s. 7d. on the overdraft, so that the transaction was a profitable one to the College.

Professor Leech in the same paragraph is at a loss to know where the £58,492 15s. 1d. spent on buildings came from in the thirteen years 1891 to 1903 (in-

clusive), and could not understand why there was no money to spend on a "Chair of Classical Archaeology." The above sum was taken from accumulated surpluses of income above expenditure over a number of years. The net surplus in the thirteen years in question was £33,806 9s. 6d. The reasons for this expenditure are obvious. The ancient Classics and other literature had monopolised the funds of the College to the detriment of Science teaching for so long, that it was time to make a change and provide not only for the erection of laboratories and other necessary buildings and equipment connected therewith, but funds to keep those laboratories and their equipments going. Hence the answers from the late Provost and myself, of which he complains, that "there was no money" for Classical Archaeology.

Par. 3211. Professor Leech cannot understand how a "refund" of income tax, £679 17s. 8d., can be "counted as receipts or as income any more than the deductions of £2,320 14s. 0d. as income tax from payments made." On p. 9 Report these figures are given under the head of "Receipts."

Income tax is paid in the first instance on all our income, but the College is entitled to a rebate on the values of certain buildings, library, &c., and when the Income Tax Commissioners "refund" a portion, it becomes part of the "receipts" of the year. Again, for the same reason, the College having paid the tax on its whole income, through its agents on the rents received, &c., any deductions made on the payment of salaries to Fellows, Professors, &c., must clearly be added to the "receipts" of the year. These are the most elementary matters of book-keeping, which Professor Leech might have assumed to be within the knowledge of the Bursars and Accountant, and not troubled himself about. But they cannot be left unexplained in the Report of Evidence, after his statements, hence these remarks of mine.

Par. 3212. Professor Leech finds fault with "interest" on loans from the bank, and criticises its very variable quantity, and assumes the rate to be 5 per cent.

I have already explained this under my remarks on par. 3209, as arising from the changing circumstances caused by the Land Purchase Acts, but at no time did the rate on overdrafts exceed 4 per cent., and the average rate paid on all such overdrafts for the last four years has been only £3 9s. 11d. per cent.

Par. 3323. The most serious mistake, however, that Professor Leech has made in his financial statements is that in which he compares the average incomes of the Junior Fellows with those of the Professors, especially as he draws the inference that the incomes of the Fellows are too high. He places the former at £817 17s. 0d., and the latter at £394 9s. 4d. (excluding the Divinity Professors, as being held by ex-Fellows). In the first instance, the Divinity Professorships are no longer restricted to Fellows or ex-Fellows, but in the next place he has mixed up Professors who give their whole time to the College, with Professors with large incomes outside College, and small incomes for small duties inside College, such as leading Physicians and Surgeons in Dublin who are Regius Professors in Medicine and Surgery in the University with salaries of £100 a year only, or Law Professors such as Professor Leech and Professor Hart, who draw incomes comparable with those of Senior Fellows

DOCUMENTS.
SECTION I.
XCV.

from important legal offices which they hold outside College, and who spend but a few hours in the week during term at their Professorial work. In addition he has included in his calculation of the average incomes of Professors persons who are not Professors, such as Assistants to Professors in the Professional Schools, and temporary Lecturers in the Indian Civil Service Class, and temporary Lecturers on Electricity having business offices in the town, some thirty-three in all. On the other hand, the Fellows have won their positions in open competition, and give their lives to the service of the College and University. The only fair comparison that can be made is to take the average incomes of those Professors who give their whole time to Collegiate and University work, and are

the heads of their various departments. They are thirteen in number, and their average income is £696, which is almost exactly the same as the average income of the Junior Fellows, which is not £817 17s. 0d., as stated by Professor Leech, but only £708, as taken in the normal year 1904, to which I have called attention on p. 12 Report.

On the whole, I am inclined to think that a Professor of Law does not always make a successful amateur auditor of accounts.

ANTHONY TRAILL,
Provost.

10th January, 1907.

(2.) Memorandum on certain matters referred to in the Oral evidence of R. J. M'Mordie, Esq.

[P. 166 et seq.]

THE FOLLOWING STATEMENTS BY MR. M'MORDIE OCCUR UNDER THE CORRESPONDING NUMBERS :—

No. 2580. "It is stated here, and has been for many years, that there is a large amount of residue, after all expenses are paid, which these men (referring to the Board of Trinity College), in a position of trust, divide among themselves, and that is called amongst the students a 'scramble for coppers.'" Mr. M'Mordie knows nothing about Trinity College or its students, who would not use such words.

This is a most serious charge, which should not be allowed to go uncontradicted in the Report of the Evidence before the Royal Commission.

It is absolutely false, and there is not only no foundation whatever for it, but *the thing* is an impossibility. All the College accounts are audited annually by an absolutely independent "external Auditor," an official of the Bank of Ireland, the "Deputy Accountant-General," who would at once put his finger on such misappropriation if it were there, and the attention of the Visitors would at once be called to it. All monies received by the Board are provided by Statute, or Royal Letter.

No. 2581. "The government of the College—their Provost and Senior Fellows—costs £11,424. Allowing a reasonable salary for the Provost there remains £10,000 per annum paid to men as a reward for studying books till they reach the age of 25 or 26. They do no teaching." He does not seem to be aware that the Senior Fellows have been teaching all their lives as Junior Fellows, from 30 to 40 years, and that if they were compulsorily retired on pensions the cost to the College would be very great. Long experience such as theirs is an invaluable qualification for the performance of the duties of their offices, the salaries of which only amount to £2,304.

He then goes on to say—"The Junior Fellows, as Tutors, do not teach; they merely advise students. They give no return either for their salary. They receive out of fees paid by students, for which they make no return, a sum of £12,800, so that £22,800 out of a gross income of £68,600 is wasted."

I cannot understand how any man can make such statements without having any information of any kind upon the subject. If he had made any enquiry whatever, even from students, he would have learned that the teaching of the Arts Course, as distinguished from that of the Professional Schools, is almost entirely carried out by the Tutor Fellows. There is a special Tutors' Committee who apportion the lecturing and teaching both for Pass students and for Honour students, among the Tutor Fellows, and these lectures last for at least six weeks out of each term, after the Term Examinations, which are

also conducted by them, have been finished, and there are three of these Terms in the year. If he happened to come inside the walls at any time from 10 till 1 o'clock in the day during Term he would see a busy hive of students coming and going at the beginning and ending of each hour to the various Tutorial lectures, and there is not a member of the Tutorial Staff who has not two or three hours of teaching each day to successive classes. Tutorial teaching is in many respects more trying than Professorial lecturing, as each individual student has to be taught by the Tutors on the Socratic method, or by demonstration, whereas a Professor lectures a whole large class together, once for all.

No. 2582. "The State, therefore, pays £23,000 per annum, for which no return is made, for the maintenance of a semi-monastic body of men, who have won for their College the title of 'The Silent Sister.'"

Mr. M'Mordie evidently thinks that the Celibacy Statute, which was repealed more than half a century ago, is still in force, and that the Fellows are still clergymen, and does not know that since the abolition of Tests in 1873 only four Fellows have taken Holy Orders, and that at present there are 26 laymen and only 7 clergymen out of the whole number of Fellows.

At one time Trinity College was called "The Silent Sister," but that designation has long since disappeared. The number and the value of the books published by the Fellows have in recent years been very large, and they are well known now in both Oxford and Cambridge, as well as on the Continent and in America.

Again, the most amazing statement with regard to the claims put forward by the Senior Fellows, in regard to examinations, is made here:

No. 2582. "They may give, say, 10 as full marks to a favourite student, and 1 or 0 to a student whose answering is as good or better than the other."

"Where the reward must follow the highest marks, a Senior Fellow claims the right, and sometimes exercises it (to give marks 'according to his impression of the student')." This statement is obviously intended to convey a charge of dishonesty, and therefore requires no answer.

ANTHONY TRAILL,
Provost.

17th December, 1906.

INDEX TO MINUTES OF EVIDENCE.

A.

ACADEMIC COUNCIL:
See Council.

ACCOUNTS:
See Finance.

AGRICULTURE AND TECHNICAL INSTRUCTION DEPARTMENT:

Mixed Residential Colleges established by—Attendance of Catholics, Attitude of Catholic Bishops (*Culverwell*), 764 (p. 46).

AGRICULTURE, SCHOOL OF, AND PROFESSOR OF AGRICULTURE:

Established a year ago (*Joly*), 1273-4.
Faculty of Science, School coming under (*Joly*), 1275.
Insufficient provision—Complaint of lack of interest (*Magennis*), 2943-50.

ALEXANDRA COLLEGE:

Ages of Students—Age Limits for practical purposes similar to those obtaining in Trinity College (*White*), 4152.
Courses and Lecturers—University Extension work, etc. (*White*), 4152.
Examinations for which Students are prepared (*White*), 4152.
Guild of past Students—Social work, etc. (*White*), 4152.
Hostel for Women Students at Trinity proposed—question of Alexandra College having the management or a share in it, etc. (*Bernard*), 664, 666-7, 672; (*White*), 4163.
Residence House at Alexandra College not large enough (*Bernard*), 665.
Leading part in movement for Education of Women in Ireland (*Miss Gwynn*), 2085; (*Madden*), 2477.
Literary Society in connection with the College—Classes organised, Lectures, etc. (*White*), 4152.
Loss of Fees, etc., entailed by admission of Women to Trinity College (*Bernard*), 594, 595; (*Gray*), 4011; (*White*), 4153.
Clashing of Financial Interests—Obstacle to providing Facilities for Women Undergraduates (*Bernard*), 730.
Injustice that Pioneer institution should suffer from forward movement (*White*), 4152.
Number of students—
Bye-Students (*White*), 4181.
Resident Students (*White*), 4182.
Total number from Jan. to Nov., 1906 (*White*), 4178-81.
Number of Students going from Alexandra College to Trinity (*Miss Gwynn*), 2148; (*White*), 4164-6, 4183.
Recognition by Trinity College, Claim for—Proposed Recognition of certain Lectures and Courses (*Bernard*), 594, 596-7, 616-18.
All that was asked was what had previously been offered—Trinity had not been able to carry out its own conditions (*Bernard*), 727.
Cleavage would be most unfortunate (*Hanan*), 4217, 4246.
Exclusive Recognition.
Not desired (*Bernard*), 616-8; (*Miss Gwynn*), 2149.
Not possible (*Traill*), 312-3.
Fees Difficulty—Question of remission by Trinity of part of Fees (*Bernard*), 594, 599-602, 668-70; (*White*), 4168, 4171-2.

ALEXANDRA COLLEGE—continued.

Recognition by Trinity College, Claim for—Proposed Recognition of certain Lectures and Courses (*continued*).
Individual Teachers and Particular Courses.
Confining Recognition to proposed (*Miss Gwynn*), 2154.
Offer to recognise (*Traill*), 309-10.
Justice of Claim, Question of—Moral Claim, Pioneer work done by Alexandra College, etc. (*Bernard*), 726, 726a, 727, 730.
Lecturers.
Provision of by Trinity under the Regulations issued by the Board—Not practicable (*Traill*), 313; (*Bernard*), 595.
Supply of
Lady Lecturers—No difficulty if suitably qualified Lady Lecturers were recognised (*White*), 4160, 4169.
Men Lecturers—Difficulty in regard to Men teachers mainly drawn from Trinity College (*White*), 4170.
Lectures which should be recognised—No Honours Lectures except in such subjects as Modern Literature (*White*), 4194-6.
London University, Example of (*Madden*), 2479-81.
Recognition of Alexandra College similar to recognition of Bedford College by University of London, proposed (*White*), 4154.
Rule that Teachers should be recognised by a proper Teaching Institution—Very desirable (*Bernard*), 619.
Women's Colleges recognised by London University were solely for adult Students and number of Students was much larger (*Hanan*), 4225.
Lowering Dignity of Education in the University of Dublin—Lectures recognised would not have same standing nor give same benefit as University Lectures (*Hanan*), 4216, 4218, 4245.
Not wholly satisfactory, but witness would be glad to have so much done (*White*), 4175-7.
Opinion against (*Miss Gwynn*), 2083-4.
Opinion in favour of (*Leech*), 3304-5.
Other Institutions would raise claims and would have to be recognised as well (*Traill*), 308; (*Bernard*), 732-4; (*Gray*), 4011.
No other claim except perhaps St. Mary's (*Bernard*), 731.
Outside Teachers—
Difficulty in recognising (*Bernard*), 595.
Never recognised by Trinity College, with certain exceptions in the Medical Schools (*Traill*), 311-2.
Parents preferring Women's Colleges for Education of their daughters, Case of. Class of Parents had given no evidence of its existence (*Hanan*), 4222-3.
Recognition would meet wishes of such parents (*White*), 4157.
Precedent—Considerable Academic Precedent for proposal (*Miss Gwynn*), 2155.
Slur on Students concerned, and also on Women Students of Trinity (*Hanan*), 4243, 4245.
Time-table difficulties, question of (*Miss Gwynn*), 2150-3; (*White*), 4173-4.
Tone of Alexandra College would not be that of a University—Majority of Students not University Students at all (*Hanan*), 4219-20.

ALEXANDRA COLLEGE—*continued*.

- Recognition by Trinity College, Claim for—Proposed Recognition of certain Lectures and Courses (*continued*).
- Tutorial System of Trinity would be disarranged (*Madden*), 2477-8.
- Women Graduates, Opinion of (*Miss Gwynn*), 2080.
- Religious Question—Governing Body required to be members of Irish Church, no restriction on Staff or Students (*White*), 4197.
- Return of Students from Trinity for additional teaching at Alexandra College (*White*), 4167, 4192-3.
- Robertson Commission Report, Extract from (*Madden*), 2477.
- Successes of past Students—Appointed Examiners in Royal University (*White*), 4152.
- Teaching Profession, Preparation for—Alexandra College v. Trinity (*Bernard*), 662-3.
- University Rank the aim of Founders of the College—Dr. R. P. Graves's Statements (*White*), 4152.

AMERICA:

- Theological Faculties, Separation from Universities—General Tendency (*MacDermott*), 1415-6.

ANDERSON, DR.—*President of Queen's College, Galway*:
Evidence, 3796-830.

ARCHÆOLOGY:

- Foundation of Chair in Classical Archæology, Question of (*Leech*), 3209-11, 3356-8.
- Irish Archæology, *see* title Irish Subjects.

ARCHDALL, RIGHT REV. DR.—*LORD BISHOP OF KILLALOE—Representing the House of Bishops of the Church of Ireland*.
Evidence, 2398-401.

ARMY CLASS (*Traill*), 324.

ARTS:

- Meaning of, as used in Trinity College (*Lord Chief Baron*), 1050.
- Post-Graduate Study, Question of—No Endowment and no time at disposal of present Professors (*Traill*), 321-3.

ARTS COURSE:

- Attendance at Lectures—Requirements at Trinity compared with those at Oxford and Cambridge (*Traill*), 317-8.
- Botany and Zoology for Pass Students (*A. F. Dixon*), 1868, 1877-8.
- refer also* to titles MEDICAL SCHOOL, EXAMINATIONS, etc.

ASTRONOMER ROYAL AND OBSERVATORY:

- Assistants—Present Assistant not drawn from Trinity College (*Whittaker*), 1247.
- Attendance at Lectures, Question of (*Whittaker*), 1248-9.
- Connection with Trinity College—Extent to which College provided Funds (*Whittaker*), 1241-3, 1253-4.
- Examinations (*Whittaker*), 1244-5.
- Government Grant Grievance—Treatment of Ireland as compared with Scotland (*Whittaker*), 1250-6.
- Government taking over the Observatory, Question of (*Traill*), 179; (*Whittaker*), 1241, 1246.
- Research Work (*Whittaker*), 1245.
- "Tutorial Astronomy" (*Bernard*), 684.

ATTENDANCE AT LECTURES:

- refer* to title RESIDENCE QUESTION.

AUDITOR:

- External Auditor—
Board quite satisfied with auditing (*Gray*), 4113.
- Gwynn's, Mr. lack of information (*Gray*), 4112.
- Salary small for the amount of work (*Gray*), 4112.

AUDITOR—*continued*.

- External and Internal Auditors, College provided with—Functions of external Auditor (*Gwynn*), 959, 963-4; (*Raleigh*), 965; (*Gray*), 3946.
- Functions of Auditor—
Independent person, Question of (*Gwynn*), 960; (*Chairman*), 961; (*Joly*), 962; (*Raleigh*), 965; (*Jackson*), 965; (*Joly*), 969.
- Paid Accountant kept (*Gwynn*), 966-7.
- Internal Auditor—
Board, giving appointment to, proposed (*Chairman*), 965; (*Jackson*), 966.
- Duties (*Gray*), 3946.
- Junior Fellow, Appointment of, suggested—Economy to College (*Jackson*), 965-6, 968.
- Registrar and Auditor—
Separate Officers—Proposal that duties should be discharged by one paid Official (*Joly*), 957-8, 962.
- Separation of Offices necessary (*Chairman*), 969.
- Sinecure Office (*Leech*), 3212 (p. 198).

B.

BALFOUR, MR. A. J.:

- Project for separate Universities—
Adopted by Mr. Balfour as means of protecting the Protestant University (*MacDermott*), 1490.
- Opposition to—Presbyterian General Assembly's Resolution, 1900 (*MacDermott*), 1292.

"BAN" OF ROMAN CATHOLIC HIERARCHY:

- Grounds on which Catholics were permitted to go to Trinity as to Oxford and Cambridge (*Delany*), 4448-9.
- Increased severity if Catholic Demands were satisfied elsewhere.
- No danger, the new College would be left to find its own level (*Delany*), 4443, 4450-1.
- Should be faced (*Bernard*), 756.
- Losing its force (*Gray*), 3915, 3917-8.
- Modification of Catholic Attitude not likely—
Present danger of Scepticism regarded as far greater than the old danger of Proselytizing (*Delany*), 4445, 4447.
- No actual prohibition—
Numbers of Students steadily increasing (*Culverwell*), 780.
- Strong discouragement but no active prohibition (*Barrett*), 3860-1; (*Delany*), 4403, 4441-2.
- Withdrawal of—
Accommodation for influx of Students, Question of—No difficulty in expanding (*Gray*), 4121-3.
- Separate College, Opinion in favour of, provided the ban was withdrawn from Trinity (*Traill*), 3 (p. 2).
- Withdrawal would make very little difference in Munster (*Barrett*), 3862.
- Would solve Problem before the Commission (*Gray*), 3922-3, 4012.
- Commission might make withdrawal a condition of any recommendation to assist Roman Catholic Body (*Gray*), 3924-8, 4013.

BARRETT, RIGHT HON. J.—*Lord Mayor of Cork*:
Evidence, 3831-97.

BEARE, MR. J. I.—*Regius Professor of Greek in the University of Dublin*.
Evidence, 4725-912.

BEDELL SCHOLARSHIP:

- refer* to title IRISH SUBJECTS, STUDY OF.

BEDELL'S STATUTES (*Madden*), 2441

- "Natives," Special Provision for (*Madden*), 2546.

BEGLEY, DR.:

- Bequest to endow Studentships in Medical School (*A. F. Dixon*), 1938.

BELFAST:

- Claims to a Separate University (*Delany*), 4302.
- Queen's College.
- Catholic University Medical School, Comparison with (*McWeeney*), 2818-26.
- Divinity Degree, No Connection with (*MacDermott*), 1361.
- Religious Opinions of Teaching Staff—President had always been a Presbyterian, but it had hardly ever been the case that majority of Professors were Presbyterian (*MacDermott*), 1452-6.
- Roman Catholic Students, Number of—Question as to Catholics who did not come to the College (*Hamilton*), 3680-83.
- Strong feeling on the University Question (*Hamilton*), 3610.
- Trinity Graduates on Teaching Staff—Number probably small (*Windle*), 3768.
- University, Development into, Question of (*Traill*), 47; (*Bernard*), 412-3; 499-500; (*Hamilton*), 3646, 3696, 3701.
- refer also to DUNRAVEN SCHEME.

BELMORE BILL [DIVINITY SCHOOL (CHURCH OF IRELAND BILL)] (*MacDermott*), 1284.

- Origin (*FitzGibbon*), 2266.
- Rejection by General Synod and Senate (*FitzGibbon*), 2266, 2268.
- University Council's Resolution disapproving Bill (*FitzGibbon*), 2266 (p. 131).

BERNARD, VERY REV. J. H.—Dean of St. Patrick's:

- Representing Signatories to Statement I. in Appendix to *First Report*—
- Evidence, 328-33, 353-495, 497-500, 561-756.
- Representing Special Committee of the General Synod of the Church of Ireland—
- Evidence, 2283-97, 2299-306, 2329-34, 2342-56, 2360, 2374, 2380, 2383, 2385-91.

BIOLOGY:

- Research Work, Obstacles to (*Thriff*), 1238.
- Teaching of—
- Catholic Objections Common to all Christians (*Delany*), 4317.
- Haeckel's Teaching, Objections to (*Delany*), 4317, 4494.

BOARD OF TRINITY COLLEGE:

- Existing Board, Reforms proposed, etc., refer to title GOVERNING BODY.

BOARDS OF STUDIES:

- see title FACULTIES.

BOOKS FOR CURRICULUM, CHOICE OF:

- Existing System—In practice Professors were free to dictate, Council almost invariably took the view of the Professors (*Joly*), 928-31.
- Professors, Choice to rest with—
- Robertson Commission Recommendation (*Joly*), 848.
- Supervision by Faculties, or some such Expert Body, advisable (*Joly*), 849-51.

BOTANIC GARDENS:

- Cost—Average Annual Cost during last four years, Recent Arrangements would lead to reduction of about £300 a year (*Dixon*), p. 83.
- Lectures and Classes in Connection with (*Dixon*), 1236.
- Research Work, Use for (*Dixon*), 1234-6.
- Separation from University on account of Outlay involved.
- Opinion against (*Dixon*), 1234; (*Joly*), 1276; (*Dixon*), 1276.
- Saving, Possibility of—Glad to part with Botanic Garden if income from estates were to be cut down (*Traill*), 179.
- Situation and Size (*Dixon*), 1238.

BOTANY AND ZOOLOGY FOR PASS STUDENTS (A. F. Dixon), 1868, 1877-8.

BOTANY, SCHOOL OF:

- Building of—Funds provided by Lord Iveagh (*Joly*), 1213.

BROWN, MR. D. F., K.C.:

- Evidence, 4913-5110.

BUILDINGS OF TRINITY COLLEGE:

- Expenditure by Trinity in last fifteen years (*Traill*), 152 (p. 10).
- Graduates' Memorial Building—Cost (*Traill*), 152 (p. 10).
- Improvements effected by use of £4,000 a year (interest on money paid as compensation for loss of advowsons) (*Traill*), 152 (p. 10).
- Sanitary Arrangements, Lighting, etc., Defects in, keeping Students away, Question of (*Mahaffy*), 2610-1.
- Supplied by or assisted by a Grant of money from the Irish Parliament (*Bernard*), 501-2.

BURNSIDE, MR. (*Madden*), 2456.

BURSAR:

- Age at which men became Senior Fellows and eligible for Bursarship—Increase since Dr. Carson's time (*Gray*), 4081-5.
- Duties (*Traill*), 152 (p. 9).
- Suggestion that all the Financial work of the College should be done in one office and not distributed as at present (*Leech*), 3212.
- Governing Body, Member of proposed (*Bernard*), 612; (*Joly*), 951.
- Junior Bursar—
- Clerk, Substituting, for Junior Bursar desirable (*Traill*), 211.
- Duties, Salary, etc. (*Traill*), 152, 210-12; (*Leech*), 3212 (p. 198), 3273.
- Status (*Traill*), 211, 213.
- Junior Fellows—Power desired to make a Junior Fellow Bursar (*Traill*), 255.
- Qualifications—Requirements, etc.
- Fellow not occupying a Chair proposed—Objections to Examination Limit, Business Training as the Qualification proposed (*Leech*), 3212.
- Office transferred from Fellow to Fellow, men without Business Training as a rule (*Leech*), 3333-5.
- Such a man as was described usually held the Office for a considerable time (*Gray*), 4080.
- Teaching Duties. Board to have power to exempt from, proposed (*Joly*), 953-6.
- Tenure (*Tarleton*), 529-30.
- Annual—but Bursar was usually re-elected and might go on for twenty years (*Gwynn*), 1084-9.

C.

CAMBRIDGE UNIVERSITY:

- Accounts published Annually (*Gray*), 3949, 3958.
- Chapels.
- Attendance Optional at some Colleges (*Jackson*), 4071, 4073.
- Cost of 17 Chapels for about 3,000 Undergraduates (*Gray*), 3922, 4064-8.
- Ordinary Chapel did not cost much—It was the Choirs that brought up the figures (*Raleigh*), 4069.
- Maintenance Compulsory by Act of Parliament (*Jackson*), 4074-5.
- Relations between Trinity College, Dublin and Cambridge (*Madden*), 2442, 2555.
- Roman Catholic Students offering themselves for Theological Tripos, Opinion against (*MacDermott*), 1391.

CATECHETICAL LECTURES:

- Attendance not compulsory—Fact to be deplored (*MacDermott*), 1449-50.
- Regulations should be under same Council as dealt with Divinity School (*Bernard*), 2301-2.

CARSON, DR. :

Length of time during which Dr. Carson held the Office of Bursar (*Gwynn*), 1087, 1089.

CATECHIST :

Sinecure Office (*Leech*), 3212 (p. 198).
Merging Office in that of Senior Lecturer proposed (*Traill*), 152 (p. 10), 193.

CATHOLIC ASSOCIATION :

Work of (*Synnott*), 1531.

CATHOLIC BISHOPS :

History of the Question made it impossible to approach the Roman Catholic Hierarchy to find out what would be acceptable (*Culverwell*), 772.

Influence on Success or Failure of Institutions for University Education in Ireland (*Synnott*), 1513, 1571; (*Fottrell*), 1733; (*Gray*), 3922; (*Dunraven*), 4552 (p. 287), 4649.

Lay Opinion and Ecclesiastical Opinion, see title CATHOLICS AND CATHOLIC CLAIMS.

Maynooth Students and the proposed new College or University, Attitude in regard to—Differences of Opinion, Tendency in favour of wider training (*Delany*), 4403-12, 4517-20.

Mixed Education, Attitude towards, see title MIXED EDUCATION, also names of Schemes involving Mixed Education—Single University, etc.

Separate University would be much preferred to a College, and failing that they would prefer a College in a University properly mounted with a Catholic Government (*Delany*), 4263, 4283.

Ideal not insisted on (*Dunraven*), 4643-6.

Three alternative proposals—Statement by the Bishops that they would be prepared to accept any of the Solutions, while pointing out that only one would be satisfactory (*Bernard*), 355-62.

CATHOLIC CLERGY, EDUCATION OF :

Importance of thorough Education for the Clergy and as far as possible of Co-education for Clergy and Laity (*Bernard*), 491-2; (*Delany*), 4357, 4371; (*Magennis*), 2954.

Lack of University Education—Seriousness in view of fact that they had complete control of Secondary Schools—Dr. O'Dwyer's views (*Synnott*), 1523.

Maynooth, see that title.

Royal University, Bishops requiring Students to go through (*Delany*), 4357.

CATHOLIC GRADUATES' ASSOCIATION :

Character of (*Magennis*), 2926-8.

Opinion in favour of any of the three solutions that would give equality (*Magennis*), 3080-1.

CATHOLIC LAYMEN'S COMMITTEE :

Attitude as between the College in a University and the Re-organisation of Trinity proposals.

Benevolent Neutrality (*Synnott*), 1530, 1560-2, 1579-81.

Conditions upon which either proposal would be accepted, see titles SECOND COLLEGE IN DUBLIN UNIVERSITY AND SINGLE UNIVERSITY.

"Hands off Trinity"—Not a Catholic Cry, Committee had no sympathy with the principle (*Synnott*), 1530-1.

Largely representative of Catholics who attend Trinity College (*Traill*), 36-7.

Statement brought before present Commission (*Synnott*), 1499; (*Fottrell*), 1722-3.

Powers of Committee—Jurisdiction exceeded, Terms of Resolution appointing Committee, etc. (*D. F. Browne*), 4963-5.

Statement submitted to Robertson Commission (*Synnott*), 1711-2; (*D. F. Browne*), 4915, 4949-56, 5079-81.

Voluntary Association of Gentlemen taking same view on Education Question (*Synnott*), 1498.

CATHOLIC STUDENTS IN TRINITY COLLEGE :

Church Going—Catholic Students more or less on their honour to be straight about their religion (*FitzGibbon*), 2264.

Date of first admission to Degrees in Trinity College (*Madden*), 2448.

Divinity School, Presence of, effect on Catholic attitude, see DIVINITY SCHOOL.

Number of Catholic Entrants—Mr. Fottrell's Statistics, etc. (*Gray*), 4013.

Due to low standard of admission (*Delany*), 4312.

Population Argument—There should be 1,400 instead of 24 Catholic Entrants alleged. 1,400—Figure obtained from Mr. Fottrell's pamphlet (*Gray*), 4137, 4143.

Intermediate Examination Test (*Gray*), 4014-8, 4129-30, 4136.

Test did not apply to Protestants (*Gray*), 4134-6.

Proportion of University going Population not taken into account (*Gray*), 4013.

Ten per cent. (*Traill*), 8; (*D. F. Browne*), 4915.

Relations with Protestants friendly (*Magennis*), 2955.

Strangers and out of touch with surroundings (*D. F. Browne*), 4915.

CATHOLIC UNIVERSITY MEDICAL SCHOOL :

Amalgamation with New College or University as its Medical Faculty proposed (*Delany*), 4475.

Ample material for construction of a Medical Faculty (*McWeeney*), 2814-5.

Attractive and promising feature (*McWeeney*), 2828.

Amalgamation with Medical School of Trinity College.

Proposal for

Equipment and Endowment, great needs of both Medical Schools (*Synnott*), 1541 (p. 89).

Staff Question (*Synnott*), 1541 (p. 89), 1664.

Protest (*McWeeney*), 2814, 2837, 2923A.

Anomaly of two Medical Schools in same City and connected with same University, Question of (*McWeeney*), 2828.

Apparatus, Duplication commendable measure, Royal University already possessed splendid apparatus (*McWeeney*), 2828.

Classes, Unwieldy Size (*McWeeney*), 2828.

Individuality, Preservation of, desired (*McWeeney*), 2881-4, 2909-10.

One Medical School in different buildings—Objections (*McWeeney*), 2819-22.

Apparatus and Equipment—

Bequest by Dr. Molloy (*McWeeney*), 2828.

Need for Equipment (*Synnott*), 1698.

Royal College of Science, Question of making apparatus available (*McWeeney*), 2865-7.

Royal University—If Scientific Apparatus were available for Laboratory Work, could it be withdrawn for examination purposes? (*McWeeney*), 2857-64.

Competition, Question of, if ban were removed from Trinity (*McWeeney*), 2890-1.

Date of Foundation, Charter and Endowment (*McWeeney*), 2815.

Efficiency of School as a Teaching Instrument—Comparison with Queen's College, Belfast (*McWeeney*), 2818-26.

Examination—Proportion of Students who take the Royal University Examination (*McWeeney*), 2825, 2904-5.

Maintenance of School and individual Departments, Method of defraying expenses (*McWeeney*), 2815.

Number of Students (*Delany*), 4475-7.

Poor Law, Appointment under—Cecilia Street training at present in a man's favour, formerly against him (*McWeeney*), 2885-9.

CATHOLIC UNIVERSITY MEDICAL SCHOOL—continued.

Professors and Teachers—

- Holders of Practical Chairs were practising Medical Men—Holders of Scientific Chairs were Non-Practitioners (*McWeeney*), 2816.
- Indirect advantage of the School to the Practitioners—Students consulting them as Medical Men (*McWeeney*), 2817.
- Protestants becoming more numerous than Roman Catholics—Not Satisfactory, Destructive of Intellectual Sympathy (*McWeeney*), 2845-7.
- Protestants, Succession of (*McWeeney*), 2844.
- Salaries, Amount and Source of (*McWeeney*), 2815.
- Protestant Students, College open to (*McWeeney*), 2843.
- Relations with Medical School of Trinity College. Amalgamation, see that sub-heading. Courses recognised (*A. F. Dixon*), 1816.
- Question whether existence of a Second School was advantageous or not (*A. F. Dixon*), 1837-8.
- Relations with University of Dublin, assuming that the School formed part of a College affiliated to the University.
- Competition—
 - Degree Examination, Objection to Competition—Opinion in favour of graduating out of one College by means of Examinations held in that College (*McWeeney*), 2842.
 - Not a thing to be cultivated (*McWeeney*), 2841.
- Courses—Some Control by the University, Formation of a Board of Studies representative of the different Colleges, proposed (*McWeeney*), 2871-5.
- Examinations—Student ought always to be examined by his teachers with the aid of an External Examiner (*McWeeney*), 2869-70.
- Prizes, Research Fellowships, etc., to be competed for in common (*McWeeney*), 2839-40.
- Separate Standard and Separate Examinations for each College (*McWeeney*), 2839, 2868.
- Teachers, Method of appointment (*McWeeney*), 2876-7.
- Research Work (*McWeeney*), 2815.
- Site and Buildings—Necessity for better Site and Buildings, etc. (*McWeeney*), 2828.
- Success of the School—Steady increase in number of Students, Distinctions gained at Royal University—Cause of Success, etc. (*McWeeney*), 2817, 2826-8.
- Teaching—No Conflict between Catholic Dogma and Science Teaching (*McWeeney*), 2828, 2853-6, 2892-3, 2903.
- Only matter that was interfered with was the teaching of Doctrines contrary to revealed Religion, No interference with investigation (*McWeeney*), 2848-52.

CATHOLICS AND CATHOLIC CLAIMS—LAY OPINION, ETC. :

- Claim of Right by the Catholics to Dublin University as a National University (*D. F. Browne*), 4942-7.
- Community of feeling between teacher and pupil, Importance of—Whole strength of the case for higher Catholic education (*McWeeney*), 2828.
- Declaration signed by Catholics in 1870 and renewed in 1896.
- Browne's, Mr. D. F., association with 1896 movement (*D. F. Browne*), 4914, 4936-9.
- Claims set forth in the Documents (*D. F. Browne*), 4948.
- Desire for Academic Education (*D. F. Browne*), 4983-6.
- Devout Catholic, Definition of (*Tarleton*), 346; (*Bernard*), 393.

CATHOLICS AND CATHOLIC CLAIMS—LAY OPINION, ETC.

—continued:

- Dublin University Staff desire to know what University provision would be acceptable—Decision to consult Catholic Laity (*Culverwell*), 772.
- Ecclesiastical Opinion and Lay Opinion, Relative Weight—Relations between Laity and Hierarchy, etc. (*Culverwell*), 763 (p. 44); 772 (p. 44), 776, 2426; (*Magennis*), 2963, 3019-27.
- Existing Schemes, Attitude towards (*D. F. Browne*), 5065-5110.
- see also names of Schemes, SECOND COLLEGE WITHIN THE UNIVERSITY OF DUBLIN, etc.
- Grievances of Catholics in regard to higher Education generally admitted (*Dunraven*), 4552 (p. 287).
- Individual Catholic, Position of—Prohibition of any particular College would preclude a Catholic Student from entering it, but he had no voice as to whether there should be a prohibition or not (*Synnott*), 1855-8.
- Injustice, Sense of—Catholics constantly saw men they had beaten in public examinations preferred before them (*Delany*), 4321, 4492.
- Favouritism, Preference attributed to (*Dunraven*), 4552 (p. 287).
- Intermediate Results showing large proportion of Catholic Students fully qualified for higher Education (*Delany*), 4473.
- Number of Catholics desiring University Education—
 - Increase in—Number taking Arts Examination in Royal University (*Delany*), 4471-3.
 - Population Argument, Objection to—Three-fourths of Irish people probably were Roman Catholics, but not three-fourths of University going Population (*Bernard*), 472-3.
 - Benefits provided by other Universities and in other countries (*Magennis*), 2953.
- Secondary Education, Success in, did not necessarily mean that the person would be benefited by going to a University (*Bernard*), 483-7.
- Trinity College, attitude in regard to, as at present constituted (*Fottrell*), 1720.
- Avoidance of (*Synnott*), 1666-7; (*Dunraven*), 4552 (p. 256); (*D. F. Browne*), 4915.
- Large number wished their sons to come to Trinity (*Traill*), 8.

CELTIC LANGUAGE AND LITERATURE :

- Encouragement of study of—Establishment of Moderatorship, etc., proposed.
- Means of popularising University of Dublin (*Crozier*), 2411.
- Opinion in favour of (*Madden*), 2546, 2559.
- Subjects in spite of their interest not of sufficient value (*Gray*), 4012.
- Irish, see that title.

CHANCELLOR :

- Election, Mode of.
- Provost and Fellows, Election by—Original mode of Election (*Madden*), 2440.
- University Officer, but elected by Governing Body of the College till 1857 (*Madden*), 2486.

CHAPEL :

- Attendance question (*Gray*), 4072.
- Non-attendance by a man preparing to be a Clergyman—Testimonium would be stopped (*Traill*), 296-7.
- Not compulsory (*Traill*), 193; (*MacDermott*), 1449-50.
- Control.
- Extent to which Chapel was a College, or a University Chapel (*Bernard*), 2253-4.
- Preachers—No security at present that preachers should be loyal members of the Church (*Bernard*), 2303-4.
- Provost, Control by.
- Bishops' Objections, Reply to (*Traill*) 2416.

CHAPEL—continued.**Control—continued.****Provost, control by—continued.**

Cleric of Church of Ireland should have entire control (*Bernard*), 2305-6; (*Traill*), 2420.

Lay Member of Church of Ireland—Power should rest with Provost after consultation with Regius Professor—Present position (*Traill*), 2421-2.

Not a member of Church of Ireland—Control should rest with Regius Professor of Divinity (*Bernard*), 2305-6; (*Traill*), 2417-8.

Worked very well up to the present, nothing inherent in the position of Provost making him suitable for that particular duty (*Bernard*), 650.

Regius Professor of Divinity, Control by, proposed (*Bernard*), 649.

Refer also to sub-heading Provost.

Regulations should be under same Council as dealt with Divinity School (*Bernard*), 2301-2.

Ccst—Choir made the Chapel costly (*Gray*), 4069.

Presbyterian Objections to (*MacDermott*), 1280.

Presbyterian Services, Occasional Use for, proposed—No objection (*MacDermott*), 1333.

CHARTER :

Laudian Statutes, *see* that title.

Recognition of Trinity College as a University and grant of right to elect two members of Parliament—Charter of James I., 1613, (*Madden*), 2441.

Solution of problem must either not interfere with Charter or must count on its surrender (*Gray*), 3922.

Act of Parliament would be required since Charter could not be withdrawn by a King's Letter (*Gray*), 3922, 3960.

Voluntary Surrender not to be expected (*Gray*), 3922, 3960, 3981-2.

Terms of Charter granted by Queen Elizabeth, 1592 (*Madden*), 2440.

CHICAGO UNIVERSITY :

Mixed Classes (*O'Farrelly*), 4249.

CHURCH OF IRELAND :

Athanasian Creed question, History of Settlement (*FitzGibbon*), 2361.

Bishops—

Appointment, Method of (*FitzGibbon*), 2260 (p. 126).

Independent Position—Separate Representation before the Commission an exercise of their Constitutional Right (*FitzGibbon*), 2253.

Representative of all Orders in the Church (*FitzGibbon*), 2266 (p. 131).

Church as a Church should not interfere in any of the matters outside the Divinity School (*FitzGibbon*), 2308.

Clergy.

Appointment, Method of (*FitzGibbon*), 2261 (pp. 126-7).

Number (*FitzGibbon*), 2257.

Provision for—Average Payment larger than Average Payment to English Clergy (*FitzGibbon*), 2261 (p. 126).

Superannuation, Provision for (*FitzGibbon*), 2257.

Constitution (*FitzGibbon*), 2246.

Assemblies, Synods, etc., Right of holding (*FitzGibbon*), 2251.

Declaration of 1870 (*FitzGibbon*), 2251-3.

Dissolution of Union with Church of England—Act of 1871 (*FitzGibbon*), 2247.

Provisional Constitution framed by Convention of 1870 (*FitzGibbon*), 2251.

Courts of the Church.

Constitution and Jurisdiction (*FitzGibbon*), 2274-5.

Success in Maintenance of Discipline, etc. (*FitzGibbon*), 2276.

Crown Appointments made on Church Nomination (*M'Mordie*), 2586, 2590.

Dignitaries—Classes included (*FitzGibbon*), 2260 (pp. 125-6).

Divinity School of Trinity College, connection with, *see* title DIVINITY SCHOOL—Retention.

CHURCH OF IRELAND—continued :**Dublin Diocesan Synod—**

Constitution (*FitzGibbon*), 2253.

Motions and Debates on Divinity School and Chapel—Ineffective and technically impertinent (*FitzGibbon and Bernard*), 2360.

Episcopal Organisation (*FitzGibbon*), 2253.

General Synod—

Constitution, Powers and Functions (*FitzGibbon*), 2253.

Disestablishment, Questions opened up by—Success of the Synod in settling questions (*FitzGibbon*), 2361.

Governing Body of Trinity College, Effect of Disestablishment of the Church—Loss of promotion amongst Fellows (*Traill*), 152 (p. 10).

Numerical Strength (*FitzGibbon*), 2246.

Property held on trust for people bound by Statutory Contract—Section 20 of Irish Church Act, 1869 (*FitzGibbon*), 2247.

Protestant Churches with which Church of Ireland maintains Communion (*FitzGibbon*), 2252-3.

Representation of, before the Commission (*FitzGibbon*), 2246, 2253.

Representative Church Body, Position of—Represented by Special Committee of the General Synod (*FitzGibbon*), 2256.

Students of Trinity College, Percentage of supplied by the Church (*FitzGibbon*), 2246; (*Crozier*), 2401.

Union with Church of England (*FitzGibbon*), 2247.

Position before the Union—Independent, but otherwise identical with Church of England (*FitzGibbon*), 2247.

CLASSICAL SCHOOL :

Leech's, Dr., Criticism of (*Madden*), 2485—Dr. Starkie's statement repudiating alleged sympathy with Dr. Leech's Criticisms (*Beare*), 4727.

CLASSICAL SOCIETY :

Foundation of (*Beare*), 4861.

Objects and Capabilities of Society—Discussions, etc., would be good preparation for original work (*Beare*), 4862-4.

COGHLAN, DR. :

University Professors, Statement of Claims of Roman Catholic Church (*Traill*), 50.

COLONIAL STUDENTS :

Second College in University of Dublin as an Attraction, Question of (*Traill*), 125-7.

CORK—QUEEN'S COLLEGE, ETC. :

Arts Endowment, Question of (*Windle*), 3795.

Catholic Hierarchy, Approval of, would increase number of Students (*Barrett*), 3845-8; (*Dunraven*), 4723.

Deans of Residence for non-Catholic Students, Confraternity for Catholic Students (*Windle*), 3760-1.

Dunraven Scheme, *see* that title.

Excellence of Teaching Staff—Lack of Students (*Archdall*), 2399.

Existing Arrangement—Affiliated to Royal University (*Delany*), 4307.

Subjection to Royal University, Effect of—Initiative destroyed (*Windle*), 3780.

Failure as regards Arts Education (*D. F. Browne*), 5104-6.

Retention as a College of a Roman Catholic University of a modern type, proposed (*Bernard*), 414, 499-500.

Standard affected by lack of Competition and small number of Students (*Delany*), 4311.

Students—

Mixture of—No difficulties (*Windle*), 3759.

Number—

Catholic Students, Proportion of (*Windle*), 3757-8.

Increase in Arts Classes (*Windle*), 3762.

Trinity Graduates on Teaching Staff—Number not large (*Windle*), 3766-7.

University, Claim for, or failing that, an Autonomous College (*Windle*), 3727, 3753; (*Barrett*), 3836-7, 3840, 3842-4, 3849, 3868-9.

CORK—QUEEN'S COLLEGE, ETC.—continued.

- University, Claim for, or failing that, an Autonomous College—*continued.*
- Affiliation to either Dublin or Royal University not desired (*Barrett*), 3851, 3863.
- Committee on University Education in Munster, Conclusions of, Document handed in (*Barrett*), 3995.
- Degree of proposed University, Question as to value of (*Barrett*), 3879-82.
- Financial, Social or Moral Claim—Cork Parents could not afford to send their sons to Dublin and Cork was far better suited to be a University City (*Windle*), 3754-5; (*Barrett*), 3840, 3862, 3866-7, 3883, 3886-8, 3891-3.
- General Medical Council, Autonomous College supervision of on lines of, proposed (*Windle*), 3727-30, 3777.
- Opinion in favour of University Claim (*Windle*), 3776-7.
- Provincial Institution—Objections to Catholics becoming an agency for securing reform of Trinity College (*Magennis*), 3124, 3128.
- Rate aid would be given, but only if College remained in Cork and was really free (*Barrett*), 3870-6.
- Students for new Institution—Number available, Sources of Supply (*Windle*), 3782-3; (*Barrett*), 3852-6, 3884-5.
- University, Claim for, or failing that, an Autonomous College in connection with the Royal University (*MacDonald*), 4525-8, 4538, 4541.
- "Autonomous," meaning of (*MacDonald*), 4536-7.
- Claim based on area of County and distance from anywhere else—Comparison with Scotland (*MacDonald*), 4532.
- Desirable that Queen's College should develop into a University on its own lines—Preferable to an Autonomous College in a Federal University (*Delany*), 4307, 4398-402.
- Federal System disapproved—Opinion that any amalgamation with Trinity would be a failure (*MacDonald*), 4541.
- Local Desire—Unanimity of opinion (*Delany*), 4435; (*MacDonald*), 4541.
- Modification of Queen's College so as to turn it into a University with lower fees than Trinity College, proposed (*Traill*), 46.
- Professors, Mode of Appointment—Governing Body not qualified to make selection (*MacDonald*), 4549-50.
- Rate in aid given if place for University Education for Munster were established in Cork (*MacDonald*), 4535, 4544-8.
- Suitability of Cork for a Denominational College in connection with the Royal University (*Traill*), 3, 46, 92-3.

CORPORATION:

- Existing Constitution—Provost, Fellows and Scholars (*Bernard*), 438-9; (*Joly*), 809, 918.
- Original Charter, Terms of—College incorporated to be a *Mater Universitatis* (*Madden*), 2440.
- Professors—
 - Addition to Corporation, proposed, refer to titles FELLOWSHIP SYSTEM AND PROFESSORiate.
 - Excluded (*Madden*), 2490, 2492.
- Qualification for Membership—Fellowship the only qualification for permanent Membership (*Gray*), 3972.
- Radical change, such as including Members of the Professoriate would meet with strong opposition (*Madden*), 2448, 2454.
- Reform which interfered with Charter of the College must begin by destroying the Ancient Corporation (*Gray*), 3922.
- Reforms to be carried out by King's Letter must be accepted by Corporation (*Madden*), 2447-8, 2454.

COST OF LIVING FOR UNDERGRADUATES, ETC.:

- From £80 up to £120 or £130 per annum, sometimes more (*Mahaffy*), 2691-2.

COUNCIL:

- Abolition of—
 - Not proposed (*Tarleton*), 549.
 - Substituting Boards of Studies, refer to title FACULTIES—GENERAL BOARD.
- Appointment in 1874—Increasing Closeness of Union between College and University (*Madden*), 2486.
- Board and Council—
 - Harmony between—Appointments to Professorships, Arrangement of Curriculum, etc. common to Board and Council (*Gray*), 3942, 3945.
 - Independence of Governing Body in matters educational, Professors could then be represented and have better status, proposed—Professors had already as much power on the Council as Witness had on the Board (*Gray*), 4110-1.
- Catholic Representation on Governing Body, Cry for—Junior Fellows and Professors never exercising their power to put them on the Council (*Gray*), 3938.
- Constitution (*Traill*), 152 (p. 11); (*Gray*), 3933.
 - All members required to be members of Senate (*Beare*), 4749-55, 4793.
 - Bodies represented (*Madden*), 2486, 2499.
 - Difference between Constitution of Fawcett proposal and existing Scheme—Professor to be elected must be a Member of the Senate (*Gray*), 3934-8.
- Makeshift Body, Not needed if a satisfactory Governing Body were constituted (*Madden*), 2454, 2549.
- Medical School not represented (*Traill*), 152 (p. 11).
- Membership not necessary to secure a hearing—Anybody with a grievance, etc., could get a member to bring it forward (*Gray*), 3945-6.
- No governing power (*Traill*), 184.
- Origin of—Real Origin in Mr. Fawcett's proposal of 1869 and 1870 (*Gray*), 3933, 3938.
- Powers and Functions (*Joly*), 889-90; (*Madden*), 2486; (*Gray*), 3929.
 - Degrees really granted by the Board (*Madden*), 2450.
- Membership, Power to nominate for—Board had power to refuse to agree to Council's nomination—Never exercised (*Tarleton*), 533.
- Professors—
 - Election of Arts Professors and Regius Professors of Physics and Surgery (*Traill*), 184-6.
 - Right of nomination and practically of election in the large majority of cases (*Gray*), 3942.
 - Studies—As much power as the Board (*Tarleton*), 533.
- Salmon's, Dr., responsibility for (*Madden*), 2454; (*Gray*), 3933.
- Strengthening so as to form Governing Body of Provost, Fellows and Professors—Dr. Jackson's Scheme (*Joly*), 891-5.
- Value and importance of (*Gray*), 4109.

CRAMMING:

- Objections to cramming done in connection with Trinity College.
 - Explanation of the process (*Magennis*), 3191.
 - University College Professors, Attitude of (*Magennis*), 3003.
- Single University, Objection to—Precautions for guarding the faith of Catholic Students would be useless (*Magennis*), 2954, 3072.
- Refer also to RESIDENT MASTERS.

CROZIER, RIGHT REV. DR., LORD BISHOP OF OSSORY:
Representing the House of Bishops of the Church of Ireland.

Evidence, 2401-15.

CRUISE, SIR FRANCIS:

Catholic Students in Trinity and the Divinity School, opinion as to (*Madden*), 2474.

CULVERWELL, MR. E. P.—Junior Fellow of Trinity College, Dublin; Professor of Education; Registrar, School of Education.

Evidence, 757-94, 2422-35, 2596-7.

CURRICULUM, ARRANGEMENT OF:

Common to Board and Academic Council—Harmonious working of the two Bodies (*Gray*), 3945.

Refer also to names of Schemes involving Mixed Education, Single University, etc.

D.

DEANS:

Junior Dean—Duties (*Trail*), 152 (p. 10); (*Leech*), 3213.

Senior Dean—Sinsecure Office (*Trail*), 152 (p. 10), 192; (*Leech*), 3212 (p. 198).

DEANS OF RESIDENCES:

Appointment by the different Churches to undertake Religious Oversight of Students in Trinity College. Presbyterian Proposal (*MacDermott*), 1298, 1329-31, 1351, 1376-8.

Inefficient substitute for existing Regulations, Unnecessary for Church of Ireland Students (*FitzGibbon*), 2262 (pp. 129-30), 2263-4.

Galway, College at—Dean of Residences in charge of Presbyterian Students (*MacDermott*), 1326-8.

Objection to Divinity School would not be touched (*MacDermott*), 1331-2.

DEGREES:

Length of time required to take Degree—four years normal period, No reduction of Fees for three years' course (*Mahaffy*), 2722-7.

New Degrees—Board's Power to institute new Degrees, Consent of the Council essential (*Beare*), 4911.

Number entering the College much higher than number who eventually took degree—Reasons (*Mahaffy*), 2768-9.

Power of Granting—

College had effective Power under Letters Patent of 13 Charles I. (*Madden*), 2486.

Senate's powers of, see title SENATE.

Prestige of the Trinity College degree (*MacDermott*), 1441; (*FitzGibbon*), 2256, 2260; (*Madden*), 2557-8.

Danger to, involved in the various Schemes, refer to names of Schemes.

DELANY, REV. DR.—President of University College, Dublin:

Evidence, 4250-520.

References to Opinions, etc. (*Trail*), 3, 50, (*Browne*), 5010-5051.

DENOMINATIONAL CONTROL OF EDUCATIONAL INSTITUTIONS:

Balfour, Mr., Scheme adopted by—Objections to Scheme (*MacDermott*), 1490.

Every University Denominational in that its Governing Body was representative of the locality in which it was placed (*Delany*), 4288.

Irish People devoted to Denominational Education—All Denominations desired such denominationalism as existed in Trinity College (*Magennis*), 2931-3.

Meaning of a "Denominational College" (*Trail*), 8; (*Magennis*), 2932.

Mixed Church Control, Private negotiations in direction of, alleged (*McMordie*), 2582.

Objections to—

Churches, Attitude of towards Secular Education (*McMordie*), 2590.

Examinations, abuses in regard to—Instances (*McMordie*), 2590, 2595.

Grounds on which claim of any Church for separate treatment should be dealt with (*McMordie*), 2590.

Misapplication of Funds—instances (*McMordie*), 2590-4.

No evidence of any necessity, much evidence to the contrary (*McMordie*), 2590.

No one but Clergy controlling religious bodies desired a denominational College (*McMordie*), 2595.

refer also to titles SECOND COLLEGE, SEPARATE UNIVERSITY, ETC.

DISCIPLINARY DUTIES:

Discharged by the Junior Dean with occasional reference to the Senior Dean (*Leech*), 3213.

DIVINITY SCHOOL OF TRINITY COLLEGE:

Arts degree, Bachelor of Divinity required to take (*Trail*), 291.

Divinity Reading might be taken in Third Arts' Year (*Trail*), 283-6.

Attendance at Chapel and Catechetical Lectures not regarded as a privilege by Students of denominations other than Church of Ireland (*Crozier*), 2401.

Curriculum, Control and Direction of—

Changes to be submitted to Archbishops as Advisory Committee—Proposals of 1904 (*FitzGibbon*), 2268.

Committee of Governing Body might deal with Studies (*Bernard*), 2364-6.

Experts for all courses, Body of, with revision by some higher authority, say the Archbishop (*Bernard*), 2342.

Revision of Board of Studies' Recommendations desirable owing to dual functions of School, but not absolutely essential (*Bernard*), 2345-6.

Regius Professor and Archbishop King's Lecturer, control by, proposed (*Gray*), 4041.

Degrees in Divinity—

Liverpool, Course of Lectures established in, precedent to Dublin B.D. (*Bernard*), 2332.

Result of Examinations and printed theses, Not of Attendance at Lectures (*Bernard*), 2329-32.

Right of Granting would be retained if School were separated from the University (*MacDermott*), 1360.

University might give a degree though not having a Divinity Faculty (*MacDermott*), 1357, 1362, 1419-22.

Example of other Universities (*MacDermott*), 1315, 1369.

Extent to which Presbyterians would use Trinity College under such conditions, Question of (*MacDermott*), 1371-5.

Heads of Denominations, Consultation with—Objections (*MacDermott*), 1364-8.

Denominational Test—No test (*Trail*), 287-93.

Doctrinal Matters, Disputes on to be left to decision of Archbishop of Dublin, proposed (*Gray*), 4041.

Dual Functions—School of Scientific Theology and Training College for Clergy of the Church of Ireland (*MacDermott*), 1407-9; (*FitzGibbon*), 2253-4; (*Crozier*), 2404; (*Madden*), 2466.

Continuance essential to best Interests of Ireland and of the College (*Madden*), 2471.

Distinguishing School from Divinity Schools of Oxford and Cambridge (*Bernard*), 2283.

Poverty of Irish Students the reason for combination of Functions (*Bernard*), 2283; 2347; (*FitzGibbon*), 2371.

Scientific Theology was more the concern of the University and training of the Clergy, of the College (*Bernard*), 2348.

Elrington Prize, see that title.

Facilities offered to other Denominations for establishment of Divinity Schools in University of Dublin (*Trail*), 272-3, 277; (*MacDermott*), 1284, 1295, 1394.

Bishops would welcome such establishment (*Archdall*), 2398; (*Crozier*), 2401.

Education of all future Clergy of Protestant communities side by side in same University—Hope for the future (*Crozier*), 2404.

Examinations by a Second Religious Body in Trinity College—Opinion that the Efficiency of the School would not be affected (*FitzGibbon*), 2336.

Presbyterian Reasons for Refusing offer (*MacDermott*), 1296-8, 1356, 1395.

DIVINITY SCHOOL OF TRINITY COLLEGE—continued:

Finances—

- Church Claim—Annual Sum at present expended to be secured for permanent maintenance of School (*FitzGibbon*), 2254-6, 2371; (*Gray*), 4023-5.
- Always agreed to by all parties (*FitzGibbon*), 2373.
- Bishops' endorsement of Claim (*Crozier*), 2404.
- Connection between Church and University put forward in justification of Claim (*Gray*), 4022.
- No Claim advanced if the School was retained (*Gray*), 4033-4.
- Opinion against (*Gray*), 4041.
- Practical purpose was to prevent Divinity School and Funds feeding it from falling into the hands of another denomination—Witness prepared to meet that (*Gray*), 4026, 4032.
- Church Contribution proposed (*Trail*), 267, 271, 302, 307.
- Bishops' Disapproval (*Crozier*), 2406.
- Objections (*FitzGibbon*), 2278-9; (*Archdall*), 2401; (*Gray*), 4114-5.
- Origin of Proposal—Sum set aside by the Church 25 years ago for purpose of founding a Divinity School outside Trinity College (*Gray*), 4115.
- Payment proposed as substitute for increasing Students' Fees (*Trail*), 304-5.
- Quid pro quo* given by the Church in number of Students attracted to Divinity School, Question of, (*Trail*), 306-7.
- Compensation for Church in event of School being separated from University.
- Bishops' Endorsement of General Synod's Claim (*Crozier*), 2404.
- Church had no desire for separation and would make no claim except in event of separation (*FitzGibbon*), 2367, 2370, 2372.
- Church made no Money Claim (*FitzGibbon*), 2370.
- Knox's, Dr., Suggestion, alleged—Correction (*Crozier*), 2401, 2402-4.
- Public Funds, Claim for Endowment out of (*FitzGibbon*), 2256.
- Abandonment of Claim against Trinity College alleged—Mr. Knox's charge against Representatives of the Church, Repudiation of (*FitzGibbon*), 2256.
- Claim not endorsed by General Synod—Claim put forward by Bishops in 1902 had led to nothing (*Knox*), 2395-6.
- Futile and Visionary Claim (*Knox*), 2394-5.
- Maynooth Trustees, Case of—Not a parallel case (*Knox*), 2394.

Fees—

- No Special Fees paid for Divinity Education (*Trail*), 268-70.
- Opinion in favour of charging Fees—Men drifting into Divinity because it was the easiest and cheapest Profession (*Leach*), 3226.
- Reason (*Bernard*), 479-81.
- Ordinary Fees paid by Students (*Archdall*), 2401.
- Principle that money paid by Students should be expended on School not to be admitted (*Gray*), 4035.
- School paid its way, Fees more than enough to cover whole cost of School (*FitzGibbon*), 2280-2, 2369.
- Students would fall off if required to pay additional Fees (*Trail*), 303-4.
- Subjects, Reorganisation on—Opinion in favour of double system (*Joly*), 1184; (*Gwynn*), 1187-90.

DIVINITY SCHOOL OF TRINITY COLLEGE—continued:

Fees—continued.

- School to be carried on with same funds as heretofore or else to receive an equivalent Endowment from the State (*Trail*), 267.
- Governing Body—Constitution, etc.—
- Archbishop of the Church of Ireland to be consulted as regards qualifications of candidates—Proposals of 1904 (*FitzGibbon*), 2268.
- Bishops' Approval of present Board (*Gray*), 4053.
- Bishops' Proposals (*Crozier*), 2404-5.
- General Synod, Representation of, *see* that sub-heading.
- Bishops, Representation of—
- Bishops recognised by Synod in 1879 as body in which the Church would have confidence (*FitzGibbon*), 2266, 2367.
- Reason for—Unless Bishops were satisfied the Testimonium would be useless (*FitzGibbon*), 2254.
- Church of Ireland, Representation of, opinion in favour of (*Madden*), 2472.
- Elected Governing Body representing four classes—University Council's Resolution, 1879; (*FitzGibbon*), 2266 (p. 131).
- General Synod, Representation of, Bishops' Proposal, etc.—
- Discussions as to teaching in School, Possibility of—Good sense of majority might be trusted (*Crozier*), 2410.
- Synod put forward no claim for representation as such—Objections to proposal as narrowing scope of School and as obnoxious to Professors (*FitzGibbon*), 2268-70, 2357-9, 2362; (*Bernard*), 2295, 2355-7, 2360.
- Governing Body of the College, Relations with—
- Delimitation of powers of the two Bodies as in case of Medical and Law Schools, desirable (*FitzGibbon*), 2324.
- Discipline of Students, Control by Governing Body of the College (*Trail*), 295.
- Independence of Divinity School Body only in matters on which it had expert knowledge (*FitzGibbon*), 2321-3, 2333-5.
- Representation of Divinity School on Ultimate Governing Body essential—Representation not proposed in Provost's Scheme (*Bernard*), 2299-300.
- Fawcett's Act, Difficulty in connection with (*Bernard*), 2374-7; (*FitzGibbon*), 2378, 2381-2, 2384-5; (*Hyde*), 2379; (*Bernard*), 2380, 2383, 2385; (*Lord Chief Baron*), 2384.
- Insecurity of present position (*Crozier*), 2404.
- Junior Fellows not members of Church of Ireland to withdraw when called up by the Board in order of Seniority—Proposals of 1904 (*FitzGibbon*), 2268.
- Provost's Proposals—
- Bishops would be satisfied (*Crozier*), 2405, 2408.
- Church, Representation of (*FitzGibbon*), 2266 (p. 131), 2268.
- General Synod's Claims would be satisfied (*FitzGibbon*), 2278; (*Bernard*), 2294-5.
- Objection to placing Regius Professor and Archbishop King's Lecturer on the Board (*Gray*), 4045.
- Opinion against (*Gray*), 4036.
- Professors, Representation of—Amendment, Representative to be chosen by all Professors and Lecturers except those holding office *ex officio* proposed (*Bernard*), 2296.
- Visitor—Archbishop of Dublin to be visitor in the matter of Doctrines, Ordinary Visitor of the College to have charge of everything else (*FitzGibbon*), 2271-3.

DIVINITY SCHOOL OF TRINITY COLLEGE—*continued*:

- Governing Body, etc.—*continued*.
 Re-organized Body to include Theologians of recognised authority and Representatives of Irish Church Bishops proposed (*FitzGibbon*), 2253-4.
 Seven Senior Fellows members of Church of Ireland with two Bishops, Provost to be one of the Seven Fellows proposed (*Gray*), 4037-9, 4045, 4054.
 Historically the first faculty in the University (*Traill*), 267.
 Location—No separate Buildings (*MacDermott*), 1458-60.
 Mixture of different denominations—Difficulty not so great as was supposed (*Bernard*), 2348.
 Number of Students since Disestablishment, Decline since 1895 (*Bernard*), 2282-5.
 Causes (*FitzGibbon*), 2261 (p. 126); (*Bernard*), 2286-92.
 Presbyterian Students, Arrangements for (*Traill*), 288.
 Professors and Lecturers—
 All Professors required to be in Holy Orders and to have taken test (*Bernard*), 2349-51.
 Appointment, Method of—
 Consultation with Committee of Bishops proposed—Objection, Bishops' nominees would have to be elected (*Gray*), 4054.
 Independent of Bishops (*Gray*), 4021.
 Lecturers, Appointment by Regius Professor and Archbishop King's Lecturer proposed (*Gray*), 4041.
 Pastoral Theology, Professor of—Appointment made by Bishops (*Bernard*), 2297.
 Regius Professor, Election of—Comparison with Cambridge University (*Gray*), 4046-51.
 New Professors—Very desirable to have one or two new Professors (*Bernard*), 2300.
 Payment—
 Pastoral Theology, Professor of, Paid by Church of Ireland (*FitzGibbon*), 2278.
 Payment by College only, Incomes (*Traill*), 271.
 Reduction proposed, Out of proportion to those of other Professors (*Leech*), 3224-6.
 Regius Professor and Archbishop King's Lecturer, Salaries of—Governing Body should have Power to reduce Salaries if the School dwindled (*Gray*), 4041-4.
 Provost's Proposals—
 Bishops of the Church of Ireland in agreement with on the whole (*Archdall*), 2399, 2401.
 Witness objected to considerable portion of Scheme (*Gray*), 4028.
 See also sub-heading Governing Body.
 Residence, Conditions of—Opinion in favour of maintaining present conditions (*FitzGibbon*), 2325-6.
 Retention, Claim for—Historical Connection between Church of Ireland and the University, etc. (*Traill*), 267, 307; (*FitzGibbon*), 2262 (p. 128); (*Crozier*), 2404; (*Madden*), 2466-7; (*Gray*), 4018-20.
 Bishops in favour of maintaining Connection (*Crozier*), 2404.
 Confidence of Anglican Community would be best retained by maintaining Academic character of School (*Madden*), 2466.
 Duty of a University to teach Theology (*FitzGibbon*), 2368-9; (*Crozier*), 2404.
 Essential to well-being of the Church—Advantages of high culture and open air of a great University in training of the Clergy (*FitzGibbon*), 2246, 2253, 2262 (p. 128), 2282.
 Fundamental Principle of Church of Ireland that Clergy and Laity should be educated together (*Traill*), 267; (*Bernard*), 2252.
 General Synod, Claims put forward by. Bishops' claims fully accepted by (*Crozier*), 2404.

DIVINITY SCHOOL OF TRINITY COLLEGE—*continued*:

- Retention, Claim for—Historical Connection between Church of Ireland and University (*continued*).
 General Synod—*continued*.
 Resolution of 2nd May, 1879 (*FitzGibbon*), 2266 (p. 131).
 Mistaken idea—No special connection (*Traill*), 267.
 Challenge to Lord Justice FitzGibbon to produce proof of any special connection in early times (*Gray*), 4018.
 Oxford and Cambridge, Comparison with—Unfair in view of the much closer connection between Church in Ireland and Trinity College (*Crozier*), 2408.
 Percentage of Graduates among Candidates for Ordination, Comparison of England and Ireland (*Crozier*), 2408-9.
 Presbyterians were the only objectors and their *locus standi* was not obvious (*Madden*), 2468.
 Retention with changes in Constitution to secure confidence of the Church proposed.
 Modifications suggested (*Traill*), 267, 274, 279-82.
 Opinion in favour of (*FitzGibbon*), 2277.
 Preferable to handing over the School to the Church without its Endowments (*Traill*), 267.
 Retention desired both by College and Church—Nothing remained except question of terms (*Traill*), 277A-8.
 Scheme put forward by Dr. Gwynn and Dean Bernard, Difference from Dr. Traill's Scheme (*Traill*), 298-301.
 Returns showing Number and Status of Irish Church Clergy educated at Trinity (*FitzGibbon*), 2256-62.
 Separation from University—Presbyterian Demand, etc. (*Traill*), 267; (*MacDermott*), 1280, 1284, 1298, 1384, 1392-3, 1396, 1481-7, 1490.
 Association of Theology with other groups of Studies, Necessity of—Tradition of Mediæval Origin (*MacDermott*), 1284.
 Belmore Bill Proposals, see title BELMORE BILL.
 Catholic Attitude (*Traill*), 275.
 Desire that Clergy should have University Education in addition to Seminary training (*Bernard*), 491-2; (*Magennis*), 2954.
 Need of a faculty of Theology in a University Institution, Recognition of (*Magennis*), 2954.
 No wish to destroy Trinity College or to lessen its distinctively religious character (*Traill*), 267; (*FitzGibbon*), 2262 (pp. 129, 130); (*Crozier*), 2401; (*Madden*), 2474.
 Statement by Standing Committee of Catholic Archbishops and Bishops (*Madden*), 2475.
 Church of Ireland and Separation—
 Attitude of the Church—
 Bishops' Negotiations with Board of Trinity College in 1902, Synod's Attitude, etc. (*FitzGibbon*), 2266 (p. 131), 2267-8.
 Bishops objected strongly (*Archdall*), 2398.
 General Synod, Special Committee's Resolution against Separation (*FitzGibbon*), 2256.
 Laity, Attitude of—Strong objection to separation (*Crozier*), 2401.
 Compensation for Church of Ireland in event of Separation proposed, see Sub-heading Finances.
 Control of transferred School—Transfer of School with private endowments proposed (*MacDermott*), 1284; (*M'Mordie*), 2595.
 Nature of School that could be maintained by the Church non-University Theological School (*FitzGibbon*), 2259-60.

DIVINITY SCHOOL OF TRINITY COLLEGE—continued:

Separation from University—continued.

Deans of Residence having Religious oversight of Students—Appointment would not affect Presbyterian Demand (*MacDermott*), 1331-2.

Degrees—Separated School would retain Right to grant Degrees (*MacDermott*), 1360.

Dual Functions of School—Both would have to go if one went (*MacDermott*), 1410.

Exclusion of Religion from Collegiate teaching and discipline, repugnant to Irish Sentiment (*FitzGibbon*), 2256.

Existing Atmosphere of Trinity (*MacDermott*), 1334-7, 1442-5.

Student could select his own Tutor and there were three Presbyterians on the Staff—Not an entire solution of the difficulty (*MacDermott*), 1467-72.

Fawcett's Act, Effect of—

Dual Control introduced—Separation a natural Corollary (*MacDermott*), 1284, 1322-5, 1350-1.

Flooding Trinity College with Presbyterians—Possibility never considered (*MacDermott*), 1343.

General Assembly of Presbyterian Church, Resolutions and Correspondence (*MacDermott*), 1287-1300, 1341-2, 1345.

Policy of the Assembly was on the whole that of the Resolutions (*MacDermott*), 1479-80.

General Tendency towards or against exclusion of Theology, Question of (*Traill*), 267; (*MacDermott*), 1284, 1315-21, 1325, 1411-6, 1418.

Gladstone's, Mr., Statement in 1869 (*MacDermott*), 1284.

Loss to University and to Church (*FitzGibbon*), 2262 (pp. 128-9; (*Bernard*), 2283.

Financial Loss to College, Question of (*MacDermott*), 1284, 1289, 1423-38, 1441.

Wider Culture, More liberal atmosphere of University, Loss of to Students—No loss need occur, Students would take Arts course in Trinity (*MacDermott*), 1284, 1310-4, 1462-5.

No diminution of Sectarian differences would be effected (*FitzGibbon*), 2256.

Active Hostility to Christianity would result in time (*Crozier*), 2401.

Opinion against (*Madden*), 2469, 2472; (*Gray*), 4029-30.

Religious Opinions of Teaching Staff—Matter of indifference provided that Professors signed the Statutes (*MacDermott*), 1452-7.

Residence in separated School—Opinion in favour of making Residence compulsory (*MacDermott*), 1446-8.

State Impartiality, Question of (*MacDermott*), 1352-4, 1386-90.

Testimonium, Making Testimonium obtainable apart from tests would not make much difference to Presbyterian Attitude (*MacDermott*), 1379-80.

Unreasonable Demand—Inconsistency of Presbyterian Attitude (*Traill*), 267; (*Crozier*), 2401.

Existing Provisions for Presbyterians admittedly sufficient (*Bernard*), 636; (*FitzGibbon*), 2262 (p. 129).

Number of Presbyterians likely to be affected, Number and distribution of Presbyterians in Ireland (*FitzGibbon*), 2262 (p. 129), 2282; (*Crozier*), 2404.

Refusal to accept facilities for establishing Chapel and Divinity School in Trinity College (*FitzGibbon*), 2262 (p. 129); Explanation (*Crozier*), 2404.

Testimonium—

Making accessible to Non-Church of Ireland Students, Question of (*MacDermott*), 1284.

Membership of Protestant Episcopal Church an essential qualification (*MacDermott*), 1284, 1380-4.

DIVINITY SCHOOL OF TRINITY COLLEGE—continued:

Testimonium—continued.

Method of obtaining—Lectures leading to Testimonium no part of Curriculum for degree (*Traill*), 294; (*FitzGibbon*), 2328; (*Bernard*), 2330.

Nature of—

Corresponding exactly with certificate given to Benchers of the King's Inns (*FitzGibbon*), 2329, 2332.

Qualification for Orders accepted by Irish and English Church Bishops (*FitzGibbon*), 2254.

Visitors—

Appeal from the Visitor—Objections to allowing an Appeal (*Bernard*), 2297, 2299; (*FitzGibbon*), 2297-8.

Bishops on original Board, Archbishop of Dublin one of two Visitors under the Landian Statutes (*Madden*), 2466.

Present Visitors—Chancellor or Vice-Chancellor and Lord Chief Justice of Ireland (*Madden*), 2467.

DIXON, PROFESSOR A. F.—*Professor of Anatomy and Chirurgery in the University of Dublin:*

Evidence, 1985-7, 1990-6, 2022-9, 2053-67.

DIXON, PROF. H. H.—*Professor of Botany and Director of the Botanical Gardens:*

Evidence, 1234-40, 1276.

Note Supplementing Evidence, p. 83.

DOMESTIC AFFAIRS OF TRINITY COLLEGE:

Regulated by the Chief Steward—Salary, etc. (*Leech*), 3274-7, 3346.

Waste in connection with the Kitchen, Question of (*Leech*), 3351.

DUBLIN CASTLE:

Unflattering Policy in regard to Trinity College (*Thrift*), 1228-9.

DUBLIN DIOCESAN SYNOD:

Motions and Debates on Divinity School and Chapel—Ineffective and technically impertinent (*FitzGibbon and Bernard*), 2360.

DUFFY, SIR G.:

Queen's Colleges and Mixed Education Controversy, Account of in "Young Ireland" (*Synnott*), 1541 (p. 88).

DUNRAVEN, EARL OF:

Evidence, 4551-724.

DUNRAVEN SCHEME—Development of Dublin University into a Federal University with four Constituent Colleges.

Affiliation of Maynooth and Magee Colleges, and College of Science, Dublin, with power to affiliate other institutions, proposed (*Dunraven*), 4552 (p. 289), 4652-3.

Meaning attached to Affiliation, Privileges involved—Residence counting as University Residence (*Dunraven*), 4655-62, 4715-7.

Working difficulties. Question of addition to (*Delany*), 4362; (*Dunraven*), 4651.

Analogous to a Federation which should comprise Oxford and Cambridge, Manchester and Sheffield (*Hamilton*), 3650-1.

Belfast, Queen's College at—Opposition to Scheme, Reasons, etc. (*Hamilton*), 3629-31, 3688.

Catholic Hierarchy, Attitude of (*Delany*), 4466; (*Chairman*), 4558, 4560; (*Dunraven*), 4643-9.

Catholic Laity, Opinion of (*Delany*), 4467; (*D. F. Browne*), 4957, 5067-87.

Cecilia Street School of Medicine to be attached to New College or possibly to become Medical Faculty of the University (*Dunraven*), 4552 (p. 289).

Conditions necessary to give any scheme a reasonable chance of success (*Dunraven*), 4552 (p. 287).

Constituent Colleges—Trinity, Queen's Colleges of Belfast and Cork and a new College to be established and suitably equipped in Dublin (*Dunraven*), 4552 (p. 289).

DUNRAVEN SCHEME—Development of Dublin University into a Federal University with four Constituent Colleges—continued.

- Cork, Queen's College, etc.—Objections to Scheme (*Windle*), 3731; (*Barrett*), 3834-7, 3857-9, 3864-5; (*MacDonald*), 4541.
- Dangers of Scheme not only to Constituent Colleges but to Learning and Ireland (*Madden*), 2547; (*Hamilton*), 3631.
- Degrees—
Possibility of maintaining Standard of Dublin University degree, Question of (*Dunraven*), 4552 (p. 288), 4567-73, 4615-6, 4618-20, 4683.
- Unfairness of Scheme (*Traill*), 100; (*Bernard*), 455.
- Development, Provision for—Caput of University and Councils of Colleges to have power to alter Statutes with consent of the King in Council (*Dunraven*), 4552 (p. 289).
- Distinctive features of Scheme as compared with Scheme for Federation under Royal University, see ROYAL UNIVERSITY FEDERATION SCHEME.
- Drawing together Localities and different Creeds and Classes—Advantage of Scheme (*Dunraven*), 4552 (p. 288), 4593, 4694.
- Dublin University as basis for Scheme of University Education—
Impossible—Dublin University could not be basis of a Federal University for Ireland (*Hamilton*), 3647.
- Not much asked for in recent years—Never formulated in detail (*Bernard*), 449-53.
- Original Scheme of Trinity College contemplated foundation of other Colleges (*Dunraven*), 4552 (p. 288).
- Status known and recognised (*Dunraven*), 4552 (p. 288), 4718.
- Examinations—
Joint Examinations not separate examinations on part of Colleges (*Dunraven*), 4617.
- Standard in outlying Colleges—
Cork would have standard as high as any (*Delany*), 4398.
- Maintenance of, Not at all impossible even though examinations and courses differed (*Dunraven*), 4598-604, 4684-90.
- Teaching Staff of Colleges to be represented on Boards of Examiners (*Dunraven*), 4552 (p. 289).
- Fees Question—Very undesirable and unlikely that Trinity should reduce or Belfast raise its Fees (*Hamilton*), 3684-5.
- Financial Question—
Annual Sum of £60,000 previously voted for Maynooth and the Regium Donum had been struck off the votes for the last thirty-five years (*Dunraven*), 4552 (p. 289).
- Fellowships and Prizes, Funds for (*Dunraven*), 4720-2.
- Trinity College Endowments, Private Endowments, etc., to be exempt from interference unless by desire of Governing Body of Endowment (*Dunraven*), 4552 (p. 289), 4620-2.
- Galway College—
Conversion into Agricultural College and Technical Institute, proposed (*Dunraven*), 4552 (p. 289).
- Objection to leaving it a University College was on grounds of utility and expense (*Dunraven*), 4579-81.
- Objections of Galway College (*Anderson*), 3798-9.
- Governing Body of Colleges (except Trinity College); Constitution and Functions—teaching staff should be properly represented (*Dunraven*), 4552 (p. 289).
- Governing Body of the University—Constitution and Functions (*Dunraven*), 4552 (p. 289).
- Constituent Colleges would be equally represented (*Dunraven*), 4663-7.
- Irish trained Professors, Development of Class of—not more likely to result than under Royal Federation Scheme (*Windle*), 3772-5.

DUNRAVEN SCHEME—continued.

- Letter written in 1904 adumbrating Scheme, Reception of, (*Dunraven*), 4561-3, 4575, 4577-8; (*Browne*), 5082-6.
- Library of Trinity College, Opening of (*Dunraven*), 4724.
- Local Ambition and Rivalry would be sufficiently stimulated (*Dunraven*), 4552 (p. 288).
- Number of Constituent Colleges—Reasons for preferring 4 to 2 (*Dunraven*), 4608-10, 4679-82.
- Objections of proposed Constituent Colleges, etc. Question how far objections were raised by Governing Bodies (*Dunraven*), 4553-7.
- Satisfaction or even partial satisfaction should outweigh prejudices of existing Colleges (*Dunraven*), 4671-3.
- Opinion against (*Bernard*), 457; (*Madden*), 2546-8; (*Delany*), 4350-2.
- Parliamentary Representation of University—Senate would elect (*Dunraven*), 4587.
- Powers of Constituent Colleges—as much self-governing power as possible (*Dunraven*), 4552 (p. 289).
- Professors—
Appointment by Governing Body (*Dunraven*), 4552 (p. 289).
- Division of Appointments on denominational lines, danger of—Opinion in favour of Appointment by small Electoral Boards (*Dunraven*), 4588-91.
- University Professors—
Chairs might be few at first, number might grow in accordance with needs of country and progress of University (*Dunraven*), 4710-1.
- Chairs permanently situated in one College, question of (*Dunraven*), 4712-4.
- Peripatetic Professors necessarily (*Dunraven*), 4552 (p. 289), 4594-8.
- Religious Question—no tests or disabilities, but each College would have a predominating religious atmosphere (*Dunraven*), 4552 (p. 289).
- Royal University, Destruction of, involved—Evils of setting up Universities only to destroy them (*Hamilton*), 3611, 3633; (*Windle*), 3731.
- Second College in Dublin University Scheme, Advantages compared (*D. F. Browne*), 5068, 5096-5109.
- Senate, Constitution of (*Dunraven*), 4552 (p. 289), 4585-7.
- Single University—
Objection to placing all higher Education within the pale of one University (*Hamilton*), 3613, 3626-9, 3641.
- Preferable on financial grounds (*Dunraven*), 4566.
- Theological Faculty—No theological faculty to be created, but Divinity School of Trinity College not to be interfered with (*Dunraven*), 4552 (p. 289).
- Exclusion on practical grounds, No objection in principle (*Dunraven*), 4582-4.
- Trinity, Inclusion of—Advantages and Disadvantages (*Hamilton*), 3631, 3695; (*Windle*), 3731, 3752, 3760-70; (*Anderson*), 3798.
- Universities, Constituent Colleges developing into—No objection if it were a natural development (*Dunraven*), 4695.
- Visitors, Board of—
Constitution (*Dunraven*), 4552 (p. 289).
- Functions (*Dunraven*), 4552 (p. 289).
- Working Difficulties of a Federal University, Instances of Centrifugal force (*Hamilton*), 3614, 3626.
- Circumstances in Ireland made the experiment more hopeful (*Dunraven*), 4226-42, 4676.

E.**EDUCATION AT TRINITY COLLEGE:**

Refer to title TYPE OF UNIVERSITY.

EDUCATION REFORM ASSOCIATION, BELFAST:

Pronouncement hostile to study of Irish Language and Literature, Criticism of (*MacNeill*), 3360.

ELBRINGTON PRIZE:

Control should be vested in Governing Body of Divinity School and certain Professors, the Board should be kept out of it (*Bernard*), 2386-8.
Examiners, Qualifications of (*Bernard*), 2286-93.

ENDOWMENT OF EDUCATION IN IRELAND:

Grant or Endowment for higher Education should not be taken from any Irish Fund—Relief afforded to Imperial Exchequer by Irish Church Act (*Synnott*), 1545.
Special Treatment, Ireland's Claim to (*Synnott*), 1704.

ENDOWMENTS OF TRINITY:

Appropriation, Question of—Catholic Lay Opinion was that they should not be interfered with (*D. F. Browne*), 4974-8, 5008.
Not regarded as endowed on a lavish scale—Catholics prepared to support Episcopalians in demand for more Endowment (*Magennis*), 3125.

ENGINEERING SCHOOL:

Arts Course in addition to Engineering degree, Advantages of—Requisite for India (*Thrift*), 1257-8.
Department of Agriculture and Technical Education, Arrangement with, suggested (*Rücker*), 1257.
Objections—Distance between Buildings, Financial Loss to Trinity College, etc. (*Thrift*), 1257-8, 1263-4.
Drawing up Course—Opinion in favour of consulting heads of the profession outside the University, proposed (*Thrift*), 1269-71; (*Joly*), 1271.
General Engineer's training fairly well arranged for since building of new Laboratory except in Geology (*Thrift*), 1265-6.
Practical Nature of Course Distinguished Engineers turned out, etc. (*Joly*), 1267; (*Thrift*), 1264, 1268.
Research Question—Proper Plant and Equipment a necessity (*Thrift*), 1232.

EVANS, REV. DR.:—Commissioner of National Education:
Evidence, 5111-22.

EXAMINATIONS:

Attendance at Lectures, *see* title RESIDENCE AND ATTENDANCE AT LECTURES.
Competitive System destructive to true Education and original power (*Delany*), 4374.
Cramming, *see* that title.
Degree Examination—
Honour Degrees (*Mahaffy*), 2643, 2662.
Pass Students (*Mahaffy*), 2643.
Good Results—General knowledge an excellent Education (*Mahaffy*), 2648.
Responsibilities (*Mahaffy*), 2648, 2660, 2662.
Subjects (*Bernard*), 683-4; (*Mahaffy*), 2646-7.
Degree Examination plus a term Examination in the ninth term, question of (*Mahaffy*), 2644.
Fees in Arts paid to Fellows—Objections to payment considering their Incomes and that Examinations reduced the Lecture work (*Leech*), 3213-8.
Fellowship Examination, *see* title FELLOWS AND FELLOWSHIP SYSTEM.
Honour Examinations—
Conducted chiefly by Honours Lecturers (*Mahaffy*), 2745.
Gold Medal equivalent to First Class in England and Silver Medal to Second Class (*Mahaffy*), 2664-5.
Increase in number of Men who take honours. Modern Subjects, Introduction of (*Mahaffy*), 2663.
Prizes (*Mahaffy*), 2663.
Occasionally a Student who had answered respectably but not quite reached Silver Medal Standard was allowed his degree but put into the Second Class (*Mahaffy*), 2666.
Standard (*Mahaffy*), 2667.
Subjects (*Mahaffy*), 2662.
Refer also to sub-heading Moderatorships.

EXAMINATIONS—continued:

Latin as an optional subject (*Mahaffy*), 2766-7.
Little-go (*Mahaffy*), 2638, 2642, 2645.
Marking in—Objections to Senior Fellow's Right to mark "according to his impression of the Student" (*M' Mordie*), 2582.
Matriculation—
Attendance notwithstanding failure, Arrangements for Ignorant Students (*Mahaffy*), 2728-30.
Standard—
Absolutely null (*Delany*), 4312.
Lower than Matriculation Standard at Royal University (*Miss Gwynn*), 2141-2.
Senior Grade Intermediate Certificates accepted as equivalent (*Miss Gwynn*), 2137-40.
Too easy—Law Students Illustration (*Leech*), 3301.
Two different Standards (*Mahaffy*), 2600.
Cases of Students allowed to enter on the small certificate and obliged to get special teaching (*Mahaffy*), 2602-3.
Different forms of Certificate given (*Mahaffy*), 2600-1.
Diversity of Subjects for large certificate (*Mahaffy*), 2604.
Failure in one subject—"Post-mortem" Examination (*Mahaffy*), 2604-6.
Subjects (*Mahaffy*), 2635-7.
Modern Language included as optional subject, Alternative to Greek (*Mahaffy*), 2731-2.
Science, Question of (*Mahaffy*), 2633-4, 2733-6, 2802-7.
Moderatorship Examination—
Honour Final Examination resembling a Cambridge Tripos (*Mahaffy*), 2653-5.
Number of Honour Students (*Mahaffy*), 2659-61.
Standard of Marks fixed, as far as possible on same level for all subjects (*Mahaffy*), 2770-2.
Number of Examinations too large and Standard too low—Reforms suggested (*Bernard*), 717.
Attendance at Lectures, *refer* to title RESIDENCE AND ATTENDANCE AT LECTURES.
Constant Cramming, and reduction of time available for Lectures (*Leech*), 3226.
Examination both on Paper and *viva voce* in each subject—Cyphers in two subjects would stop a man at once (*Mahaffy*), 2622.
Fellows—Large Amount of time taken up (*Bernard*), 604.
Length of term about ten weeks, nearly three weeks taken up by Examinations (*Mahaffy*), 2624-30.
Limiting to a week or a fortnight proposed (*Bernard*), 718-20.
Opinion in favour of Periodical Examinations (*Mahaffy*), 2607-9; (*Gray*), 4011.
Pass Marks, Standard of (*Mahaffy*), 2621-3; (*Bernard*), 604-5, 680-2.
Shorter Courses, not so great a variety of subjects and a much higher standard proposed (*Bernard*), 608.
Total of eighty-four Examinations in the year, not counting Examinations for various Prizes (*Leech*), 3226, 3336-7.
Refer also to sub-heading Matriculation.
"Post-mortem" Examination (*Bernard*), 606-8; (*Mahaffy*), 2604-6; (*Leech*), 3299; (*Gray*), 4011-2.
Public Examination and examination not Public, Distinction between (*Mahaffy*), 2620.
Scholarship Examination—
Competition, No limit—Any one of any standing allowed to compete (*Mahaffy*), 2651.
Period of the year—late Spring (*Mahaffy*), 2651.
Stiffening, in conjunction with Financial Improvement in position of Scholars, proposed (*Leech*), 3246.
Subjects (*Mahaffy*), 2652.
Science—Experimental Science optional subject with Languages (*Mahaffy*), 2633.

EXAMINATIONS—continued.

Science Candidates admitted to Laboratories during time that Examinations were going on in College (*Mahaffy*), 2631-2.
Subjects—not too many, but not so well prepared as they ought to be (*Leech*), 3301.

Teachers, Examination by—

External Examiner present and participating in Examination, proposed (*McWeeney*), 2869-70.

Opinion in favour of (*Mahaffy*), 2745; (*Delany*), 4374.

Term Examinations (*Bernard*), 684; (*Mahaffy*), 2639-40.

Viva Voce—

Abolition of, proposed—More stress upon Composition and translation of unseen passages (*Leech*), 3226 (p. 200).

Correcting doubts, Value of *viva voce* (*Leech*), 3256-7.

Evasion of Questions, Question as to Prevention of (*Leech*), 3258-9.

Importance of—Relative weight of *viva voce* and Paper marks, etc. (*Mahaffy*), 2737-40; (*Leech*), 3252-5.

Objections to—Too great an element of chance introduced (*Leech*), 3226 (p. 200).

Refer also to names of Institutions and titles of Reform Schemes—Second College, etc.

EXECUTIVE COMMISSION TO EXECUTE REFORMS WHICH SHOULD BE RECOMMENDED BY PRESENT COMMISSION:

Method of Appointment, Question of (*Madden*), 2443-5, 2447-8.

EXHIBITIONS:

Refer to title SCHOLARSHIPS AND EXHIBITIONS.

F.**FACULTIES—ORGANISATION PROPOSED:**

Boards of Studies—Faculties practically same thing (*Joly*), 946.

Divinity, Faculty of—Two nominations by Bishops of the Irish Church, proposed.

Analogous Provision for other Faculties, suggested (*Joly*), 982.

“Not more than two” meant that external opinion was not to preponderate (*Joly*), 980-1; (*Gwynn*), 982.

General Board of all the Faculties proposed (*Gwynn*), 1058-9; (*Beare*), 4773-4.

Consent of two bodies required—Committees of Medical and Engineering Schools had worked very well (*Traill*), 192.

Council, substitute for (*Traill*), 152 (p. 10); (*Joly*), 812-4, 886-7, 892, 991; (*Madden*), 2495.

Difference between Council and proposed Board (*Madden*), 2498-9.

Functions (*Traill*), 152 (p. 11), 189-91.

No objection (*Madden*), 2495-501.

Representation of the Faculties, Constitution to ensure (*Traill*), 152 (p. 11).

Governing Body, Relations with (*Joly*), 992.

Expenditure—Control question (*Tarleton*), 550; (*Lord Chief Baron*), 985; (*Chairman*), 986.

Representation of Faculties—

Faculties to elect their Representatives together proposed—Objections (*Leech*), 3213, 3323-32.

Opinion against Representation of Faculties as such (*Beare*), 4853-60.

Requiring consultation between Governing Body and Faculties would be merely regularising what was already in force (*Beare*), 4771-2.

Syndicates of the several Faculties to assist the Board in its duties, proposed (*Bernard*), 563-7.

Insufficient Recognition of Faculties due to intimate connection between College and University (*Madden*), 2453-4, 2487, 2496.

Membership—Definition to include Lecturers (*Joly*), 974-9.

Opinion in favour of (*Bernard*), 2344; (*Beare*), 4732 (p. 299).

FACULTIES, &c.—continued.

Paid Secretary to be attached to each Faculty, suggestion (*Gwynn*), 988.

Very small payment contemplated (*Joly*), 986.

Standing Committee to assist in dealing with matters of detail, proposed—General power to appoint Committee preferable (*Joly*), 989-90A.

FAWCETT'S ACT:

Brought in practically by people representing the Trinity College (*MacDermott*), 1347-50.

Recital of (*MacDermott*), 1350.

FEDERAL UNIVERSITY, SCHEME FOR:

Autonomous College—Objection to Federal University much weakened (*Windle*), 3737.

Centrifugal Tendency of Federal Universities (*McWeeney*), 2911-2; (*Leech*), 3294; (*Hamilton*), 3614-5; (*Windle*), 3727.

Degrees—

Central Body, Conferring by—Not the slightest advantage, rather the contrary (*Windle*), 3778-80.

Market value would be that of the lowest College (*Delany*), 4309-13.

Students not attending affiliated Colleges, Bachelor degree should be granted to (*M'Mordie*), 2595.

Denominational Question—No denominational Colleges should be affiliated (*M'Mordie*), 2590.

Distance between constituent Colleges difficulty (*McWeeney*), 2896-7.

Friction in University Court, Risk of (*Bernard*), 454.

Government of affiliated Colleges, Form of Government suggested (*M'Mordie*), 2595.

New College, Introduction of, would intensify existing difficulties, even with Autonomy (*Delany*), 4309.

Opinion against (*Traill*), 143; (*Leech*), 3295; (*Windle*), 3727.

Opinion in favour of (*M'Mordie*), 2390.

Transition stage leading up to formation of independent Universities, use as—Example of France (*Hamilton*), 3646.

Trinity College, Introduction into a Federal system—No advantage in bringing any body into any system against their will (*Delany*), 4408-10.

See also titles DUNRAVEN SCHEME, ROYAL UNIVERSITY FEDERATION SCHEME, SECOND COLLEGE IN DUBLIN UNIVERSITY, etc.

FEES:

Arts Examination Fees paid to Fellows—Objections (*Leech*), 3213.

Deterrent to entry of poor Students alleged (*Traill*), 3.

Disposal of—

Cista Communis, Proportion paid to, went to General Funds of the College (*Gray*), 4057-8.

Principle that Fees paid by Students of a particular School should be spent on that School, Objections to (*Gray*), 4009.

Proportion in which fees were divided between Tutor and *Cista Communis* (*Gray*), 3913.

Divinity School, see that title—Finance.

Financial Statement of Trinity College—Criticism of apparent discrepancies (*Leech*), 3205-9, 3212.

Medical School—Fees (*Traill*), 30-1.

Pass students paid tutors and grinders enough to pay a full professorial staff (*M'Mordie*), 2581.

Reduction proposed as means of broadening Functions of the College—Reduction of Entrance Fee, etc. (*Traill*), 24, 25-6; (*Gray*), 3900-1, 3913, 3915.

Amount of proposed Reduction (*Gray*), 4147—Witness would go as far as was financially possible (*Gray*), 4117.

Class of Students who would be attracted—Immaterial if they were capable of taking College Curriculum (*Gray*), 4119.

Fees—continued:

- Reduction proposed—*continued*.
- Exhibition Scheme—Number of small Exhibitions proposed in order that Fees should not be indiscriminately reduced (*Gray*), 3904.
- Failure of Experiments (*Mahaffy*), 2715-21, 2773.
- Funds might have been provided from Westland Row property (*Gray*), 3905-6.
- Number of Students that would be attracted, question of (*Gray*), 3907-9.
- Partial success of scheme—Exhibitions offered by Sir John Nutting (*Gray*), 3909-11.
- Income of Junior Fellows largely depended upon Fees, not easy to make sudden alterations (*Trill*), 3, 29.
- Increase in number of Students if Fee were reduced, question of—Recouping loss to College, etc. (*Mahaffy*), 2612-6; (*Gray*), 3902-4; 3913-4.
- No opposition when first mooted, but neither the Board nor the Tutors would support proposal (*Gray*), 3914-5.
- Opinion in favour of (*Trill*), 29.
- Sizars did not pay full Entrance Fee (*Trill*), 25.
- Scotch Universities, comparison with—Comparison valueless (*Gray*), 4144-5.
- Second College with lower Fees established in Dublin, question of (*Bernard*), 423; (*Leech*), 3308-9.
- Separate University for Catholics with possibly lower Fees, question of (*Bernard*), 421-2, 481; (*Leech*), 3298, 3350.
- Single College University, objections to—Difficulty in adjusting Fees (*Magennis*), 3096.
- Total cost to a Student of Course in Trinity (*Gray*), 3913.
- Tuition Fees not too high (*Trill*), 27.

FELLOWS AND FELLOWSHIP SYSTEM:

- Abolition of existing Fellowship system, proposed (*Leech*), 3314-22.
- Age Limit for Admission—
- Desirable (*Mahaffy*), 2708.
- Minor Age Limit, proposed (*Beare*), 4732 (p. 299).
- Unnecessary if Election were made by Governing Body and Faculties (*Madden*), 2464-5.
- Age of Retirement—Same Provision to apply to all Fellows alike (*Joly*), 1033.
- Bursar—Power to elect a Junior instead of a Senior Fellow desired (*Trill*), 255.
- Catholic Graduates' Association in hearty agreement with proposals of Reform Party in Trinity College (*Magennis*), 2954.
- Change in Position of Fellows since time of Charles I.—Teaching now done to a large extent by Professors (*Madden*), 2445.
- Class of men whom it was desired to attract—Necessary to make the position worth something (*Tarleton*), 509, 525.
- Distinction between Senior and Junior Fellows—History of (*Madden*), 2441, 2445.
- Increase in number of Fellows since 1637—Senior of present Junior Fellows had held his Fellowship for thirty-six years (*Madden*), 2445.
- Retention—
- Opinion against (*Bernard*), 570-1; (*Madden*), 2445, 2521-3; (*Leech*), 3212.
- Opinion in favour of (*Madden*), 2448.
- Election of Fellows—
- Alternative methods proposed—(a) Election on published work and credentials; (b) Examination (*Gwynn*), 1198.
- Combination of the two methods rather than sharply defined alternatives—Opinion in favour of (*Butcher*), 1134-5; (*Gwynn*), 1134, 1202-3; (*Jackson*), 1202.
- Comparative advantages of Examination and election on published work (*Gwynn*), 1133.

FELLOWS AND FELLOWSHIP SYSTEM—continued:

Election of Fellows—continued.

- Criticism of (*Leech*), 3212 (pp. 197, 198).
- Opinion in favour of (*Thrift*), 1226; (*H. H. Dixon*), 1239-40; (*Whittaker*), 1250.
- Usefulness of proposed change would depend on getting persons of distinction and experience elected to the Governing Body (*H. H. Dixon*), 1239.
- Best Undergraduates not competing alleged—Present uncertainty in regard to system was a deterrent (*Beare*), 4889.
- Board to elect on recommendation of the Faculty (*Joly*), 1101.
- Credentials and Original Work, Election on—Best Students would cease to be attracted (*Beare*), 4732 (p. 298).
- Cambridge Pension System—Dissatisfaction among Junior Fellows of Trinity (*Trill*), 220.
- Difficulty of estimating value of dissertations (*Trill*), 216.
- Difficulty of making sure that it was the man's own work (*Tarleton*), 519-20.
- Effect would be to get Fellows who had been educated practically anywhere (*Gwynn*), 1204.
- Examination of persons presenting theses on those theses, Opinion in favour of (*Joly*), 994-6.
- Jealousy and suspicion in Ireland—Probably no confidence in selection of Fellows without examination (*Trill*), 220.
- No objection (*Beare*), 4835-41.
- Number and qualifications of probable candidates (*Joly*), 1174, 1176.
- Occasional appointment on published work, proposed (*Joly*), 867.
- Opinion against (*Tarleton*), 506; (*Gray*), 4078.
- Opinion in favour of (*Trill*), 219; (*Madden*), 2564-5; (*Mahaffy*), 2705-7; (*Magennis*), 3092, 3095.
- Opinion that requirement of original work was a matter that ought to be considered (*Tarleton*), 521.
- Unpublished Work, Inclusion of, proposed (*Chairman*), 1096-7; (*Joly*), 1096, 1098-9; (*Jackson*), 1098; (*Whittaker*), 1262.
- Electors to be the whole body of Fellows, including Professor-Fellows (*Joly*), 1100.
- Examination System—
- Advantages too dearly purchased under present system (*Madden*), 2454, 2563.
- Age Limit needed (*Joly*), 997-1000.
- Autonomy and Nationality of Trinity had been preserved by (*Beare*), 4732 (p. 298).
- Competition the mainspring of usefulness to the College (*Beare*), 4732 (p. 299), 4842.
- Growth of competition—Regular appointments needed to secure competition (*Beare*), 4847.
- Date and scope to be announced at least one year in advance (*Gwynn*), 1001-2; (*Joly*), 1172-3.
- Faculties would try to influence Board, question of (*Gwynn*), 1052-5; (*Joly*), 1055.
- Prevention of undue grinding or cramming (*Gwynn*), 1153.
- Freedom from undue influence, etc. (*Trill*), 152 (p. 11); (*Gray*), 4106.
- Inadequate to requirements—No provision for Modern Languages and Experimental Sciences (*Trill*), 152 (p. 11).
- Learning only tested (*Mahaffy*), 2709.
- Objections to (*Magennis*), 2954.
- Opinion in favour of (*Beare*), 4731, 4891-2.
- Outside Assistance in Examination—
- No outside Assistance (*Joly*), 1102; (*Gwynn*), 1104-5, 1106; (*Kellerher*), 1105.
- Opinion in favour of (*Gwynn*), 1107.

FELLOWS AND FELLOWSHIP SYSTEM—continued:Election of Fellows—*continued.*Examination System—*continued.*Outside Assistance in Examination—*continued.*Permissive or Obligatory, question of (*Gwynn*), 1108; (*Jackson*), 1109.Prevented the College from getting in any new blood (*Leech*), 3212.Provisional Fellowships, Impossible for (*Madden*), 2458.Public Confidence—Advantage of Examination System (*Bernard*), 580; (*Gwynn*), 1133, 1135.Qualifications of Candidates (*Joly*), 1175.Waste of energy in pursuit of Fellowships, average number of attempts before succeeding (*Traill*), 153, 159; (*Bernard*), 581-2; (*Madden*), 2454-7.Doubling number of Fellowships, proposed (*Tarleton*), 505.Time not necessarily lost, many obtained Professorships elsewhere (*Tarleton*), 507.Governing Body, Entrusting Election to—Opinion in favour of Dr. Tarleton's Scheme (*Madden*), 2458.Gradual introduction of any change necessary, Risk of injustice (*Traill*), 218.

Graduates of Dublin—

Keeping Fellowships for, question of (*Gwynn*), 1207-9.Not confined to Graduates of Dublin, but very few Oxford or Cambridge Graduates offered themselves (*Gwynn*), 1205-6.Moderatorship Examination as a *sine qua non* and above it whatever standard might be fixed upon, question of (*Traill*), 154-7; (*Bernard*), 583; (*Jackson* and *Raleigh*), 993; (*Joly*), 993; (*Madden*), 2458-60, 2560-2.Rosse's, Lord, Memorandum, Agreement with views expressed (*Traill*), 166-8.Single College University proposed—Forced attendance of Catholics would lead to allegations of corruptness in the selection of Fellows (*Magennis*), 3093-4, 3194-5.Case of present Catholics in Trinity College was not analogous case (*Magennis*), 3198-9.

Studentship, Election on—

Objection—Studentship might be won on second and inferior course (*Madden*), 2458.Proposal to give a Student £150 a year, together with certain duties, for five years, and to elect one Student each year—Conditions of Election (*Bernard*), 583-6, 620-2, 623, 637-42.Suspension of Fellowships, Power of, if Candidates were not of sufficient merit, proposed (*Beare*), 4843-8.Teachers and Students—Election of both kinds in cases where the two things did not go together (*Mahaffy*), 2710-1.Teaching Capacity, Taking into account—Difficulty in regard to Catholic Candidates, Readiness to allege Corruption in Award of Prizes (*Magennis*), 2954.

Refer also to sub-heading Provisional Fellows.

Endowment of Research Question, Relation of Fellowship Question to, see RESEARCH.

Examination for Fellowship—

Cambridge Tripos, Comparison with (*Beare*), 4732 (p. 299).Combination of subjects necessary (*Traill*), 170-6; (*Bernard*), 580.

Election of Fellows, see that sub-heading.

Expense in Examiners' Fees and Prizes given to unsuccessful Students (*Leech*), 3218-24, 3278-80.Marks, Use of (*Beare*), 4831-4.Options of Candidates among proposed subjects (*Tarleton*), 557-9.**FELLOWS AND FELLOWSHIP SYSTEM—continued:**Examination for Fellowship—*continued.*Subjects represented (*Traill*), 170-4; (*Beare*), 4815-8.Arts course and nothing more—Constitutional position (*Beare*), 4896-7, 4899.Experimental Science, question of (*Traill*), 152 (p. 11); (*Beare*), 4820-4.Type of man desired—Magnificent attainments in Chemistry and some knowledge of Physics, Mathematics, etc. (*Tarleton*), 559-60.Undergraduates, Highest papers set for, Comparison with (*Tarleton*), 517-8.Wider range of subjects desirable—Too limited at present (*Tarleton*), 556; (*Gwynn*), 1003; (*Mahaffy*), 2709; (*Gray*), 4076-7, 4104-5; (*Beare*), 4732 (p. 299), 4819, 4825-7, 4898.Additional Chairs suggested (*Traill*), 177.Arts course for a degree would also have to be widened (*Beare*), 4877-8.Modern Languages and Experimental Science, introduction desirable (*Traill*), 169.No power to make any alteration unless by Statute or by King's Letter (*Traill*), 218.Teaching Staff, effect on (*Beare*), 4875-6.

Financial Position—Incomes of Fellows, effect of proposed changes, etc.

Decrements—Proportion of Students' Fees given to Senior and Junior Fellows, variable amount taken on number of Students (*Traill*), 209.Endowment of Fellowships—Prizes equal to the great prizes at the Bar (*Traill*), 122.Higher Scale of Salaries than in England necessary to retain best men—Competition surprisingly small even with present Salaries (*Gwynn*), 1136-8.Incomes so small that the Arts Professorships had to be given to Fellows (*Leech*), 3212.

Junior Fellows' Incomes—

No participation in renewal fees, Participation in renewal Fines so far as to receive compensation for them (*Traill*), 207-8.No return made (*M'Mordie*), 2581.Very precarious—Fluctuations in number of Students (*Traill*), 202.

Reduction of Incomes proposed—

Annuities to be paid to existing Junior Fellows as Financial Equivalent for alteration in prospects (*Gwynn*), 1092.Class of men taking Fellowships—Question whether payment would not have to be raised during earlier years to make up for reduction later (*Gwynn*), 1090.Out of proportion compared with Incomes of Professors and of men in other Universities doing similar Work (*Leech*), 3323.Senior Fellowships, keeping at their present value proposed (*Jackson*), 1091; (*Gwynn*), 1092-5.Senior Fellows' Incomes—£100 a year Irish plus £800 a year compensation for renewal fines (*Traill*), 201, 204-5.No participation in renewal fees. Participation in renewal fines so far as to receive compensation (*Traill*), 207-8.Not worth double that of Senior group of Junior Fellows (*Traill*), 178.

refer also to title TUTORIAL SYSTEM.

Junior Fellows—

Activity in regard to New Schemes (*Beare*), 4872.Administrative Experience, Opportunities of acquiring (*Beare*), 4766-7.Administrative Posts, Possibility of making Junior Fellows eligible—Difficulties of putting a Junior Fellow into such offices as that of Bursar (*Tarleton*), 528.

FELLOWS AND FELLOWSHIP SYSTEM—continued:

Junior Fellows (continued).

- Consulted by Board on various subjects under existing system (*Madden*), 2524.
- Enfranchisement, Question of—
King's Letter, Application for—Question of giving the Junior Fellows a share in the application for new Legislation (*Tarleton*), 534-45.
- Opinion in favour of (*Trall*), 232 (*Madden*), 2448-9, 2525-6.
- Proposals had been made but objections were always raised—Junior Fellows had been quite as impracticable as Senior Fellows (*Trall*), 232.
- Present Position—No voice in Government of the College (*Trall*), 231; (*Madden*), 2520.
- Statements submitted to Commission, Criticism of (*M'Mordie*), 2582.
- Marking according to impression of the Student, Right of Senior Fellows—Reform needed (*M'Mordie*), 2582.
- Merits of Existing System (*Tarleton*), 504, 507, 516; (*Beare*), 4888.
- Opening afforded to young men of talent (*Tarleton*), 506, 515.
- Modern Languages—Inclusion of experts among number of Fellows proposed (*Trall*), 152 (p. 11), 169.
- Best method of obtaining the necessary expert (*Trall*), 152 (p. 11).
- Number of Fellows—
Practically stationary since 1850 (*Beare*), 4737.
- Reduction by Death (*Gwynn*), 1130.
- Offices, Question of attaching Fellowships (*Trall*), 163.
- Outsiders, Election of—
Difficulty in reference to their Standing as Fellows (*Tarleton*), 522-3.
- Governing Body to have power of Election, proposed—Proposal not inconsistent with retention of present Corporation or election to Fellowships on result of moderatorships (*Madden*), 2527-9.
- No power (*Trall*), 241.
- Oxford System—Different from the Trinity System (*Tarleton*), 524.
- Royal University, Fellow merely meant a man who got a certain fixed Income—If that were the case at Trinity the difficulty would not arise (*Tarleton*), 524.
- Oxford and Cambridge, Comparison with—Difference in number, tenure and value of Fellowships made comparison of very little value (*Gray*), 3988.
- Pensions—£1,100 a year (*Joly*), 869.
- Professor-Fellow Scheme—Election to principal Chair to carry with it Membership of Corporation of the College and Fellowship (*Joly*), 797, 804, 898, 918.
- Abolition of existing Invidious distinctions between Professors and Fellows (*Joly*), 799, 867-8.
- Distinctions dividing Professors themselves would become prominent and they were no less invidious (*Beare*), 4730.
- Annual Vacancies, Question as to Possibility of maintaining regular annual vacancies combined with irregular vacancies in Professorships (*Gwynn*), 1123-4; (*Joly*), 1125-8.
- Christianity—Professors should abstain from anything in the nature of an attack on Christianity (*Joly*), 852-7.
- Creation of Future Chairs Difficulty (*Joly*), 1036; (*Gwynn*), 1038-41.
- Opinion that every Professor should be whole-time and have privileges of Fellowship (*Joly*), 1036.
- Dublin the only University where Professors as such had no share in Government (*Beare*), 4795-6.
- Educational Efficiency of the College, Effect on—
Imported men the best that could be got, not inferior in any way (*Beare*), 4797-8.

FELLOWS AND FELLOWSHIP SYSTEM—continued:

Professor-Fellow Scheme—(continued).

- Educational Efficiency of the College, Effect of—continued.
- Improvement of Status of Professors by increase in their power: would not necessarily attract the best men (*Beare*), 4741-8.
- Inefficiency possible under the Tutorial System, but not possible under Professorship System (*Trall*), 165.
- Injury involved (*Beare*), 4729.
- No longer possible to train men of broad general culture from among whom the best specialists were derived (*Beare*), 4732 (p. 298).
- Existing Professors—
Fellowships not asked for, but merely membership of the Corporation (*Joly*), 807-11, 1036.
- No material Advantage for existing Professors entailed (*Joly*), 925.
- Financial Unity Part of Scheme (*Joly*), 875, 903.
- Functions of Fellows and Professors—
Administrative Work of the Board—
Neglect of Teaching and Research
Struggles between Specialists likely to result if Professors were on the Board, etc. (*Beare*), 4732.
- Teaching Work required of Fellows, Fellows' Superior Qualifications for (*Beare*), 4731.
- Tutorial Duties not to be incumbent on New Fellows (*Gwynn*), 1021.
- Governing Body, Right of Election to, and Right of sitting on, if Elected (*Joly*), 808, 863-4, 922.
- Professors and Fellows to be dealt with as one body, electing 6 members (*Joly*), 865-6.
- Line of Demarcation between Professors and Fellows—
• Fellows had been part of the College from their youth and were possessed of the considerable fund of Academic knowledge required to obtain a Fellowship (*Beare*), 4730-1, 4828-9.
- Professors were employed as mere Specialists, many of them imported often at mature age knowing little of the University as a whole and nothing of the College (*Beare*), 4730, 4802-5, 4848-9.
- Difference by itself would not justify exclusion of Professors but it was one of many circumstances (*Beare*), 4806-7.
- Sense in which "mere Specialist" was used (*Beare*), 4827.
- List of Principal Chairs given not necessarily permanent (*Gwynn*), 1166, 1168; (*Lord Chief Baron*), 1167.
- Might get over the difficulty of possible Competition between Student and Professor (*Bernard*), 624-5.
- Mode of Election—Nothing in the nature of an Examination (*Joly*), 1029.
- Monetary Position of Professor-Fellow would be unchanged, except that he would be entitled to a Pension (*Joly*), 1169-70.
- No Objection (*Madden*), 2544.
- Object of Scheme—Increased Educational Efficiency of College and University and improvement in position of Professors (*Beare*), 4729.
- Opinion in favour of Scheme (*Gwynn*), 1110; (*Whittaker*), 1250; (*A. F. Dixon*), 2066-7.
- Origin of Scheme—Professorial Scheme though backed by a few Fellows (*Beare*), 4730, 4732 (p. 299).
- Other Universities, Treatment of Men imported from Trinity (*Beare*), 4799-801.
- Oxford Precedent (*Gray*), 3989.
- Analogy incomplete (*Beare*), 4729.
- Power to carry out reform could be given by King's Letter (*Trall*), 226-8.

FELLOWS AND FELLOWSHIP SYSTEM—continued.

Professor-Fellow Scheme—continued.

Principal or whole-time Professors, Application of Scheme restricted to (*Trail*), 263-7; (*Bernard*), 722; (*Joly*), 800-1, 907-9.

Careful selection desirable in electing to Fellowships, even of whole-time Professors (*Mahaffy*), 2793-4.

Irish Professorship—Not of sufficient importance at present, Difficulty in attaching a Fellowship to a restricted Professorship of the kind (*Bernard*), 723-5.

'Principal' a misnomer in this particular sense, 'Whole-time' ineffective since no Professor need be always 'Whole-time' (*Beare*), 4730.

Provisional Fellows, *see* that sub-heading.

Reduction of number of Junior Fellows and Tutors would be necessary (*Trail*), 161.

Retiring Allowance for all Fellows, Provision of, intended (*Gwynn*), 1111-3.

Revolution in Fellowship System necessary to execution of Scheme (*Beare*), 4729.

Rooms in College—not expected, not likely to result from Scheme (*Joly*), 932-3.

Tenure of Fellowship—

'Ad vitam aut culpam' with powers of Dismissal vested in Board and Faculties, proposed (*Joly*), 815.

Dismissal power to be vested in Board after consultation with Faculties subject to right of Appeal to Visitors—Suggestion (*Joly*) 817-9.

'Grave Moral Misconduct,' Liability to dismissal on—Term too narrow, Should be extended to include incompetence and other grave offences (*Joly*), 858-9.

Incapacity should be included as ground of Dismissal (*Joly*), 816; (*Gwynn*), 1017-20.

Necessary as protection for Professoriate (*Joly*), 927.

Dependent on Occupation of Chair (*Joly*), 805-6, 1011-4, 1026.

Hardship, Possibilities of (*Jackson*), 1028.

Fellowship really Honorary, carrying with it no Emolument but certain privileges (*Gwynn*), 1022-3, 1025; (*Joly*), 1024.

Ordinary Fellows and Professor-Fellows would be in same position (*Gwynn*), 1165.

Robertson Commission Report, Tenure proposals much the same as 'ad vitam aut culpam' (*Joly*), 842-7.

Three Years as Provisional Fellow, Tenure on Re-election to be 'ad vitam aut culpam' (*Joly*), 1015; (*Gwynn*), 1016, 1162-4.

Faculty, Consultation of, always involved in Re-election (*Joly*), 1030-1.

Professors and Fellowships (*Trail*), 163-4.

Difficulty in regard to standing as Fellows (*Trail*), 221-2.

Every second Vacancy, Election of Professors—Desirable that Professors of principal Chairs should be Fellows by Election or otherwise (*Trail*), 160.

Giving power to the Board, proposed (*Bernard*), 586-91.

Jackson's, Dr., Scheme—Criticism, comparison with Professor-Fellow Scheme, etc. (*Joly*), 896-904.

Honorary Fellows, Power for the Board to elect, with privileges of rooms and Commons and right to a Pension, proposed (*Trail*), 152 (p. 10).

Senior Professor to be elected Honorary Fellow, proposed (*Mahaffy*), 2795.

Professors who had been in office a long time, Opinion in favour of appointing such men as Fellows and in that capacity giving them a voice in the Governing Body (*Trail*), 224-6.

See also sub-heading Professor-Fellow Scheme.

FELLOWS AND FELLOWSHIP SYSTEM—continued:

Provisional Fellowships, proposed (*Tarleton*), 510.

Danger of keeping a man hanging about for seven years, hoping to become a Fellow and never becoming one (*Trail*), 198-9.

Debarred from acting as Tutors (*Joly*), 1034.

Limitation of Standing proposed (*Madden*), 2533.

Limitation would apply only to normal mode of Election—Provision for abnormal Elections removed all objections (*Madden*), 2534-5.

Opinion in favour of proposal—Conditions under which it might be tried (*Trail*), 196-7.

Readerships, Institution of—Bearing on Fellowship Question (*Joly*), 1004-6, 1055, 1177-9; (*Gwynn*), 1199, 1200; (*O'Sullivan*), 2038.

Research Fellows, Election of (*Trail*), 163-4; (*Bernard*), 592.

Tarleton's, Dr., Scheme for improvement of Fellowship System (*Tarleton*), 503, 506-7.

Criticism of (*Leech*), 3212.

Teaching—Range of Subjects in addition to Classics and Mathematics (*Trail*), 122.

Tenure—

Life Tenure—Certain number of men content to treat their Fellowship as a Prize (*Bernard*), 582.

Conditions should be attached to initial tenure in order to secure something more than perfunctory or routine work (*Beare*), 4732 (p. 300).

Oxford and Cambridge, Comparison with—real analogy at the end of the six years prize tenure (*Jackson*), 4091-2.

Permanent, Central Body giving stability to the whole institution (*Gray*), 3990-1.

Seven years when Trinity College was first incorporated (*Madden*), 2440.

Tutor Fellows. *see* TUTORIAL SYSTEM.

Unsuccessful Candidates, Position of—Prizes, etc. (*O'Sullivan*), 2031, 2033; (*Madden*), 2462-3.

Waste of time after Fellowships were obtained owing to petty interruptions and trivial duties (*Tarleton*), 507-8.

FINANCE—REVENUE AND EXPENDITURE, ETC.:

Accounts—

Criticism of (*M'Mordie*), 2576-7, 2580; (*Leech*), 3205-12.

Publication of—

Annual Publication, Opinion in favour of (*Leech*), 3311-2; (*Gray*), 3949, 3957.

Published occasionally (*Gray*), 3947-9.

Right of Access to (*Gray*), 3949, 3954, 3957; (*Beare*), 4767-9.

Decree of 1858 (*Gray*), 3950-6.

Fellows knew they were entitled to see the Accounts if they wished (*Gray*), 4088-9.

Amount paid as compensation for loss of advowsons, Interest on—Available for Pensions or for general College purposes (*Trail*), 152 (p. 10).

Buildings—Outlay during the last fifteen years (*Trail*), 152 (p. 10).

Control and Management—

Age at which Senior Fellowship was attained, Effect on Fitness of Fellow for management of Finance (*Gray*), 4080.

Board of Finance, proposed—

Constitution (*Trail*), 152 (p. 11), 238-9. Sanction of Governing Body to proceedings, Question of (*Trail*), 240.

Small Body necessary in order to protect College Finances from "raids" of Departments (*Trail*), 152 (p. 11).

Bursar managed estates, etc., as a member of the Board subject to their control (*Madden*), 2503-5.

Existing Board, Management of Finances by, *see* title GOVERNING BODY.

One office for all financial business proposed (*Leech*), 3212.

Saving might be effected in many Departments of the College (*Leech*), 3210, 3307.

Dividends from Investments—Criticism of apparent discrepancies in the Financial Statement of the College (*Leech*), 3209.

FINANCE—REVENUE AND EXPENDITURE, ETC.—continued.
 Fees paid by Students, *see* Fees.
 Fellows' Incomes, Source of, *refer* to title **FELLOWS AND FELLOWSHIP SYSTEM.**
 Improvement proposals—
 Anyone making a proposal was told that there was no money (*Leech*), 3209-11.
 Careful investigation of the rival claims of the schools for money (*Traill*), 152 (p. 11).
 Science School, all available money of late years devoted to (*Traill*), 152 (p. 11).
 "Salaries of Students" (*M'Mordie*), 2581.

FINLAY, FATHER:
 Mixed Education in Trinity College, Condemnation of (*Traill*), 3.

FITZGERALD PRIZE:
 (*Joly*), 1051, 1212-4; (*Thrift*), 1229-30.

FITZGIBBON, RT. HON. GERALD.—Lord Justice of Appeal in Ireland (Representative of a Special Committee of the General Synod of the Church of Ireland).
 Evidence, 2246-82, 2297-8, 2299, 2307-29, 2332, 2335-41, 2357-95, 2389, 2392.

FOTRELL, MR. GEORGE.—Clerk of the Crown and Peace, Dublin.
 Evidence, 1717-37.
 References to Opinions, etc. (*Brown*), 4966, 5087.

FRANCE:
 Federal University System established by Napoleon, Failure of (*Hamilton*), 3614-5; (*Windle*), 3727.

G.

GAELIC LEAGUE:
 Definition of the League and its objects (*MacNeill*), 3360.
 Expenditure on training Students in Modern Irish (*Rolleston*), 3457.

GALWAY, QUEEN'S COLLEGE: (*Anderson*), 3798.
 Dean of Residences in charge of Presbyterian Students (*MacDermott*), 1326-8.

Degrees—
 Literary or Scientific Degrees, Numbers reading for about equal (*Anderson*), 3813-4.
 Royal University Degrees, all Students reading for (*Anderson*), 3810.

Dunraven Scheme Proposals, *refer* to title **DUNRAVEN SCHEME.**

Income from Public Money, Amount (*Anderson*), 3806.

Little it was allowed to do was done well (*Delany*), 4310.

Matriculation—Only two Students had not passed the Royal University Matriculation (*Anderson*), 3811-2.

Neglect of, by successive Governments (*Anderson*), 3798.

Position of, in event of foundation of a Roman Catholic University of a modern type—Galway not of any use whatever (*Bernard*), 414; (*Delany*), 4307.

Royal University, Affiliated to (*Delany*), 4307.

Students, Number of, etc. (*Anderson*), 3800.
 Buildings could accommodate many more, but 200 or 300 would be as many as was desirable with existing staff (*Anderson*), 3807.

Causes limiting number—Objection of Roman Catholic Hierarchy and lack of Secondary Schools in the provinces (*Anderson*), 3089, 3827-30.

Certain Prospect of Increase a condition of the desired development and endowment (*Anderson*), 3808.

Female Students, Number of (*Anderson*), 3801.

Roman Catholic Students, Percentage—Much higher than in Trinity College (*Anderson*), 3798.

Sources of Supply (*Anderson*), 3825-6.
 Teaching Staff excellent, but Students were very few (*Archdall*), 2399.

GENERAL MEDICAL COUNCIL:
 Powers and Functions (*Windle*), 3729-30, 3745.

GENERAL SYNOD OF CHURCH OF IRELAND:
Refer to title **CHURCH OF IRELAND**, also title **TRINITY SCHOOL.**

GLADSTONE, MR.—Bill of 1873, etc.
 Separation of Theological Faculty from University of Dublin and Trinity College, proposed (*MacDermott*), 1289.
 Compensation for Church of Ireland (*FitzGibbon*), 2256.
 Natural result of Disestablishment, etc.—Statement in 1869 (*MacDermott*), 1284.

GLASGOW, UNIVERSITY OF:
 Udenominational except that there was a Theological Faculty (*MacDermott*), 1403-5.

GOVERNING BODY—REFORM SCHEMES, ETC.:
 Absence of members, £2 to be paid to substitute, proposed—Existing Rule, that absentee must pay a substitute (*Tarleton*), 548.
 Abuse in Administration (*M'Mordie*), 2582.
 Age Question—To be over seventy should be rather a disqualifying condition (*M'Mordie*), 2590.
 All plans put forward appeared each one worse than the other (*Mahaffy*), 2799-800.
 Bursar should be a member of reformed Body (*Bernard*), 612; (*Leech*), 3212.
 Teaching Duties, Board to have power to exempt from (*Joly*), 953-6.

Elective Body—
 Bishops of the Church of Ireland in favour of (*Archdall*), 2399; (*Crosier*), 2411.

Fellows, Election from whole body of, proposed (*Bernard*), 571-2.

Informal as against more elaborate Scheme of representation—Informal method would tend to give all representation to Senior men (*Beare*), 4808-14.

Salmon, Dr., Case of—Question whether Junior Fellows would have elected Dr. Salmon had the Board been an Elective Body (*Gray*), 3997-4001.

Seniority, due regard should be had to (*Beare*), 4732 (p. 299), 4778-81.

Graduates, Election by, Opinion in favour of (*M'Mordie*), 2590.

Not necessarily entirely Elective—Might be some *ex-officio* Representatives (*Bernard*), 569.

Objections—
 Backstairs influence, etc., Possibility of (*Gray*), 3996A; (*Beare*), 4867.

Small Board of Experts would consist of independent isolated atoms (*Gray*), 3996.

Existing Board—
 Absent Member replaced by Senior of Junior Fellows (*Madden*), 2506-8.

Age at which a Junior Fellow was co-opted.
 Average 65 (*Beare*), 4761.

Causes of Rise in Age—Abolition of Celibacy Statute, Loss of Livings at Disestablishment (*Traill*), 152 (p. 10); (*Madden*), 2445; (*Beare*), 4782-6.

Defect of advanced age—Changes in sentiment of Junior Staff not reflected with sufficient rapidity in the Governing Body (*Tarleton*), 509.

Fitness of Fellows for management of Finance, Effect on (*Gray*), 4080.

Automatic Promotion, Question of—One who came in senior order not of necessity the most competent man (*Traill*), 152 (p. 10).

Bursar and Senior Lecturer, Appointment by co-option (*Joly*), 951.

Co-operation in reform—Idle to expect the Board as at present constituted to co-operate in its own Reform (*O'Sullivan*), 1969.

Contradiction (*Gray*), 4003.

Cost of Government, *refer* to titles **GOVERNMENT AND FELLOWS AND FELLOWSHIP SYSTEM.**

GOVERNING BODY—REFORM SCHEMES, ETC.—*continued.*Existing Board—*continued.*

Defects of existing Government (*Madden*), 2448; (*Beare*), 4732 (p. 299).

Exclusion of Professoriate and Junior Fellows (*Trail*), 231; (*Tarleton*), 531; (*Madden*), 2445

Refer also to titles PROFESSORIAL and FELLOWS AND FELLOWSHIP SYSTEM.

Finances of the College, Management of—
Challenge to any Critic to put his finger on a case of Mismanagement (*Gray*), 3946.

Estates, Management of—

Bursar managed Estates, etc. (*Madden*), 2503-5.

Complimented by Report of Estates Commission (*Gray*), 3946.

Every Department and Professor complained of neglect, but that was not peculiar to Trinity (*Gray*), 3946.

Funds liberally used to meet necessary requirements, Extensive outlay on Buildings (*Trail*), 152 (p. 10).

Merits of System (*Madden*), 2448.

Extent to which Existing System was satisfactory (*Beare*), 4758, 4770.

Salmon's, Dr., Tribute (*Gray*), 3997.

Mixed Education. Opposition to Junior Fellows' and Professors' Scheme for extending usefulness of the College (*Trail*), 42, 43.

Previous occupations of Members, Extent of Administrative experience of Junior Fellows, etc. (*Beare*), 4762-7.

Provost expressed his own views only, he did not speak for the Board (*Trail*), 152.

Secrecy of proceedings—Fellows ignorant of Financial Business of the College, etc. (*Gwynn*), 960, 963, 970.

No secrecy—Never had been anything in the way of a Declaration or Oath of Secrecy (*Gray*), 3958, 4084-7.

Work of the Board—Weekly Meeting, Work consisted mostly in deciding questions of administration (*Trail*), 152 (p. 10).

Freedom of Professors in teaching secular subjects—There might be a theoretical limitation, and if it were exceeded the Governing Body was the proper body to deal with it (*Trail*), 62-5.

Identity with Corporation was the Counsel of Perfection (*Madden*), 2494.

Junior Fellows—

Enfranchisement prior to any great changes in Constitution of the College, Opinion in favour of (*Trail*), 152 (p. 10), 232.

Position on Governing Body was a thing looked forward to independent of the Monetary Advantages of being Senior Fellows (*Trail*), 253.

Right to compensation question (*Trail*), 254-5.

Representation on Governing Body, proposed (*Tarleton*), 509-10, 532; (*Madden*), 2448-9.

Refer also to sub-heading Representative Element.

Lecturers—Whole body to sit on the Board—suggestion had broken down (*Trail*), 152 (p. 10).

Necessity for Reform (*Trail*), 152 (p. 10), 180.

Number of Members on proposed Representative Board (*Trail*), 187.

Larger and wider Governing Body would sometimes be an advantage in dealing with large questions (*Trail*), 152 (p. 10).

Nine—All elected except the Provost who would be Chairman (*Bernard*), 576-9.

Nine—Three representative Senior Fellows, three Junior Fellows, three Professors (*Madden*), 2449, 2487-7A, 2501-3.

Seven—Sufficient number for the work (*Leech*), 3212 (p. 198), 3261-72.

Seven Senior Fellows, Retention as nucleus with addition of representative of Junior Fellows (*Trail*), 188-9, 233-5.

Small Body essential for practical work (*Trail*), 152 (p. 10).

Ten—too large, also an uneven number was more convenient (*Leech*), 3212.

GOVERNING BODY—REFORM SCHEMES, ETC.—*continued.*

Offices, Nature of—Powers and Duties of Officials (*Trail*), 152.

Sinecure Offices (*Trail*), 152 (p. 10), 193; (*Leech*), 3212 (p. 198).

Outsiders of Distinction, Question of admission of (*Gwynn*), 1140; (*Joly*), 1141.

Period of Membership—Greatly diminished owing to loss of promotion since Disestablishment of Church of Ireland (*Trail*), 152 (p. 10).

Professors—

Claim for Representation unanswerable—Question was how to meet the claim (*Madden*), 2445.

Harmonious Relations with Board (*Gray*), 3996, 4094-100.

Representation on Governing Body means of, *see* sub-heading Representative Element and titles FELLOWS AND FELLOWSHIP SYSTEM and CORPORATION.

Right of approach to Board—Each Individual Professor had the right, but it would be more effective if Professors of each Faculty were formed into an advisory group (*Beare*), 4732 (p. 299).

Registrar and Auditor, Functions, etc. (*Joly*), 957-8, 962, 969; (*Gwynn*), 959-60, 962-4, 966-7; (*Chairman*), 961, 963, 965, 969; (*Raleigh*), 965; (*Jackson*), 965-6, 968.

Work could be better done by a Clerk at £200 a year (*Bernard*), 561-2.

Remuneration—

Low Pay to prevent a scramble for office (*Trail*), 152 (p. 10).

Members to receive no Remuneration as such (*Joly*), 972.

Members should not get salaries but be penalised for non-attendance (*Beare*), 4732 (p. 299).

Report as to Academic work, etc., to be made to the Senate, proposed—Objection to requiring Report on Collegiate matters to the University Body (*Jackson*), 1070-2.

Representative Body to undertake actual government of the College, Senior Fellows to continue to hold emoluments and pensions, Question of (*Trail*), 224, 225A.

Representative Element—Representation of Professors and Junior Fellows, proposed (*Trail*), 152 (p. 10), 187, 233-9; (*Tarleton*), 509-10, 545-7; (*Madden*), 2448, 2454, 2493-4, 2542; (*Mahaffy*), 2790-3, 2796-8.

Heads of Departments, Claim that the eleven heads should all become members—Inadmissible (*Trail*), 152 (p. 10).

Retirement of Members—Placing a certain number of Senior Fellows upon the retired list, proposed (*Trail*), 152 (p. 10).

Difficulty under existing law—Person involved had to declare himself incapacitated (*Trail*), 152 (p. 10).

Expense Question (*Trail*), 152 (p. 10), 187. Amount of Retiring Pension (*Trail*), 195, 201-2.

Members inefficient by reason of age, Provision for Retirement, proposed (*Beare*), 4732 (p. 299), 4758-60.

Sinecure Offices held by Members of the Board instead of retiring (*Trail*), 152 (p. 10), 187, 193-5, 203.

Satisfactory Governing Body, grant of would be followed by most of the Reforms needed (*Madden*), 2523.

Senate, Question of Representation of (*Joly*), 950, 1142; (*Gwynn*), 1139; (*Leech*), 3212.

Senior Fellows—

Cessation of lecturing and teaching on co-option—General rule desirable on the whole (*Beare*), 4736-92.

Retention of a good many Senior Fellows on the Governing Body—Interests of a large number of Members should be entirely bound up in the place (*Tarleton*), 509, 512-14, 525-6.

Senior Lecturer—

Appointment by co-option (*Joly*), 951.

Member of the new Governing Body, proposed (*Bernard*), 612.

GOVERNING BODY—REFORM SCHEMES, ETC. (*Continued*).

Senior Lecturer—*continued*.

Opinion against continuance of office in its present form (*Bernard*), 615.

Teaching Duties, Board to have power to exempt from, proposed (*Joly*), 953-6.

Seniority System—

Advantages (*Gray*), 3996-7.

Objections (*Trail*), 233-4; (*Bernard*), 569, 573-5.

Age had nothing to do with it—Real objection was the liability to getting a man not only old but inefficient (*Beare*), 4868.

Replacing Fellows Nos. 25 to 32 by Fellows Nos. 20 to 27 proposed—Criticism of proposal (*Beare*), 4869-71.

Separation into Collegiate and Academic Governing Bodies to deal with Collegiate and University matters respectively, proposed—Dr. Jackson's Scheme (*Joly*), 891-5; (*Jackson*), 1075-7.

Objections to Scheme (*Gwynn*), 1078-82; (*Madden*), 2566-8.

Trinity College, Cambridge—Similar form of Government desired for Trinity College, Dublin (*Bernard*), 572.

Vice-Provost, Election of (*Joly*), 947-9.

Refer also to names of particular Bodies and Schemes.

GOVERNMENT OF TRINITY COLLEGE:

Cost of (*M'Mordie*), 2581.

Permanent Officials, Question of—Would not be much saving (*Trail*), 152.

Popular Misapprehension, Alleged expensiveness—Details of Actual Cost (*Trail*), 152.

Power of carrying out Reforms—

Certain things could be carried out by Board and Visitors without a King's Letter (*Trail*), 229-30.

King's Letter, Carrying out Reforms by, Preferable to Act of Parliament (*Trail*), 327.

Reforms could be carried out by King's Letter without an Act of Parliament (*Trail*), 227-8.

Restricted Powers—No steps could be taken without obtaining a King's Letter (*Gwynn*), 1042, 1046.

GRAY, REV. T. T.—Senior Fellow of Trinity College: Evidence, 3898-4147.

Senior Dean and Catechist, Performance of both offices instead of retiring on a pension (*Trail*), 193.

"GRINDERS":

see RESIDENT MASTERS.

GWYNN, MISS—Registrar of Lady Students in Trinity College, Dublin: Evidence, 2068-168.

GWYNN, MR. E. J.—Junior Fellow of Trinity College, Dublin:

Evidence, 935-6, 942-3, 959-61, 966-8, 970-1, 982-3, 988, 1001-3, 1016-23, 1025, 1038-42, 1046, 1052-4, 1058-63, 1066, 1068-72, 1074, 1077-95, 1104-20, 1123-4, 1129-40, 1149-69, 1187-1209.

H.

HAMILTON, REV. DR.—President of Queen's College, Belfast.

Evidence, 3609-724.

HANAN, MISS—Representative of the Irish Association of Women Graduates:

Evidence, 4215-25, 4235-49.

HAUGHTON, DR.:

Women Students, Admission to Trinity College—Dr. Haughton's opposition in 1894 (*Madden*), 2476.

HERON, MR. D. C.:

"Constitutional History of Trinity College" referred to (*Synnott*), 1535.

HIERARCHY OF ROMAN CATHOLIC CHURCH:
see title CATHOLIC BISHOPS.

HISTORICAL SOCIETY OF TRINITY COLLEGE:

Age and Vicissitudes (*Beare*), 4864-6.

Auditors of—Large Representation of Divinity School Men, etc. (*FitzGibbon*), 2262 (p. 129).

I.

INDIAN CIVIL SERVICE MEN:

Classes regularly established for some years past (*Johnston*), 1753.

Degree—Most of the men went to a degree (*Johnston*), 1752.

Number of Men—Number of Successes compared with number of Candidates (*Johnston*), 1749-51.

Probationary year spent at Trinity—Provision for teaching of Oriental Languages, Indian Law, etc. (*Johnston*), 1756-60.

Registrar in charge of Indian Civil Service Class, Functions, etc. (*Johnston*), 1754-5.

INTERMEDIATE SCHOOLS:

Mixed Education in Trinity College, Intermediate Schools and the Proposal (*Trail*), 3.

Results showing large proportion of Catholic successes (*Delany*), 4473.

Mathematics, Weakness of Catholics in—Explanation (*Delany*), 4474.

Religious Training and Mental Equipment of Students, Criticism of (*Synnott*), 1543.

Science Students, Falling off in numbers—Science being killed out by indirect methods (*M'Mordie*), 2586.

Teaching controlled by Catholic Clergy who were without University Education—Dr. O'Dwyer's views (*Synnott*), 1523.

University training and the after influence of bringing closer together the Protestant and Catholic Youth (*D. F. Browne*), 5006.

IRISH CHURCH ACT, 1869:
(*FitzGibbon*), 2246-51.

IRISH LEARNING, SCHOOL OF:
(*Rolleston*), 3451-6.

IRISH SUBJECTS—STUDY OF THE LANGUAGE, LITERATURE, HISTORY, ETC.:

Archæology—

Altogether neglected by the University (*MacNeill*), 3379 (p. 210), 3380-2.

Chair of Ancient Irish and Irish Archæology, Opinion in favour of (*Crozier*), 2415.

Attitude of Trinity College—Neglect of Irish Subjects alleged (*MacNeill*), 3360, 3379, 3382-4; (*Rolleston*), 3385.

Change in present attitude, Question of—Would do more to make Trinity a National institution than any religious concessions (*Rolleston*), 3410.

Would not necessarily put Trinity into touch with all the interests of Ireland (*MacNeill*), 3483-9.

Movement at the end of eighteenth century for encouragement of study of Irish—Opportunity ignored by Trinity (*Rolleston*), 3385.

Provincial and British Institution (*MacNeill*), 3360, 3481-2.

Curriculum of Schools which work up to the University affected by neglectful attitude of Trinity College (*Rolleston*), 3385 (p. 212).

Dead Language only, Irish cultivated as, in Trinity College—Dr. Salmon's Statement (*Murphy*), 3571-2.

Educational Instrument, Irish as (*Rolleston*), 3434-7, 3458-65.

Endowment for Research Work—Private Endowments would soon be forthcoming if Trinity gave a lead (*Rolleston*), 3385 (p. 213).

IRISH SUBJECTS—STUDY OF LANGUAGE, ETC.—(Continued).

Extent of existing provision for study of Irish—Additional provision proposed (*Bernard*), 698-700, 707.

Celtic Lecturer—

Gave occasional Lectures (*Bernard*), 696-7.

Office held by Professor of Sanskrit—No efforts to encourage attendance at Lectures (*MacNeill*), 3379, 3449-50.

Claim of Provost to a number of distinguished Irish Scholars—Learning inspired by O'Curry and O'Donovan and not by the teaching of the College (*MacNeill*), 3379.

Class of Irish Studies proposed (*MacNeill*), 3496-501.

Desirable that in an Irish University facilities should be greater than at present (*Bernard*), 609, 690-5.

Examination held, but no course of Studies prescribed (*MacNeill*), 3379.

Faculty of Irish Studies, Creation of, proposed (*MacNeill*), 3384, 3501-10.

Gaelic League, Opinion of (*Rolleston*), 3441.

History—

Honour Course—Irish History well represented for the first time (*Rolleston*), 3385 (p. 212).

Wardell's, Mr., Claim of having delivered the first lecture on Irish History in Trinity College (*MacNeill*), 3379; (*Rolleston*), 3385.

Literature—

Ancient Irish, Value of Literature far higher than that of Modern Irish (*Rolleston*), 3439-40.

Character of Modern Irish prose and verse (*Rolleston*), 3423-33, 3458-61.

Comparison with that of France or Germany (*MacNeill*), 3511-3.

Course—Introduction of works of Anglo-Irish writers suggested (*Rolleston*), 3410, 3447-8.

Growth of Irish Literature—New books continually being produced, National movement (*MacNeill*), 3514-7.

Moderatorship, question as to foundation of (*Rolleston*), 3402, 3466-71; (*Murphy*), 3531.

See also title "CELTIC LANGUAGE AND LITERATURE."

Need existed and had grown up quite outside Trinity (*Rolleston*), 3416, 3457.

Professor of Celtic Languages and Literature with Assistant Professorships or Lecturerships in Modern Irish and in Irish History, proposed (*Rolleston*), 3397-400a.

Scholarship Examination, Introduction of Irish (*Rolleston*), 3403-9.

Scholarships, Prizes and Premiums, see that sub-heading.

Undergraduate Courses, Introduction of Irish (*Murphy*), 3531.

Ancient Irish, Exclusion of (*Rolleston*), 3422, 3438-9.

Compulsory Subject, Question of (*Rolleston*), 3418-22, 3442-6, 4476.

Possibility of giving instruction which would interest Students in surroundings (*Rolleston*), 3472-80.

Gaelic League, Amount spent in teaching people modern Irish (*Rolleston*), 3457.

Importance of encouraging Study of Irish (*Rolleston*), 3411-2.

Not now seriously disputed except by Belfast Education Reform Association (*MacNeill*), 3360.

Manuscripts in Library of Trinity—

Access to—Catalogue (*Bernard*), 708; (*MacNeill*), 3379.

Students were not working on them so far as witness knew (*Murphy*), 3604-5.

Movement in favour of a distinctive National Life and Culture (*MacNeill*), 3360, 3382.

National University should give special attention to History, Literature, etc. of the country (*Madden*), 2546.

IRISH SUBJECTS—STUDY OF LANGUAGE, ETC.—(Continued).

Number of people in Ireland speaking both English and Irish—Increasing number (*Rolleston*), 3413-4.

Number of people in Ireland speaking Irish only (*Rolleston*), 3415.

Professorship of Irish at Trinity College—

Description of work, Method of teaching, Books prescribed, etc. (*Murphy*), 3530.

Divinity School, Adjunct of alleged—

Publication in University Calendar of Irish Professorship as connected with Divinity School (*Murphy*), 3541-4, 3584-8, 3595.

Denied and all mention of Irish removed from Divinity School Syllabus (*Bernard*), 685.

Undenominational Professorship—No connection with any Theological School (*Murphy*), 3450a-41; (*Gray*), 4126-7.

Foundation of Professorship—Date, Terms of the Trust, Source of Funds, etc. (*Murphy*), 3519-23, 3524, 3545-50; (*MacNeill*), 3360.

Irish Society, Foundation by alleged—Evidence of Sectarian Character of Professorship (*MacNeill*), 3360.

Endowment—Conditions upon which Irish Society's Endowment was accepted (*MacNeill*), 3373 (p. 209), 3374-9.

Full name and objects of the Irish Society (*MacNeill*), 3360 (p. 208), 3361-73.

No connection with Irish Society whatever (*Murphy*), 3524-5, 3527-8.

Present Professor had occasionally done work for the Irish Society as for Roman Catholics, but without fee or reward (*Murphy*), 3529, 3557-8.

Prizes given, Question of, see sub-heading Scholarships, Prizes, and Premiums.

Professor a member of Irish Society, Question of (*Bernard*), 701-7.

Scandal that the sole provision for the teaching of the Irish Language should be relegated to a Sectarian Foundation (*Rolleston*), 3385 (p. 213), 3386-96.

Trustees appointing the Professor, Question of membership of Irish Society (*Murphy*), 3560-70.

Publications by occupants of Irish Chair (*Murphy*), 3531, 3606-8.

Qualifications required of the Irish Professor (*MacNeill*), 3373; (*Rolleston*), 3385 (p. 213).

Whole time of Professor to be given—Desirable but impossible to predict increase in number of Students (*Murphy*), 3595-600.

Scholarships, Prizes, and Premiums (*MacNeill*), 3360, 3379.

£20 awarded by Board of Trinity for Money Premiums (*Murphy*), 3524 (p. 219), 3530, 3578, 3581-3.

£1,000 set aside by Irish Society, Disposal of (*Murphy*), 3578-80.

Bedell Scholarship and Kyle Prize—

Divinity Students only eligible (*Murphy*), 3530.

Funds for Bedell Scholarship, Source of (*Bernard*) 686-9; (*Murphy*), 3576-7.

Means of examining candidates if Professor of Irish were not called upon (*Murphy*), 3590-3.

No connection between Bedell Scholarship and Kyle Prize (*Murphy*), 3532.

Professor of Irish originally Trustee of Kyle Prize Fund but Trusteeship transferred to Provost (*Murphy*), 3533-7.

Professor of Irish usually examined for these Prizes but did not lecture (*Murphy*), 3531, 3538-40, 3589, 3594.

IRISH SUBJECTS—STUDY OF LANGUAGE, ETC.—(*Continued*).

Scholarships, Prizes and Premiums—*continued*.

Proportion of Prizes which went exclusively to Church of Ireland Divinity Students (*MasNeill*), 3379.

Regarded as the preserve of a very few Specialists (*Bolleston*), 3385 (p. 213).

Sizarship, Value of—Course prescribed (*Murphy*), 3530.

Students, Number and Classes of, attending lectures—Increase in average number (*Murphy*), 3530, 3559.

IVNAGH, LORD:

Building of Laboratories, etc., Funds provided for (*Joly*), 1213.

J.

JEBB, PROFESSOR:

Multiplication of Universities, Views on (*Windle*), 3727.

JESUITS:

Mixed Education proposal at Trinity College, Attitude more liberal than that of other Roman Catholics (*Traill*), 3.

JOHNSTON, PROFESSOR J. P.:—*Resident Master in Trinity College.*

Evidence, 1738-96A.

JOLY, PROFESSOR:—*Professor of Geology and Mineralogy in the University of Dublin.*

Evidence, 795-934, 937-41, 944-58, 962-5, 969, 972-81, 984-7, 989-1000, 1004-15, 1024, 1026-37, 1043-5, 1047-51, 1055-7, 1064-5, 1067, 1073, 1075-6, 1096-1103, 1121-2, 1125-8, 1141-8, 1158, 1169-86, 1210-22, 1225, 1262, 1267, 1271, 1273, 1275-6.

K.

KING'S LETTER:

Application for—

Body applying (*Traill*), 256; (*Madden*), 2513, 2516-20.

Junior Fellows had no share officially (*Tarleton*), 534-5.

Opinion in favour of consulting Junior Fellows (*Tarleton*), 536-45.

Unnecessary between Charter of Elizabeth and Laudian Statutes because the College was Autonomous (*Madden*), 2515.

Crown, Power of to issue a King's Letter without application by the College—In practice no King's Letter had been issued without an Application (*Traill*), 257-8.

Power of carrying out reforms in Trinity College by (*Traill*), 227-30.

KING'S PROFESSORS OF THE SCHOOL OF PHYSIC:

see MEDICAL SCHOOL.

KNOX, DR. KYLE:

Compensation suggestion, refer to title DIVINITY SCHOOL.

Evidence, 2394-7.

L.

LABORATORIES:

Not closed during Examination—Open even during a large part of the Summer Vacation (*Mahaffy*), 2631-2.

Re-building (*Joly*), 1212.

LADY STUDENTS IN TRINITY COLLEGE:

See WOMEN.

LANGUAGES—MODERN LANGUAGES:

French—Special Staff provided which it was desirable to include in Fellowship System (*Traill*), 152 (p. 11).

Refer also to title FELLOWS AND FELLOWSHIP SYSTEM—MODERN LANGUAGES.

LAUDIAN STATUTES:

See title STATUTES OF THE UNIVERSITY OF DUBLIN.

LAW SCHOOL OF TRINITY COLLEGE:

Committee of Inquiry recently appointed, Reforms instituted, etc.

Attraction to Students (*Madden*), 2485.

Constitution (*Madden*), 2483.

Honour Course and Moderatorship, Introduction of, the most important change (*Madden*), 2484.

Benchers, Proposal brought before and unanimously approved (*FitzGibbon*), 2314-7.

Leech's, Prof. Objections (*Traill*), 313; (*Madden*), 2484-5.

Reply (*FitzGibbon*), 2311.

Unreasonable Objections (*FitzGibbon*), 2319.

Professors of the School, Assistance rendered by (*FitzGibbon*), 2313.

Success in Course reckoned equivalent to a year at King's Inns (*FitzGibbon*), 2314.

Procedure—Board appointed a small Committee (*Gray*), 3996.

Reports handed in (*Madden*), 2483.

Fees Question (*Bernard*), 481-6; (*Leech*), 3226.

Royal University Grievance—Law Students obliged to take Courses at Trinity (*Delany*), 4481-2.

Teaching, Arrangement of, between Trinity College and King's Inns (*FitzGibbon*), 2312.

Objections to existing arrangement, Overlapping of subjects—Transfer of all teaching to Trinity proposed (*Leech*), 3226-7, 3229, 3230-2, 3235-8, 3260, 3324.

Protest to Robertson Commission by some Law Students against privileges enjoyed by Trinity College (*Leech*), 3326-7.

Royal University, Possible claim for recognition—Benefit of competition (*Leech*), 3324-5, 3328.

Scottish System, Similar arrangement to, desired (*Leech*), 3233-4.

LECTURES AND LECTURERS:

Honour Lectures—

Attainment of a certain position among the Fellows was a disqualification for Lecturing in Honours (*Mahaffy*), 2746-50, 2782-3.

Honour Examinations chiefly conducted by Honour Lecturers (*Mahaffy*), 2745.

Special Honour Lecturers, Appointment of (*Mahaffy*), 2742-4.

Senior Lecturer—

Appointment by co-option proposed (*Joly*), 951.

Duties (*Traill*), 152; (*Leech*), 3212 (p. 197, 198).

Governing Body, Membership of, proposed—Preferable that the Provost should take over the wrk of Senior Lecturer (*Leech*), 3212.

Teaching Duties, Board to have power to exempt from, proposed (*Joly*), 953-6.

Refer also to title TUTORIAL SYSTEM.

LEECH, PROF. H. BROUGHAM:—*Regius Professor of Laws in the University of Dublin.*

Classical School of Trinity College, Criticism of. Contradiction afforded by names of Professors (*Madden*), 2485.

Starkie's, Dr., Repudiation of Sympathy with Criticism (*Beare*), 4727.

Evidence, 3202-358.

Law School of Trinity College—Opposition to recent Reforms (*Traill*), 313-4; (*Madden*), 2484.

LEET, MR.:

External Auditor of Trinity College (*Gray*), 3946.

LIBRARIAN:

Sinecure Office (*Traill*), 193; (*Leech*), 3212 (p. 198).

Assistant Librarian to have supreme control proposed (*Leech*), 3212 (p. 198).

LIBRARY:

- Dunraven Proposals, Reason for (*Dunraven*), 4724.
- Exchange and Loan of Manuscripts and Rare Books, Facilities for (*Bernard*), 711-6.
- Privilege of obtaining copies of all books published in Britain.
- Agent in London who is instructed to send the same books to Trinity that he sends to Oxford and Cambridge (*Mahaffy*), 2712-3.
- Transfer to the National Library, Question of (*Mahaffy*), 2714, 2764.
- Use of the Library and Books by Students not belonging to Trinity College (*Mahaffy*), 2765.

LONDON UNIVERSITY:

- Udenominational University including Denominational Colleges (*Bernard*), 371-3, 424-8, 436.
- Divinity Degrees, System on which degrees were granted—No reason why system should not be tried in Ireland (*MacDermott*), 1369.
- Doctorate, Admission to—Persons presenting theses examined on theses (*Chairman*), 994.
- Nothing to do but examine—Denominational Colleges in England were very different from Denominational Colleges in Ireland (*Traill*), 52-4, 66-8.
- Women, First University open to (*Madden*), 2477.

LOUVAIN, UNIVERSITY OF:

- Control by Catholic Bishops, but Bishops never interfered with domestic management of the College (*Delany*), 4493.

M.

MACDERMOTT, REV. J.—*Representative of the Higher Education Committee of the General Assembly of the Presbyterian Church in Ireland.*
Evidence, 1277-1496.

MACDONALD, MR. W.—*Chairman of Cork County Council.*
Evidence, 4521-50.

M'MORDIE, MR. R. J.—*Representing "Education Reform Association, Belfast."*
Evidence, 2572-95.

MACNEILL, MR. J.—*Representative of the Gaelic League.*
Evidence, 3359-85.

M'WEENEY, DR. E. J.—*Representing the Catholic University School of Medicine.*
Evidence, 2808-925.

MADDEN, THE RIGHT HON. MR. JUSTICE.—*Vice-Chancellor of the University of Dublin.*
Evidence, 2436-571.

MADDEN PRIZE:

- Converting to aid Fund for providing Readerships, suggested (*O'Sullivan*), 2032, 2034-7, 2039.

MAGEE COLLEGE:

- Dunraven Scheme, Inclusion in, *see* title DUNRAVEN SCHEME—Affiliation.
- Theological Students—Student might take his Arts Course elsewhere and go to Magee College for Divinity (*MacDermott*), 1439.

MAGENNIS, MR. W.—*Representing the Catholic Graduates Association.*
Evidence, 2926-3201.

MAHAFFY, REV. J. P.—*Senior Fellow and Senior Lecturer of Trinity College.*
Evidence, 2598-807.

MAYNOOTH COLLEGE:

- Arrangements for Students under the various Schemes proposed, *see* titles SECOND COLLEGE IN DUBLIN UNIVERSITY, SINGLE UNIVERSITY, SEPARATE COLLEGE OR UNIVERSITY, etc.

Arts Course—Royal University Course adopted (*Delany*), 4367-8.

Arts Examinations, Offer by Trinity College of privileges to Divinity Students at Maynooth (*Traill*), 114-5.

Dual Functions—Arts College for first three years, then Theological College for four years (*Delany*), 4358.

Number of Students at first Arts Examination in 1906 (*Delany*), 4357.

Original Purpose of Foundation (*Synnott*), 1531-4.

Misapplication of Moneys collected for a Catholic University (*M'Mordie*), 2590.

Royal University, Number of Students entering (*Delany*), 4486-7.

Standards considerably higher than anything at Trinity or at the Royal (*Delany*), 4381.

MEDICAL APPOINTMENTS:

see POOR LAW MEDICAL SERVICE.

MEDICAL PROFESSION:

Unusually large proportion of the Catholic Celtic Population of Ireland attracted to (*M'Weeney*), 2828, 2894.

MEDICAL SCHOOL:

Amalgamation with Cecilia Street School proposed, *see* title CATHOLIC UNIVERSITY MEDICAL SCHOOL.

Arts Course of Medical Students—All Students required to take Arts degree before the M.B. was conferred on them (*A. F. Dixon*), 1799.

Additional Subjects that had to be taken by a Medical Student (*A. F. Dixon*), 1855-6, 1885-6, 1917-20.

Extent to which subjects taken coincided with those which would have to be taken in Medical Course (*A. F. Dixon*), 1839-44.

Overloading of Courses, Question of (*A. F. Dixon*), 1892, 1947-7A.

Certain Courses of Arts and Medicine allowed to run concurrently (*A. F. Dixon*), 1799.

Choice of Subjects restricted—Reasons for Restriction (*A. F. Dixon*), 1799-800.

Examination before beginning Medical Course (*A. F. Dixon*), 1886-91, 1932.

Fees, Disposal of, etc., *refer* to sub-heading Financial Arrangements.

Honour Degrees including Medical Subjects, Introduction of new Medical Moderatorship or Moderatorship in Natural Science B. (*A. F. Dixon*), 1933.

Number of men taking Course, Improved type of Senior Student, etc. (*A. F. Dixon*), 1933-5.

Length of time over which Arts Subjects in the Medical Course extended (*Traill*), 285; (*A. F. Dixon*), 1853-4.

Medical Teachers—No objection to present system, No friction between Medical School and Arts Course people (*A. F. Dixon*), 1857, 1924.

Oxford and Cambridge, Comparison with (*A. F. Dixon*), 1883-4.

Pecuniary Position of Students, effect on—Amount of Arts Fees, etc. (*A. F. Dixon*), 1848-53.

Period of Medical Students Studies, Addition to (*A. F. Dixon*), 1845, 1847.

Practical Work, Amount done (*A. F. Dixon*), 1879-82.

Registered Practitioners of five years' standing, Arts Subjects required for—Question of remitting Arts Subjects (*A. F. Dixon*), 1948-56.

Special Courses for Medical Students in practical Chemistry, Botany and Zoology (*A. F. Dixon*), 1859-67.

Teachers—Same persons provided teaching whether as part of Arts Course or part of Medical Course (*A. F. Dixon*), 1862-5.

MEDICAL SCHOOL—continued.

Arts Course of Medical Students, etc.—continued.

Teachers—continued.

Chemistry, Teachers in—There was a certain amount of differentiation (*A. F. Dixon*), 1873-4.

Conflicting Interests of pure Science and practical teaching needed for Medical Students—Question whether Professors could give the consideration to both (*A. F. Dixon*), 1869-72.

Zoology—One teacher only who was also Professor of Comparative Anatomy—Witness thought the two subjects should be separated (*A. F. Dixon*), 1875-6.

Biology, Department of Scientific Biology—Reform of Management needed but not additional Chair (*O'Sullivan*), 2018-21.

Buildings, Cost of (*Gray*), 4009.

Careers for which Medical Students were prepared (*A. F. Dixon*), 1833.

College of Physicians—

Co-operation in Scheme for amending School of Physic Act (*Thompson*), 2203-4.

King's Professors' Statement was before the College (*Thompson*), 2197, 2211.

No reason for disturbing persons like Dr. Thompson and Professorships such as his (*Trill*), 315-6.

No voice in management of Medical School since Appointment of Medical School Committee (*Thompson*), 2174, 2184-5.

College of Physicians made no actual complaint, but there was a good deal of private Dissatisfaction (*Thompson*), 2186-90.

Representatives, Decision not to send, to give oral Evidence before Commission (*Thompson*), 2198.

Special Connection with Trinity College, Appointment of King's Professors, etc. (*A. F. Dixon*), 1940; (*O'Sullivan*), 1972-3; (*Thompson*), 2171, 2182-3.

Control and Management—

Dual Control established by School of Physic Act.

Extinction by acting on assumption that School of Physic in University was something different from School founded by Statute (*Thompson*), 2173-4.

Series of steps culminating in Promulgation prohibitory Claim of 1886 (*Thompson*), 2177-9.

There was only one School all the time (*Thompson*), 2180.

Unsatisfactory (*Thompson*), 2173.

Medical School Committee appointed by Board of Trinity College in 1879 (*Thompson*), 2174.

College of Physicians had had no voice in Management since Appointment (*Thompson*), 2174, 2184-5, 2186-90.

Form of Management at variance with Provisions of School of Physic Act (*Thompson*), 2174-5.

King's Professors not proportionately represented (*Thompson*), 2174.

No complaint of actual doings of Committee (*Thompson*), 2174.

Council of the University, not represented on—Representation on Board of Studies proposed (*Trill*), 152 (p. 11).

Equipment, Need for (*Synnott*), 1698.

Demand for adequate equipment on denominational lines—Difficulty of satisfying Parliament as to need for duplicate equipment (*Synnott*), 1700-3.

Financial Arrangements, relations between Medical School and University, etc.—

Expenditure by the University on the School—Claim of the School for more liberal treatment (*A. F. Dixon*), 1821.

Amount of Emoluments mentioned under heading Medicine in Tables supplied (*A. F. Dixon*), 1807, 1813-5.

Desirable that Commission should have correct amount before them (*A. F. Dixon*), 1824-5, 2056.

MEDICAL SCHOOL—continued.

Financial Arrangements, etc.—continued.

Expenditure by the University—continued.

Amount of Emoluments—continued.

Difference between Expenditure shown in tables and that shown in Scheme for Division of Fees and Salaries (*A. F. Dixon*), 1808—Not depending on an increase of Expenditure (*A. F. Dixon*), 1818.

Summary of Accounts—Correct, no suggestion that there was anything wrong (*A. F. Dixon*), 1827-30.

Sums entered which were slightly or not at all, connected with the teaching of Medicine (*A. F. Dixon*), 1807, 1818, 1832.

Arts Fees and Entrance Fees of Medical Students—

Annual Amount (*A. F. Dixon*), 2057-9.

Claim of Medical School on Common Fund of University on account of large sum paid as Arts Fees (*A. F. Dixon*), 1826, 1930-1.

Endowments of a University endowed to teach Arts and also Medical Science were as applicable to Medicine as to Arts, if required (*A. F. Dixon*), 2061.

Included as money coming to the University through the Medical School (*A. F. Dixon*), 1929, 1942-4.

Fees paid by Students—

Arts Fees see sub-heading Expenditure. oral Evidence before Commission (*Thompson*), 2231-5.

Deferring Consideration till Joint Committee should have reported, Question of (*Thompson*), 2228-31.

Dun's Hospital, Fees payable to Registrar of—Provision of School of Physic Act no longer operative (*Thompson*), 2200.

General Hospital Fee of £12 12s. could only be dealt with by legislation (*Thompson*), 2239-41.

King's Professors, Fees paid to (*Thompson*), 2201-2.

Licent Fees, History of (*Thompson*), 2236-8.

Total Annual Fees paid into the College by Students, taking an average of fifty Students (*A. F. Dixon*), 1810-1.

Total Medical Fees, Total Fees for a graduate of Medicine (*Thompson*), 2225.

Unnecessarily high in some cases—Abolition of certain fees suggested (*Thompson*), 225, 2236-41.

Within Commission's Terms of Reference because they were Hospital Fees fixed by School of Physic Act (*Thompson*), 2226-7.

Incomes of Teachers—

Direct Interest in Number of Students attending class too large at present—Capitation Fees should be small (*A. F. Dixon*), 1901, 1906, 2023-5; (*O'Sullivan*), 1874-5.

Extent to which University should be responsible, Question of—Minimum guaranteed at present too small (*A. F. Dixon*), 2022, 2026-9.

Fixing Incomes proposed—

Fees put into a common Fund and normal Salary attached to each Chair, subject to proportionate reduction if fees fell (*A. F. Dixon*), 2022.

Not intended to preclude possibility of increase according to Length of Service (*O'Sullivan*), 1973.

Suitable Income should be assigned to each important Chair (*O'Sullivan*), 1975-8.

"Scheme for Division of Fees and Salaries" (*A. F. Dixon*), 1809, 1812, 1822-3, 1902-4.

Object of (*A. F. Dixon*), 1812.

MEDICAL SCHOOL—continued.**Financial Arrangements—continued.****"Scheme for Division of Fees and Salaries"—continued.**

Time during which Scheme had been in operation (*A. F. Dixon*), 1816-7.

King's Professors of the School of Physic—

Claim that School of Physic as it is should be given by Statute a position it held only by courtesy (*Thompson*), 2193.

Method of Election—

Appointment at present by College of Physicians (*O'Sullivan*), 1972-3; (*Thompson*), 2171, 2182-3.

No change proposed (*Thompson*), 2193-5.

Old provision for electing King's Professors (*Thompson*), 2196.

Names, Titles and Emoluments with exception of King's Professor of Institutes of Medicine did not appear in tables furnished by the College (*A. F. Dixon*), 1806.

Number (*Thompson*), 2171.

Payment, Method in which Pay was made up (*A. F. Dixon*), 1807.

Statement had been communicated to College of Physicians (*Thompson*), 2197, 2211.

Status—Officers of the University only by courtesy (*Thompson*), 2201.

Claim to be accorded Rights and Privileges of Officers of the University (*A. F. Dixon*), 1996; (*O'Sullivan*), 1997; (*Thompson*), 2171.

Number of Graduates remaining in Ireland, Number going abroad, Question of (*A. F. Dixon*), 1834, 1928; (*O'Sullivan*), 2048.

Number of Students entering during each of last ten years (*A. F. Dixon*), 1893-7.

Number that dropped out—Leakage of Failures not excessive (*A. F. Dixon*), 1898-900.

Pathology—Now a separate Lectureship, formerly taught by Professor of Physiology (*A. F. Dixon*), 1914-6.

Physiology, Professor of—

Clinical Opportunities not required (*O'Sullivan*), 2009-11.

Medical and Scientific aspects represented by the one Professor—Differentiation hardly desirable (*O'Sullivan*), 2004-8.

Poor Law Medical Service, see that title.

Position held by School—Posts held by Dublin Graduates (*A. F. Dixon*), 1926-7.

Special connection between Trinity and the College of Physicians did not influence the Fellowship (*A. F. Dixon*), 1940-1.

Post Graduate Study—System pursued during last two years (*Trill*), 320.

Names and Status of Teachers (*A. F. Dixon*), 1800-5.

Preventive Medicine or Hygiene—Chair needed (*O'Sullivan*), 2017.

Professors and Lecturers—**Appointment of—**

Appointment by same Governing Body, proposed (*O'Sullivan*), 1970-2; (*A. F. Dixon*), 1992.

Fundamental Reform required—Institution of Lectures under a Representative Governing Body (*O'Sullivan*), 1969.

Certain Professors entitled to act as clinical teachers in Dun's Hospital—Provision of School of Physic Act now inoperative (*Thompson*), 2200.

Fellows' Privileges, Extension to Professors, proposed (*A. F. Dixon*), 2066-7.

King's Professors, see that sub-heading.

Payment of, refer to sub-heading Financial Arrangements.

Post-Graduate Instruction, Names and Status of Teachers and Lecturers responsible for (*A. F. Dixon*), 1800-5.

Private Practice, Professors engaged or permitted to engage in (*A. F. Dixon*), 1911-3.

Representation on School Committee, demand for (*A. F. Dixon*), 1994.

Tenure Question—

Continuity of Tenure and Provision of Retiring Allowance prevented by terms of School of Physic Act (*Thompson*), 2181.

MEDICAL SCHOOL—continued:**Professors and Lecturers—continued.****Tenure Question—continued.****Life Tenure—**

Not Life Positions at present (*A. F. Dixon*), 1993-4.

Objections to appointing Professors for Life (*Trill*), 315.

Registrar's Letter in 1874—No further steps taken (*Thompson*), 2200.

Two sets of Professorships under the School of Physic Act covered the whole of Medicine—They did not overlap (*Thompson*), 2171-3.

Whole-time Professors (*A. F. Dixon*), 1909-10.

Research—**Endowment Question—**

Comparison with other Universities in Ireland and England, Question of (*O'Sullivan*), 1979, 1999-2000.

Endowment should be specially for Research, not desirable that men should be chosen by examination (*O'Sullivan*), 2041-2.

Existing Provision quite inadequate (*O'Sullivan*), 1979-82.

Scholarships—Three or four £50 Scholarships or Readerships, proposed—£50 would secure a good man (*O'Sullivan*), 2001-3.

Occasional Studentships to be held by men detached even from Demonstratorship work, Opinion in favour of (*O'Sullivan*), 2015-6.

Teaching work done by Demonstrators would be better done under direction (*O'Sullivan*), 2012-4.

Essential part of training of first class medical man (*O'Sullivan*), 1979; (*A. F. Dixon*), 2053-5.

Great body of investigators working under direction needed to cover field of inquiry (*O'Sullivan*), 1979.

Leisure needed for Professors and Assistants (*O'Sullivan*), 1967-9, 2011.

Nature of Work referred to—Post Graduate Research (*A. F. Dixon*), 2062.

Number of Men at present doing research work (*O'Sullivan*), 1983-4 (*A. F. Dixon*), 1985-6.

Physiology and Pathology, proposed Professorships in—Professors might devote some time to Research (*O'Sullivan*), 2030.

Scholarships leading on to Medical School, proposed—Scholarships in Experimental Science, &c. (*A. F. Dixon*), 1936-9.

School of Physic—

Incorporation in University of Dublin as Professional School in Faculty of Medicine—Claim of King's Professors (*Thompson*), 2171.

Opinion in favour of (*A. F. Dixon*), 1996; (*O'Sullivan*), 1997.

Title—"School of Physic in Ireland," Generally applied but incorrect title (*Thompson*), 2174.

School of Physic Act—

Abolition—Opinion in favour of (*O'Sullivan*), 1969-70.

Joint Committee representing various parties concerned to consider Act, proposed (*Thompson*), 2192.

Adjournment of Consideration by Commission in order that the parties interested might meet and see if they could arrange about points in dispute.

Opinion in favour of (*Thompson*), 2205, 2207-9, 2212-6.

Time required, Question of—A month to be allowed (*Thompson*), 2217-25.

College of Physicians, Co-operation of—Opinion that it would be quite possible to secure Co-operation (*Thompson*), 2203-4.

MEDICAL SCHOOL—continued.

School of Physic Act—continued.

Joint Committee representing various parties, &c.—*continued.*

Adjournment of Consideration, etc.—*continued.*

Expression of wish by the Commission would help matters considerably (*Thompson*), 2199, 2206.

Provisions unsuited to present conditions (*Thompson*), 2173, 2177, 2181.

Summary of Provisions (*Thompson*), 2171.

For particular Provisions, refer to Sub-headings, Financial Arrangements, Control and Management, &c.

Statement submitted by three members of Staff of Medical School, Second part.

Organisation proposed would do away with existing Dissatisfaction, and make all teachers feel that they were part of the same school (*A. F. Dixon*), 1992-4.

Suggestions were of two kinds, some requiring legislation, others not (*O'Sullivan*), 1969.

For particular suggestions refer to sub-headings, Financial Arrangements, &c.

Trinity Hall, Restoration to Trinity College, Question of—Correction of Statement xix. in Appendix to First Report (*Thompson*), 2241-5.

Women Students, *see* that title.

METHODIST CHURCH :

Claim for a Theological Faculty in connection with Trinity College (*Evans*), 5114, 5119.

Curriculum of existing Divinity School would be largely acceptable, special teaching of Pastoral Theology might easily be arranged (*Evans*), 5121-2.

Extent to which Witness represented Methodist Church (*Evans*), 5120.

Statement of Committee appointed by Conference of Methodist Church, Claim not mentioned in Explanation (*Evans*), 5115-9.

MIXED EDUCATION :

Advantages for both Roman Catholics and Protestants (*Synnott*), 1572-7; (*Gray*), 4124; (*Beare*), 4895; (*Browne*), 4915, 4933, 4987-5004, 5007, 5028.

Agriculture and Technical Instruction Department—Residential Colleges established—Catholic Bishops and Attendance of Catholics (*Culverwell*), 764 (p. 46).

Catholic Bishops, Attitude of—Trinity College—Condemnation of Proposal (*Trail*), 3; (*Delany*), 4258; (*Dunraven*), 4552 (p. 287).

University—No objection (*Culverwell*), 771.

Refer also to names of Schemes, SINGLE UNIVERSITY, etc.

Compulsory mixing quite impracticable, but if reasonable opportunity were given Students would mix naturally (*Synnott*), 1578.

Definition Question (*Synnott*), 1506, 1541 (p. 88); (*Chairman*), 1510; (*Fottrell*), 1729-30.

First Use of Phrase (*Synnott*), 1541 (p. 88).

No objection to a College with a tinge of Denominationalism in a University that was wholly Undenominational (*Magennis*), 3004-5.

Practice in Oxford, Cambridge and German Universities—First hand information urgently needed (*Synnott*), 1541 (p. 88).

Type of Mixed teaching acceptable to Catholic Lay opinion (*Magennis*), 3055-60.

Unacceptable not only to Catholics, but also to Presbyterians and Episcopalians (*Magennis*), 2931-2.

Refer also to titles MODIFICATION OF TRINITY COLLEGE, SINGLE UNIVERSITY, and SECOND COLLEGE WITHIN DUBLIN UNIVERSITY.

MODIFICATION OF TRINITY COLLEGE :

Concession might be made if it would solve the big question, but not for the sake of a limited number (*Trail*), 3, 7, 8, 40.

MODIFICATION OF TRINITY COLLEGE—continued.

Modification of Trinity College *plus* the creation of a University in Cork—Not a possible solution—Catholics refused to allow the agitation to be converted into a scheme for the betterment of Trinity College (*Magennis*), 3128.

Resolutions of 1903—Offer by Trinity College of facilities for Religious instruction of Catholic Students (*Bernard*), 328-30, 331-3, 353-5; (*Tarleton*), 334-5.

Modification on lines of—Difficulty of giving effect to Resolutions without consent and assistance of Roman Catholic Hierarchy (*Trail*), 9-19.

Refer also to titles SINGLE UNIVERSITY, SECOND COLLEGE WITHIN DUBLIN UNIVERSITY.

MULTIPLICITY OF UNIVERSITIES :

Expense involved, Low and varying value of degrees, etc. (*Dunraven*), 4552 (p. 288); (*Evans*), 5113.

Four Universities would not be too many in Ireland (*Anderson*), 3798.

Modern trend towards (*Hamilton*), 3615; (*Windle*), 3727.

Tendency towards in England and France—But Ireland was a poor country (*Dunraven*), 4565-6.

Over Stimulation of higher Education to be deprecated—Field for profitable employment of highly educated men was small (*Dunraven*), 4552 (p. 288).

Stereotyping provincialism and racial and religious differences (*Dunraven*), 4552 (p. 288).

MURPHY, REV. J. E. H.—*Professor of Irish in University of Dublin.*

Evidence, 3518-608.

N.

NATIONAL UNIVERSITY :

Condition essential to success of any Scheme—There must be one National University with nothing to accentuate existing racial or religious differences (*Dunraven*), 4552 (p. 287).

Dublin University, Nationalisation of—Claim meant secularisation of the University—Last possible way to "Nationalise," since all Ireland hated secularism (*Crozier*), 2401.

Idea, not word insisted on (*MacDermott*), 1334.

Meaning of Nationalisation—Removal of Divinity School and change in regard to Chapel services included (*MacDermott*), 1290-1.

Opinion in favour of (*MacDermott*), 1333. Presbyterian General Assembly's Resolutions, 1899, 1900, 1901 (*MacDermott*), 1289.

Trinity College was open to the world—Practically a lay College, Gradual change since abolition of tests (*Trail*), 87-8.

Refer also to titles SECOND COLLEGE WITHIN DUBLIN UNIVERSITY, SINGLE UNIVERSITY, etc.

Meaning of "National"—

Objections to word, Ambiguous expression in Ireland (*Trail*), 87, 94.

Only one University for the Nation—Disastrous proposal (*Madden*), 2546.

University open to all, Opinion in favour of (*Madden*), 2546.

Royal University might claim in some ways to be a National University (*Hamilton*), 3611; (*Windle*), 3731.

NORTH AND SOUTH OF IRELAND :

Comparative Readiness to give money contributions (*FitzGibbon*), 2261 (p. 126).

NUTTING, SIR J. :

Exhibitions offered by (*Trail*), 325; (*Mahaffy*), 2613-9, 2779; (*Gray*), 3909-10.

Offer of £5,000 for erection of a Chapel inside Trinity College (*Trail*), 327.

O.

OBSERVATORY:

Refer to title ASTRONOMER ROYAL, AND OBSERVATORY.

O'CONNOR, MR. C. A.:

Opinions and suggestions, references to (*Browne*), 5047, 5049.

O'DWYER, MOST REV. DR.:

Secondary Catholic Schools, Criticism of Religious training and Mental Equipment of Students (*Synnott*), 1543.

Catholic Clergy had entire Control and they were without University Education (*Synnott*), 1523.

O'FARRELLY, MISS—Representative of the Irish Association of Women Graduates:

Evidence, 4199-214, 4226-34, 4249.

O'SULLIVAN, DR. A. C.—Fellow of Trinity College, Dublin, University Lecturer in Pathology:

Evidence, 1965-84, 1987-9, 1997-2021, 2030-52.

P.

PARLIAMENT:

Acceptability to Parliament a condition of success for any Scheme (*Dunraven*), 4552 (p. 287).

PARLIAMENTARY REPRESENTATION OF TRINITY COLLEGE:

Power of Electing two members granted by Charter of James I., 1613 (*Madden*), 2441.

Power vested in members of Corporation of College (*Madden*), 2486.

PENSIONS:

Expenditure authorised—Amounts spent, Balance spent on Buildings and Equipment (*Gray*), 4009.

Insurance Premium—Amount necessary to secure £100 a year for life from the age of 63—No reason why members of the Staff should not pay it themselves (*Traill*), 316.

Liberal treatment so far as was possible, Opinion in favour of (*Traill*), 316.

Pension or Lump Sum invariably granted to Officers and Servants when they were incapacitated—Instances given (*Gray*), 3992, 3994.

Refer also to titles FELLOWS AND FELLOWSHIP SYSTEM, AND PROFESSORIAL.

PHILOSOPHICAL SOCIETY:

Age, Number of Members, etc. (*Beare*), 4864.

PHILOSOPHY:

No organised faculty of Philosophy—Criticism of Course, etc. (*Magennis*), 3111, 3152-8, 3173-6.

Teaching, Inadequate Provision for (*Magennis*), 3168-72, 3200-1.

PHYSICAL SCIENCE:

See SCIENCE.

PHYSICIANS, COLLEGE OF, IRELAND:

Medical School of Trinity College, Relations with, see MEDICAL SCHOOL.

POOR LAW MEDICAL SERVICE:

Handicap on Trinity College men (*O'Sullivan*), 1945, 2050-2.

Localities from which Trinity Students were drawn, Possible cause of Handicap (*A. F. Dixon*), 1958-9.

Non-holding of posts no reproach to Medical School (*A. F. Dixon*), 1946, 1956.

Number of Trinity men obtaining posts much larger under former Local Government System (*A. F. Dixon*), 1961-3.

Question for Consideration of Parliament (*Synnott*), 1665.

Improvement—Hopeless as long as posts were given on other grounds than those of good Qualifications (*A. F. Dixon*), 1946.

POOR LAW MEDICAL SERVICE—continued.

So bad that men were advised not to go in for it (*A. F. Dixon*), 1928.

Refer to title CATHOLIC UNIVERSITY MEDICAL SCHOOL—Poor Law Appointments.

POST-GRADUATE STUDY:

See RESEARCH AND POST-GRADUATE STUDY.

PRAGUE, CZECH UNIVERSITY IN:

(*Delany*), 4285-6, 4379.

PRESBYTERIAN THEOLOGICAL FACULTIES:

Right to grant Divinity Degrees (*MacDermott*), 1358-9.

PRESBYTERIANS:

Divinity School, Separation from University proposed, see DIVINITY SCHOOL.

Geographical Distribution (*Crozier*), 2404.

Number elected to Fellowships of Trinity—three in last nine years (*MacDermott*), 1475-7.

Scottish Universities, Theological Faculties in—Church had made no declaration on the subject (*MacDermott*), 1308.

PRIMARY SCHOOLS:

Science being deliberately killed out (*M'Mordie*), 2589.

PRIVATE TUTORS:

See RESIDENT MASTERS.

PRIZES FOR STUDENTS:

Inadequate provision for at Dublin University (*M'Mordie*), 2595.

Refer also to title IRISH SUBJECTS.

PROCTOR—SENIOR PROCTOR:

Duties (*Traill*), 152 (p. 10), 193; (*Leech*), 3213 (p. 198).

Sinecure Office (*Leech*), 3212 (p. 198).

PROFESSIONAL SCHOOLS:

Provision for, see title TYPE OF UNIVERSITY.

PROFESSORIAL:

Amount of work expected varied greatly from a very small amount to a man's whole time (*Mahaffy*), 2693-6.

Books for Curriculum, Choice of, by Professors (*Joly*), 848, 928-31.

Supervision by Faculties or some such expert Body advisable (*Joly*), 848.

Claims of Scheme submitted to Commission, see sub-heading Corporation and refer to titles FELLOWS AND FELLOWSHIP SYSTEM, READERSHIPS, GOVERNING BODY.

Corporation, Claim for Membership of—

Extending subjects of Fellowship Examination proposed—Professors could then win their places (*Gray*), 4104.

Number of Professors signing Statement—nine out of twenty-nine (*Gray*), 3972.

Practical difficulties, King's Letter would have to be accepted on behalf of the Corporation (*Madden*), 2445, 2448, 2454.

Cases cited—"King v. the Vice-Chancellor of Cambridge University" and case in connection with Queen's University (*Madden*), 2446-7.

Professors who were not Graduates, Position of (*Gray*), 3972.

Oxford and Cambridge, Position at—College appointment carried College privileges, University appointment carried University privileges (*Jackson*), 3973-80, 3983, (*Chairman and Raleigh*), 3984-7.

Putting Professors on Foundation of College without giving them Status of a Fellow proposed—No objection (*Beare*), 4849-50.

Council, Representation on—

Representation on a strengthened Council proposed—Professors had already as much power on the Council as witness had on the Board (*Gray*), 4110-1.

Restriction in so far that persons elected must be Members of the Senate (*Beare*), 4749-55.

PROFESSORIAL—continued:

- Dual Professorships, *see* title SECOND COLLEGE and SINGLE UNIVERSITY.
- Election of Professors—
 - Board, Appointment by—
 - Assistant Lecturers, Appointment independently by the Board alleged—The Board never elected Assistants without a strong Recommendation from Professor concerned (*Gray*), 4009-10.
 - Divinity Professors all appointed by the Board (*Bernard*), 649.
 - Instances of (*Gray*), 3945.
 - Cambridge Method (*Jackson*), 2341.
 - Care needed in framing Electoral Body (*FitzGibbon*), 2338, 2341.
 - Council, Election by (*Gray*), 3942.
 - Arts Professors (*Trails*), 184-6.
 - Council nominated and Board confirmed (*Madden*), 2527; (*Mahaffy*), 2759.
 - Regius Professors of Physics and Surgery (*Trails*), 184-6.
 - Examination System not the best (*Beare*), 4892.
 - Outside Specialists, Question of bringing in (*FitzGibbon*), 2339-41; (*Mahaffy*), 2760-3.
 - Practically by voice of the whole Body (*Gray*), 3942.
 - Salmon's, Dr., Opinion in favour of existing system (*Gray*), 4004.
 - Financial Business of College, Ignorance of (*Gwynn*), 970.
 - Illness, Incapacitation from—Provision for, proposed—Cost, etc. (*Joly*), 831-6.
 - Incomes—
 - Divinity Professors, Reduction of Salaries proposed, Out of proportion to those of other Professors (*Leech*), 3224-6.
 - Grievance of some of the Professors that they received no dividends from the Fees which they helped to earn (*Leech*), 3212.
 - Inadequate Stipends in many cases (*Gwynn*), 1090; (*A. F. Dixon*), 1990.
 - Restricting number of Candidates (*A. F. Dixon*), 1990.
 - Facts required to justify assertion (*Gray*), 4004.
 - Salaries should be raised if they were inadequate (*Beare*), 4732 (p. 299), 4852.
 - Large Professors had better incomes than most of the Junior Fellows—Pay of a Professor depended partly upon the number of his Students (*Trails*), 263.
 - Minimum Value to be attached to each Chair proposed (*A. F. Dixon*), 1990-2.
 - Nationality Question—Irishmen to be preferred but interest of the Chair must be considered first (*Beare*), 4756-7.
 - New Professorship, Creation of—Council could prevent it though the Board had to pay if created (*Beare*), 4775-6.
 - Number, Increase in during last fifty years (*Beare*), 4733-8.
 - Pensions—£350 at 65 years of age, proposed.
 - Age of Retirement—Making retirement compulsory at 65 unless the Governing Body should determine otherwise, preferable to optional retirement at 65 (*Joly*), 914-7.
 - Amount to be same in all cases (*Joly*), 880.
 - Cost (*Joly*), 820-7, 878.
 - Contribution by Professors—Difficulty in case of badly paid Chairs (*Joly*), 879.
 - £8 10s. per £100 would be insufficient (*Gray*), 3994-5.
 - Minimum Period of Service to be required (*Joly*), 911-3.
 - Temporary Arrangement applying only to existing Professors (*Joly*), 870-2, 874, 876.
 - Reason for Special Arrangement in regard to present Body of Professors (*Joly*), 934.
 - Principal Chairs, List of (*Joly*), 802-3.
 - Professorial System of Teaching —
 - Much the best for Pass Students (*M'Mordie*), 2595.
 - Opinion in favour of a system of instruction embracing both Tutorial and Professorial System (*Rolleston*), 3401.

PROFESSORIAL—continued:

- Professors not Graduates of Trinity College—
 - Honorary Degrees universally given (*Beare*), 4881.
 - Status given by Degrees—Professors enabled to become Members of Senate (*Beare*), 4912.
 - Not many such (*Beare*), 4880.
 - Outsiders—Appointment of in some cases (*Trails*), 241.
- Religious Questions, *refer* to titles RELIGIOUS FREEDOM OF TRINITY COLLEGE, also SECOND COLLEGE and SINGLE UNIVERSITY.
- Research, Position in regard to—Lack of time, assistance required, etc. (*Joly*), 1219.
- Resignations, causes of (*Gray*), 4004, 4079.
- Second College, Scheme, *see* title SECOND COLLEGE.
- Status—No Status and no Rights (*Gray*), 4100-2.
- Only possible position as Trinity College was constituted (*Gray*), 4103.
- Tenure—
 - Ad vitam aut culpam*—Very few (*Mahaffy*), 2784-5.
 - Existing Tenure—Re-election every five or seven years, Uncertainty of Position (*Joly*), 828-9, 837-8; (*Mahaffy*), 2784.
 - Challenge to Dr. Joly to name a case of arbitrary dismissal (*Gray*), 3995.
 - Difference between a Professor and a Tutor Fellow—Inefficiency of an ordinary Tutor did not affect a large number, but a Department went to the wall if its head became inefficient (*Trails*), 315.
 - Prejudicial effect on number and character of applicants for Chairs (*Joly*), 830-1, 839-41.
- Life Tenure—
 - Honorary Fellowship with Life Tenure and Increase of Salary for Professors of long standing proposed (*Beare*), 4732 (p. 299), 4851.
 - Injurious to teaching, Professors being experts engaged to teach in a particular department (*Gray*), 3990, 3993.
 - Power of the Board to give Life Tenure —Pensions given on dismissal to all Professors who had held office for a considerable time—Instances given (*Gray*), 3990, 3992, 3994.
 - Medical Professors, Power to elect for a term of years only—Objections in some quarters to making them Professors for life (*Trails*), 315.
 - Provisional Appointment for 3 years—Doubtful if any man of real merit would accept a Professorship on those terms (*Leech*), 3212 (p. 198).
 - Right of Appeal to Visitors for any Professor of five or seven years' standing proposed (*Beare*), 4732 (p. 299).
 - Robertson Commission Recommendations (*Joly*), 842-7, 858.
 - Seven years much the better term given a staid Governing Body, but given a Governing Body elected every three years —Position of the Professors might be very different (*Mahaffy*), 2786-9.
 - Undisturbed as long as Professor was able to discharge his duties (*Gray*), 4004.
- University distinct from College matters, Powers and Duties in regard to—Should there be any distinction between Professors and Fellows? (*Joly*), 881-2.
- University Professors—
 - Board, Election by (*Joly*), 1073.
 - Council, Election by, proposed (*Jackson*), 1074.
 - Really College Professors (*Madden*), 2454, 2486; (*D. F. Browne*), 5018-20.
 - Trinity Professors were at present called University Professors and the heads of Schools were University Professors (*Trails*), 150.
 - Whole time Professors, Number of (*Joly*), 800, 860-2. ...

PROTESTANT PEOPLE OF THE UNITED KINGDOM:

Acceptability to Protestants a condition essential to success of any University Scheme (*Dunraven*), 4552 (p. 287).

PROVOST:

Election of—

Crown, Power of Appointment secured to—Strafford's Reforms (*Madden*), 2442.

Originally elected by Fellows (*Madden*), 2440.

Restoration to Fellows, if Test Act were to apply in every event, proposed (*Traill*), 2416.

House and Garden, Handing over for the use of Women Students proposed (*Leech*), 3239-42, 3306.

Income, Reduction of proposed (*Leech*), 3239.

Open without Test if Trinity College was to be sole College and University (*Traill*), 2416.

Powers of—Veto on Degree (*Madden*), 2451.

Protestant Provost—Reasonable Claim if Roman Catholics were to have a separate College (*Traill*), 2416.

Q.**QUEEN'S COLLEGES:**

Boycott, Removal of—Condition upon which public money might be spent upon a denominational College (*Traill*), 3, 35, 48.

Fundamental Principles, Maintaining in their Integrity—Resolution of General Assembly of Presbyterian Church, 1872 (*MacDermott*), 1287.

Injury to work by overthrow of 1879—Abolition of rule as to Residence, etc. (*MacDermott*), 1417.

Trinity College had profited to a certain extent (*MacDermott*), 1478.

Professorial System—Compulsory attendance at Lectures the distinguishing feature of Queen's Colleges (*Anderson*), 3798.

Professors—

Declaration against teaching anything contrary to Christianity (*Joly*), 855; (*Delany*), 4346-8.

Sources of Supply, etc. (*Windle*), 3771.

Royal University, Disappearance of—Position of Queen's Colleges (*Bernard*), 412-4, 499.

Science programme not comprehensive enough (*M'Mordie*), 2590.

Theological Faculty, Absence of (*MacDermott*), 1284, 1414, 1418.

QUEEN'S UNIVERSITY:

Abolition of University due to its Undenominational character (*M'Mordie*), 2590.

Examination System—Perfect System (*M'Mordie*), 2595.

Re-creation out of Queen's College proposed (*Delany*), 4302.

R.**READERSHIPS, SCHEME FOR INSTITUTION OF:**

Change of Name from Studentship, Reason for (*Gwynn*), 1114-5.

Choice of Subjects, Possible Influence on (*Joly*), 1177-9.

Duties, *see* sub-heading Teaching Work.

Examination for Readership—Subjects (*Joly*), 1181.

Fellows, Mode of Election in connection with Readerships (*Joly*), 1004-6, 1054; (*O'Sullivan*), 2038.

Funds for—Madden Prize, Conversion of, proposed (*O'Sullivan*), 2032, 2034-7, 2039.

Junior Fellowships, Distinction from (*Joly*), 1050.

Object of Appointments—

Encouragement of Post-Graduate work (*Joly*), 1051.

Same idea as in the case of Provisional Fellows—to reject them if not liked (*Traill*), 200.

Objection—Readers' position would be very much that of private teachers in the University and they were likely to remain in that position (*Beare*), 4873-4.

READERSHIP, SCHEME FOR INSTITUTION OF—continued:

Opinion in favour of with a view to Post-Graduate Research, Objection if Fellowship Examination were kept up (*Leech*), 3212 (p. 198).

Plan on which Readerships would be awarded—No difficulties (*Joly*), 1182-3.

Qualifications for, proposed (*Joly*), 1047; (*Gwynn*), 1118.

Research, Encouragement of, *see* RESEARCH.

Teaching Work—

Research Work, Question as to time for (*Gwynn*), 1115-8.

Teaching in Arts or acting as Assistant to any of the Chairs—Duty of Reader (*Joly*) 1048-9; (*Gwynn*), 1119-20.

Value of teaching by young men (*Jackson*), 1122.

Weakening public Confidence in teaching of the University, Possibility of (*Joly*), 1121.

REFORM SCHEMES AND STATEMENTS:

Abolition the Keynote of (*Gray*), 3929-30.

Conditions essential to success (*Dunraven*), 4552 (p. 287).

Criticism of—Doctrinaire Grievances and Doctrinaire Remedies put forward (*Gray*), 3932.

Statements 1 and 2 practically unanimous, but no other scheme had a majority of Senior Fellows (*Gray*), 3964.

refer also to names of Schemes.

REGISTRAR:

Auditor and Registrar, *refer* to title AUDITOR.

Functions of Registrar (*Chairman*), 961, 963 (*Leech*), 3212.

Permanent Official better than one elected from year to year as at present (*Traill*), 152 (p. 9.)

REGISTRAR OF LADY STUDENTS IN TRINITY COLLEGE:

Functions of (*Miss Gwynn*), 2069, 2073.

RELIGIOUS ATMOSPHERE OF TRINITY COLLEGE:

One-sided place for a Presbyterian—Power of Student to select his own tutor, did not solve the difficulty (*MacDermott*), 1334-7, 1442-5, 1467-72.

Protestant Atmosphere (*Bernard*), 471.

Balfour's, Mr., desire to maintain (*MacDermott*), 1490.

RELIGIOUS FREEDOM OF TRINITY COLLEGE:**Equality for all creeds—**

Catholic claim was a claim not for equality but for privilege (*Bernard*), 390-5.

Many Roman Catholics had entered Trinity College—Not one known to have become a Protestant (*Bernard*), 397-400.

Opinion in favour of (*Bernard*), 389.

State regarded matters as equal, because equality of opportunity was offered (*Bernard*), 396.

Liberal ideal of the Trinity College System—Every prize, etc., was open to all comers (*Bernard*), 465-70.

No ecclesiastical authority had the slightest authority—Professors had absolute freedom in teaching Science, etc. (*Traill*), 56-61.

Question of where and how far a Professor might be interfered with (*Traill*), 62-5; (*Bernard*), 382-8.

Tests, Abolition of—

Presbyterian Assembly's Resolutions of 1872-3 (*MacDermott*), 1341-2, 1345.

Very little more use made of Trinity College by Presbyterians after Fawcett's Act than before—Explanation (*MacDermott*), 1343-5.

RELIGIOUS QUESTION IN IRELAND:

Less to do in causing difficulties between individuals meeting for other purposes than in other countries (*Dunraven*), 4692-4.

RELIGIOUS OVERSIGHT OF STUDENTS BY DEANS OF RESIDENCE:
see DEANS OF RESIDENCE.

RESEARCH AND POST-GRADUATE STUDY:

- Accommodation and Equipment Difficulty (*Thrill*), 1232, 1238, 1258.
- All a question of Finances (*Joly*), 1212-4.
- Expenditure on Laboratories and Buildings of money authorised to be spent on pensions (*Gray*), 4009.
- Annual Report by Heads of Departments to Board or Faculties on work carried out in each Department, proposed (*H. Dixon*), 1240.
- Arts—No Endowment and no Professors with sufficient time at their disposal (*Thrill*), 321-3.
- B.Sc. for Research—No B.Sc. at Dublin (*Thrill*), 1258.
- Done over and above ordinary College Work—No pecuniary advantage (*Thrill*), 262.
- Duty of a University—Extent to which it was the duty of a University to provide for Research (*O'Sullivan*), 2044-6; (*A. F. Dixon*), 2063-5.
- Encouragement of—
 - Man engaged in Research was relieved of other duties as far as possible (*Thrill*), 262.
 - No regular system, Encouragement given whenever a special occasion arose (*Thrill*), 320.
- Endowment Question (*Joly*), 1215; (*Thrill*), 1227, 1258; (*M'Mordie*), 2581.
- College and University at present spent nothing—only provision made by private Endowments (*M'Mordie*), 2581.
- Elementary Research carried on by Candidates for Moderatorships—Inadequate endowment (*Thrill*), 1229.
- Fellowship Question, relation to (*Joly*), 1216-8.
- Present Examination System barred out all practical and research work—Widening of basis of Election of Fellows needed (*Thrill*), 1223-4; (*H. Dixon*), 1238-40; (*Whittaker*), 1250.
- FitzGerald Memorial Scholarship the only provision (*Joly*), 1220.
- Lack of time, Severity of work falling on Head and Staff of Physical Science Schools, Excessive Routine Work, etc. (*Thrill*), 1231-2, 1238.
- State aid—Opinion that part or all of the expense should be borne by the State (*O'Sullivan*), 2043, 2047; (*Gray*), 4005-9.
- Examination for higher degrees, making Research an essential part of examination, proposed (*H. Dixon*), 1239-40.
- Foreign Post-Graduate Students (*Joly*), 1262; (*Whittaker*), 1262; (*Thrill*), 1262.
- Medical School, Research, in connection with, see title MEDICAL SCHOOL.
- Openings for men doing Research Work, Scarcity of, Dublin Castle importing experts to teach Physical Sciences, though qualified Trinity men had applied (*Thrill*), 1227-9.
- Professors, Position of—Research crowded out for lack of Assistance (*Joly*), 1219.
- Progress at Trinity—Bringing a Second College in to assist would be an insult to the Trinity Staff (*Thrill*), 122.
- Readerships as a means of encouraging Research—Further Endowment needed (*H. Dixon*), 1239.
- Opinion in favour of (*Thrill*), 1233; (*H. Dixon*), 1239; (*Whittaker*), 1250.
- Teaching Work, Limitation of, necessary (*Gwynn*), 1115-7.
- Religious Supervision of Scientific teaching and speculation proposed by Document III.—Disastrous innovations so far as Research was concerned (*H. Dixon*), 1239.
- Students doing research work—Recent idea (*Joly*), 1212.

RESIDENCE AND ATTENDANCE AT LECTURES, QUESTION OF:

- Attendance at one or two courses of lectures to be required, proposed (*Bernard*), 604, 629, 646-8.

RESIDENCE AND ATTENDANCE AT LECTURES—continued:

- Attendance, etc.—continued.
- Loss of a few Students, but value of degree increased (*Bernard*), 630-1.
- Small amount, but better than nothing—Some went without any teaching (*Bernard*), 721.
- Control of Residence—
 - Duty of certain Fellows only (*Joly*), 882.
 - Governing Body as responsible power, Opinion in favour of (*Joly*), 885.
- Desirable to have Residential College (*Bernard*), 475; (*Magennis*), 2954.
- Difference from conditions at Oxford or Cambridge—Majority of Students living at home (*FitzGibbon*), 2325.
- Expansion of Trinity as a Residential College, Possibilities of (*Gray*), 4121-3.
- Hostels for Men Students, proposal—
 - Disciplinary Difficulties (*Gray*), 4060.
 - Divinity Students, Question of (*Bernard*), 677-8.
 - Poorer Students, Hostel for—Objection to advertising poverty (*Gray*), 4060.
- Licensed Lodgings, Opinion in favour of (*Bernard*), 679.
- Number resident in Trinity College, Number resident in Dublin (*Thrill*), 120-1.
- Opinion in favour of general application of Residential principle in event of a revision of the University System of Ireland (*Bernard*), 416.
- Period of—Number of Students residing 4 or 3 years or less (*Gray*), 4059-62.

RESIDENT MASTERS:

- Appointment, Method of (*Johnston*), 1761-3.
- Choice of Tutor rested with Under-graduate (*Johnston*), 1768-70.
- Class of work—Ordinary and Honour work (*Johnston*), 1743.
- Pass men resorted largely to private tutors, and worse Pass men more than the better men (*Johnston*), 1787-8.
- Witness taught mainly Honour men (*Johnston*), 1785-6.
- Fees paid by (*Johnston*), 1790-2.
- "Grinders"—Colloquial but hardly polite term—"Private Tutors" the correct and courteous title (*Johnston*), 1742.
- Informality of Teaching, Advantage of (*Johnston*), 1776-7.
- Number (*Johnston*), 1789.
- Other Persons than Resident Masters acting as Private Tutors (*Johnston*), 1767, 1781-4.
- Permanent Post (*Johnston*), 1765-6.
- Position—No recognised position, No part in College life (*Johnston*), 1743, 1788-90.
- Certain amount of College lecturing in order to give them a position, proposed (*Johnston*), 1778.
- Readerships, proposed establishment of—If private tutors were made eligible it would do much to remove hardship of their position (*Johnston*), 1743.
- Proportion of men resorting to Private Tutors (*Johnston*), 1744-6, 1771-2.
- Remuneration—Fees received from Students (*Johnston*), 1747-8.
- Amount of Fees fixed by Custom (*Johnston*), 1764.
- Subjects taught (*Johnston*), 1743, 1774-5, 1793-6A.

RESOLUTIONS OF 1903:

- see MODIFICATION OF TRINITY COLLEGE.

RESPONDENCIES:

- (*Mahaffy*), 2648, 2660, 2662.

REVENUE AND EXPENDITURE:

- see FINANCE.

ROBERTSON COMMISSION SCHEME:

- Matters taken before Robertson Commission not to be gone into by present Commission (*Chairman*), 1488, 1494.
- Relevancy Question (*MacDermott*), 1293-5.

ROLLESTON, MR. T. W.—Representative of the Gaelic League:

- Evidence, 3385-480.

ROSS, LORD:

Memorandum on the Fellowship System, Agreement with views expressed (*Trail*), 166-8.

ROYAL UNIVERSITY:

Apparatus, Collection of, not used for Teaching at all (*M'Weeney*), 2828-34.

If the apparatus were given to the Catholic University Medical School for Educational Work, would it be possible to withdraw apparatus for Examination purposes? (*M'Weeney*), 2857-64.

Books and Lectures provided for the Students of Queen's College, Belfast, and University College—Witness did not know if any difficulty had arisen (*Bernard*), 489.

Catholic Bishops requiring Students to go through University, Number of—Maynooth Students taking First Arts in 1906 (*Delany*), 4357.

Change in position of Royal University (*Delany*), 4358.

Catholic Lay opinion—Strong dislike of the Royal University (*Magennis*), 3028-9.

Curriculum identical in Constituent Colleges because imposed by University (*Delany*), 4328.

Objections to the Senate System of Government (*Magennis*), 3003; (*Delany*), 4329-30.

Degrees—

B.A.—Value of (*D. F. Browne*), 5031-2.

Divinity Degrees, no connection with (*MacDermott*), 1361.

Inferior in value to those of Dublin University (*Dunraven*), 4552 (pp. 287-8), 4613-4.

Denominational Control (*M'Mordie*), 2586, 2590.

Dunraven Scheme—

Destruction involved in (*Hamilton*), 3611; (*Windle*), 3731.

Senate's Resolution opposing (*Hamilton*), 3626-9.

Endowment—Drawn from Funds of late established Church of Ireland, not really from State Exchequer (*Hamilton*), 3611.

Examinations—

Common to all Constituent Colleges—Subjects absolutely uniform (*Hamilton*), 3671-2; (*Delany*), 4326.

Examiners—not necessarily one Protestant and one Catholic (*Delany*), 4327.

Matriculation, Intermediate and Graduation Examinations (*Hamilton*), 3666-70.

Standard a good deal higher than at Trinity (*Delany*), 4381.

Matriculation Standard—Higher than Standard of Entrance Examination at Trinity College (*Miss Gwynn*), 2141-2.

Examining Body only, Teaching only through Colleges to which it appointed Fellows (*O'Farrelly*), 4226-7; (*Dunraven*), 4552 (p. 287), 4605.

Future of in the event of a Roman Catholic University of a Modern Type—Hope that the Royal University would disappear, Degradation of the whole idea of University Education in Ireland (*Bernard*), 411, 415.

Governing Body constituted half of Protestants and half of Catholics—Arrangement had worked smoothly (*Magennis*), 3000-2; (*Hamilton*), 3633-4; (*Windle*), 3731.

Growth as a whole and growth of Catholic element—Tables handed in (*Delany*), 4469-73.

Law School Grievance—Law Students obliged to take a degree at Trinity College (*Delany*), 4481-2.

Not really a University (*Archdall*), 2399.

Number of Students as compared with Trinity—Difference in cost of degrees (*Gray*), 4141-3.

Protestant Students, Number of (*Gray*), 4142, 4146.

Outside Scope of Commission—Question whether the matter of what Colleges were available for Affiliation would bring it within the scope of the Commission (*Archdall*), 2400; (*Chairman*), 4205.

ROYAL UNIVERSITY—continued.

Philosophy—Alternative Courses, successful working of system (*Delany*), 4368-9.

Science deliberately crushed by Indirect Methods (*M'Mordie*), 2583.

Senate—Value attaching to opinion of (*Hamilton*), 3629.

Separate College for Catholics in connection with the Royal University, proposed.

Catholic Attitude—

Bishops, Approval of (*Bernard*), 379-81; (*Synnott*), 1511, 1707.

Not an echo of approval from one end of the country to the other (*Synnott*), 1707.

Cork or Maynooth suggested as a suitable site for the College (*Trail*), 3, 46-8, 92-3.

Not to be run on same lines as Trinity College, suggested—No room in Dublin for two open Colleges (*Trail*), 3.

Provostship of Trinity College in that case should be given to a Protestant (*Trail*), 2416.

Removal of boycott against Trinity College and the Queen's Colleges—Condition suggested (*Trail*), 3, 35, 38, 85.

No public money to be given except on removal of boycott against Trinity College, &c. (*Trail*), 3, 8, 48.

Royal University spoken of as a reformed Royal on Academic lines (*Delany*), 4306.

Second College in Dublin University, Comparative Merits of the two Schemes (*Culverwell*), 792-3; (*Synnott*), 1544-5; (*Magennis*), 2982-91, 3165-7; (*Delany*), 4291-2, 4302-3, 4336; (*D. F. Browne*), 4929, 5027.

Bringing together Students of the two Denominations, Question of (*D. F. Browne*), 4915, 4933, 4987-5004, 5007, 5028-9.

Catholic Opinion (*Magennis*), 3028-9; (*Delany*), 4295-6; (*D. F. Browne*), 4934, 4941, 5042-5, 5047, 5049.

Objection to Dublin University as founded expressly to teach the youth of Ireland the Protestant religion (*Delany*), 4297-301.

Educational Question—

College in the Royal would mean levelling down, while a College in the University of Dublin would be levelling up (*D. F. Browne*), 5029.

Scheme of Education in the Royal better suited to needs of the country and more elastic, not tied by tradition as in Trinity College (*Delany*), 4302.

Royal University started for express purpose of doing something for Catholics, and it had always worked harmoniously with the Queen's Colleges (*Delany*), 4301.

Scheme would soon end in what the Robertson Commission itself felt to be the proper solution—three Universities (*Delany*), 4302, 4304.

University College, no radical change involved in (*Delany*), 4302.

Want of balance between a College in Dublin and the other Colleges in the University—College on the spot would dominate the University (*Leech*), 3362-4.

South of Ireland, Hold on, as compared with Trinity College, Dublin—Number of Graduates, &c. (*Windle*), 3731.

Successful within its limits—Claim in some ways to be the National University (*Hamilton*), 3611; (*Windle*), 3731.

University College, Connection with, refer to UNIVERSITY COLLEGE.

Women—

Admitted from the beginning (*Madden*), 2477.

Excluded from certain lectures in one of the Teaching Colleges (*O'Farrelly*), 4228.

ROYAL UNIVERSITY, FEDERATION SCHEME IN CONNECTION WITH (ROBERTSON COMMISSION SCHEME).
 Autonomy of Colleges, Extent of (*Hamilton*), 3674; (*Windle*), 3730; (*Anderson*), 3815, 3817-9.
 Curricula—Reasonable uniformity in Standard subjects with power for each College to develop along its own lines in less fundamental subjects (*Windle*), 3750.
 Degrees—each College to have right of conferring (*Hamilton*), 3620-1; (*Windle*), 3730.
 Distinctive Features of Scheme as contrasted with Dunraven Scheme.
 Bond between different sections of the people greater in Dunraven Scheme than in a Federated Royal University (*Dunraven*), 4702, 4704.
 Constituent Colleges would be as nearly as possible Universities without the name (*Hamilton*), 3637-8.
 Denominational recognition, one College would be officially Catholic (*Dunraven*), 4705-9.
 Fees—Royal University catered largely for people of limited means, whereas Dublin degrees were expensive (*Hamilton*), 3648.
 Trinity College, Exclusion of (*Dunraven*), 4697-701.
 Two Universities instead of one (*Hamilton*), 3637, 3643-5, 3648; (*Dunraven*), 4552 (p. 288).
 Dublin, New College in—There should be a College adequately equipped and endowed to meet wants of Roman Catholics (*Anderson*), 3798.
 No objection, if College were constituted on right lines (*Hamilton*), 3649.
 Dublin University would suffer (*Hamilton*), 3689-94; (*Dunraven*), 4703.
 Examinations—
 Alternative Examinations of equal value, each College arranging its own curriculum with approval only of Senate of the University (*Hamilton*), 3619, 3703.
 Autonomy in Examinations, Extent of (*Anderson*), 3815, 3817-9.
 Board of Studies to report on Standard of Schemes of Studies submitted, Controlling power for the Senate in examinations (*Delany*), 4332-3.
 Common Examinations as in Royal University at present (*Hamilton*), 3673, 3703-6.
 Extern Examiner to be joined with teacher of students in all cases (*Hamilton*), 3703; (*Windle*), 3730, 3746-7.
 Sense in which Examiners should be extern (*Hamilton*), 3716-7; (*Windle*), 3748.
 Joint Examinations necessary for distinctly University Prizes, such as Fellowships, &c. (*Hamilton*), 3718.
 Matriculation should be under control of University (*Hamilton*), 3662-4; (*Windle*), 3733.
 Uniform Minimum Standard should be guaranteed by University (*Windle*), 3735; (*Delany*), 4334-5.
 Fees Question—No objection to different Fees in different Colleges except in Dublin, where it would imply a social difference (*Windle*), 3791-4.
 Foundation for a Federal University, Royal as, Experience of Officials might be useful (*Dunraven*), 4607.
 Inferior value of degree (*Dunraven*), 4552 (p. 288); 4613-4.
 Governing Body—
 Addition of Representatives from the different counties, &c. proposed (*Anderson*), 3816.
 Advantage of Members elected in Dublin Question—No difficulty had arisen in Royal University (*Hamilton*), 3623-5.
 Powers and Functions (*Windle*), 3730, 3732-5.
 Honours Courses would be very similar in all Colleges (*Hamilton*), 3707-8, 3710.
 Inacceptable to Parliament—Too elaborate and expensive (*Dunraven*), 4552 (p. 288), 4611-2.

ROYAL UNIVERSITY FEDERATION SCHEME—continued:
 Inter-Collegiate Competitions except in Athletics to be deprecated (*Windle*), 3730, 3736, 3756.
 Objection to Federalisation applied only in appearance since Constituent Colleges were to be as nearly as possible Universities (*Hamilton*), 3616-8.
 Opinion in favour of (*Hamilton*), 3631; (*Anderson*), 3798, 3803-5, 3815, 3820-4; (*Delany*), 4337.
 Preferable to Dunraven Scheme (*Hamilton*), 3612.
 Cork, Opinion in (*Barrett*), 3837.
 Professors, University as distinguished from College Professors—Not possible under existing Conditions (*Hamilton*), 3709, 3712.
 Same objection would apply under Dunraven Scheme, though not as between two Colleges in Dublin (*Hamilton*), 3713-5.
 Religious Question only came in in reference to tenure of Officers of the College (*Bernard*), 376-8.
 Students not attached to any College, Case of—Degrees should not be given (*Hamilton*), 3676-9.
 Teaching University—
 All Colleges would be Teaching Colleges (*Hamilton*), 3675.
 Extent to which Autonomy was consistent with control of Teaching Body—In the last resort, Senate must have the supreme power (*Hamilton*), 3657-61.
 Method by which University could become an actively teaching body—Professors in Colleges should be constituted University Professors (*Hamilton*), 3652-6.
 Resolution of the Senate (*Hamilton*), 3612.
 Theological Faculty Question—The ideal was not always attainable, certainly in Ireland (*Hamilton*), 3719-24.
 Transition Stage leading towards formation of independent Universities, Use as (*Hamilton*), 3646.
 Final Settlement desirable if possible—Robertson Scheme excellent for a time, but for how long it was hard to say (*Windle*), 3784-5.
 Four Universities would not be too many in Ireland (*Anderson*), 3798.
 Friction, Possibilities of, if one College were ready to drop off as a University before another—A matter of conjecture could hardly be legislated for (*Hamilton*), 3698-702.
 Robertson Scheme much more likely to lead to desired outcome than Dunraven Scheme (*Windle*), 3739.
 Trinity College as a member of Federation—No change at all likely to be made would make Trinity a useful member (*Hamilton*), 3665; (*Windle*), 3740, 3751.
 Two Universities in same city.
 Not Ideal, but not unknown (*Windle*), 3741.
 Rivalry would be less than between Trinity and a New College in Dublin University (*Windle*), 3742-3.
 University Powers and Functions—Control similar to that exercised by General Medical Council, proposed (*Windle*), 3745.

S.

ST. PATRICK'S, COLLEGIATE CHURCH OF:
 Origin of—Reorganisation as Cathedral after Disestablishment (*FitzGibbon*), 2260 (p. 126).
 SALMON, LATE REV. DR.:
 Academic Council, the Child of (*Gray*), 3933.
 Exclusion from Corporation on resigning Fellowship (*Gray*), 3997-4001.
 Governing Body of Trinity College, Tribute to, as at present constituted (*Gray*), 3997.
 Openness of Trinity College—Dictum wide of the Mark (*MacDermott*), 1284.
 Professors, Method of Appointment—Opinion in favour of existing System (*Gray*), 4004.
 Specialist able to act as Professor in subjects widely different (*Beare*), 4882-4, 4901-4.
 SANITARY ARRANGEMENTS AT TRINITY COLLEGE:
 Defects in, keeping Students away alleged (*Mahaffy*), 2610-1.

SCHOLARS :

- Improvement in Financial position and stiffening up of Scholarship Examination, proposed (*Leech*), 3242-51, 3281-90, 3338-45.
- Position of, as members of the Corporation (*Joly*), 919-21, 924; (*Madden*), 2513, 2518, 2520-3.

SCHOLARSHIPS AND EXHIBITIONS :

- Additional Exhibitions not attracting additional Students alleged (*Mahaffy*), 2773-6; (*Gray*), 3908-9.
- Bringing Boys from Primary Schools to Secondary Schools and thence to the Universities, Question of (*Trail*), 325.
- Exhibitions granted by Board without examination or giving reason (*M'Mordie*), 2582.
- Fees, Reduction of, proposed, *see* FEES.
- Intermediate Results, Question of Scholarships on—Prizes provided, but to a much smaller extent than in Classics and Mathematics (*Mahaffy*), 2778.
- Students elected who took up only Experimental Science, and possibly Irish—Difficulty in passing ordinary Examinations (*Mahaffy*), 2777.
- Irish Subjects, *see* that title.
- List of successful Candidates, Reasons for not publishing (*Mahaffy*), 2617-9.
- Nutting Scholarships, Proportion of Catholics gaining (*Mahaffy*), 2779.
- Women were also eligible, and there was no limit of Denomination (*Trail*), 326.

SCHOOL OF PHYSIC ACT :

See title MEDICAL SCHOOL.

SCHOOLS :

- Examination and Inspection, Carried out by Board of Intermediate Education (*Trail*), 324.

SCIENCE—PHYSICAL SCIENCE :

- Degree given by Dublin University—Doctor's degree only, B.Sc. would imply teaching (*Beare*), 4908-10.
- Deliberate crushing of Science by Indirect Methods, Instances, &c. (*M'Mordie*), 2582-90.
- Doctorates, Granting of, for thesis or original Scientific work, proposed (*Thrift*), 1259-60.
- Encouragement needed—Means suggested (*M'Mordie*), 2595.
- Expenditure—
 - All available money of late years had been devoted to the Science School (*Trail*), 152 (p. 11).
 - Neglect of—Amount annually spent should be ascertained (*M'Mordie*), 2582.
 - Proportion of University and College Moneys to be appropriated in a reconstructed University (*M'Mordie*), 2590.
 - Wastefulness—Existing arrangements incomplete and mutually obstructive (*M'Mordie*), 2595.
- Fellowship, Subjects for—Question of introduction of Experimental Science (*Trail*), 152 (p. 11); (*Beare*), 4820-4.
- Funds collected entirely Earmarked for equipment and maintenance—No provision for Endowment of Research or Teaching Assistance (*Thrift*), 1272-3.
- Neglect of, Department obliged to import Experts from England alleged—Qualified members of Trinity had applied but were not selected (*Thrift*), 1228.
- Severity of Work for Head of School and Staff—Excessive Amount of Routine Work (*Thrift*), 1251-2.
- State Grants for—Large Grants claimed (*M'Mordie*), 2595.

SCIENCE, ROYAL COLLEGE OF :

- Apparatus, making available for use by other Colleges (*M'weeney*), 2865-7.
- Catholic Students—
 - Number of (*Delany*), 4394-5.
 - Subverting Faith of Students, Instance of (*Delany*), 4396, 4464, 4466.
- Mixing of Students.
 - Departments in which Students might mix (*Delany*), 4385-8.

SCIENCE, ROYAL COLLEGE OF—continued. :

- Governing Body would have to possess people's confidence (*Delany*), 4388.
- Objections to development on ground of mixing of Students (*Delany*), 4314.
- Taking over by New University or College, Question of (*Delany*), 4389, 4454, 4461.
- Teaching not of University Rank (*Delany*), 4383, 4452-60.
- School was needed, but a University was needed also (*Delany*), 4384.

SCOTTISH UNIVERSITIES :

- Denominationalism, Extent of (*MacDermott*), 1304-6, 1402-3, 1406; (*Butcher*), 1406-7.
- Faculties, Organisation of (*Butcher*), 987.
- Federation Question.
 - Federation of Universities proposed by Act of 1858—Section never carried into effect (*Windle*), 3727.
- Ordinances at present connecting Universities, objections to (*Windle*), 3727.
- General University Court, Powers and Functions (*Windle*), 3727.
- Theology, Faculties of—
 - Included within the Old University System (*MacDermott*), 1302-3.
- Presbyterian Church in Ireland had made no declaration on the subject (*MacDermott*), 1308.
- Separation, Opinion in favour of (*MacDermott*), 1309.
- Theological Halls established by Free Church apart from the University, Success of (*MacDermott*), 1385.

SEAL OF TRINITY COLLEGE :

- Control—Originally under Control of Provost and Fellows (*Madden*), 2440.
- Provisions for use of Corporate Seal going back to Charter of Elizabeth (*Madden*), 2514-5, 2518-20.

SECOND COLLEGE IN DUBLIN UNIVERSITY :

- Aberdeen University, Object lesson of (*Trail*), 49.
- Abolition of the University as it had existed for three hundred years involved (*Madden*), 2486.
- Autonomy Question (*Delany*), 4353-5.
 - Extent of Freedom—
 - Nothing short of complete autonomy would satisfy the Catholic claim and it could not be given without wrecking Dublin University (*Bernard*), 444.
 - Tie would be closer between two Colleges within Trinity College than in the case of a Federal University with Colleges scattered over the country (*Bernard*), 443.
 - Independent University, Proposed Autonomy would result in (*Trail*), 147-8; (*Leech*), 3294; (*Delany*), 4356.
 - Inducement to those who wished to have complete power of granting their own degrees, question of (*M'weeney*), 2914.
 - Misleading to give name of one University to two Colleges which were really independent Universities (*Tarleton*), 341-6.
- Catholic attitude—
 - All would assent to a Scheme for a properly constituted and equipped College (*Magennis*), 3030-1; (*Delany*), 4501, *note*.
 - Bishops, Attitude of (*Bernard*), 355-62; (*Synnott*), 1675.
 - Refer* also to sub-heading Mixed Education.
- Devout Catholics—
 - Definition of (*Tarleton*), 346; (*Bernard*), 392.
 - Satisfaction of claims and aspirations of—Reasons for founding a second College if founded at all (*Tarleton*), 346.
- Laymen's Committee—
 - Communications between Catholic Laymen and Trinity College—No communications (*Synnott*), 1681, 1685-7.
 - Opposition if College were organized on Robertson Commission Scheme (*Synnott*), 1511-12.
 - Statement submitted to the Robertson Commission (*Synnott*), 1677-9; (*Browne*), 4915, 4949-56, 4972.

SECOND COLLEGE IN DUBLIN UNIVERSITY—continued.

Catholic Attitude—continued.

Laymen's Committee—continued.

Scheme approved as best Scheme submitted to that Commission (*Synnott*), 1712-5.

Preference for Second College as against alternative Schemes (*Browne*), 5067-73, 5078, 5096-5109.

Catholic Authority—Representation in connection with College in same way in which Divinity School was to remain attached to Trinity College, proposed (*Jackson*), 4090.

Catholic Relief Act Proposals—Policy abandoned, College ultimately becoming a Divinity School (*Madden*), 2486.

Catholics and Protestants—Relations between—Possibility of a social drawing together (*Trail*), 109-11; (*Bernard*), 463; (*Magennis*), 3032; (*Gray*), 3915; (*Browne*), 5001-4.

Church of Ireland, Objections on behalf of (*Crozier*), 2411; (*Archdall*), 2398.

Clerical influence pervading Second College would extend to the University (*Trail*), 49.

College and University, Relations between—Denominational College in an Undenominational University, Question of (*Trail*), 52-3, 66-8; (*Bernard*), 371-3, 424-8, 436; (*Tarleton*), 347-8.

Denominational College, Original intention to introduce (*Bernard*), 403-4.

Examining University at the head of two denominational Colleges (*Tarleton*), 349-51.

Competition, Question of (*Trail*), 3, 49, 89, 106-8, 129-31, 142; (*Tarleton*), 346, 352; (*Bernard*), 419-20, 752-6; (*Culverwell*), 763 (p. 44), 788; (*Synnott*), 1668-71; (*Magennis*), 3003, 3038-9.

Connection between the two Colleges suggested—System of external Examiners, Common Board of Studies, etc. (*M'Weeney*), 2915.

Courses of Study, Arrangement of—Board of Studies for each College, proposed, the University to see that the level of Education was maintained (*Magennis*), 3003.

Common Standard fixed by the University (*Synnott*), 1593-4.

Every subject to be represented in both Colleges to begin with—Question of one College taking up one or other of the deficiencies of the other College (*Magennis*), 3108-10, 3177-81.

General Outlines laid down by the University and Teachers given more freedom as to details—Would not secure a uniform standard (*Bernard*), 429-31.

Lectures subject to Censorship and books to an "Index" (*Trail*), 49.

Philosophy—Each College would draw up its own course (*Magennis*), 2997.

Physics, Method of Teaching necessarily different—Investigations of Professor subject to Ecclesiastical Authority in one case and not in the other (*Bernard*), 432.

Degrees—Prestige of Dublin University, and Question of degrees in the New College (*Browne*), 4929-33, 5021-7, 5033-5.

Failure of Scheme if Degrees of New College did not carry equal weight with those of Trinity College (*Culverwell*), 764 (p. 45).

Non-Resident Students, Question of Degrees for (*Browne*), 5040-2.

Outside Examiners, Employment of (*Trail*), 101.

Unfairness of giving name of degrees of Dublin University to new Degree (*Trail*), 78, 100; (*Tarleton*), 341; (*Bernard*), 355.

Dunraven Scheme—

Original Scheme was for a Second College in Dublin University (*Dunraven*), 4678.

Second College in Dublin University preferable to (*Delany*), 4350-2.

Educational Benefit of a Second College, question of (*Trail*), 116-127.

Educational ideals of Catholics and Protestants differed in fundamental principles (*Tarleton*), 346; (*Bernard*), 355, 390-5, 432, 435, 441-2, 458-9; (*Magennis*), 3088-9.

SECOND COLLEGE IN DUBLIN UNIVERSITY—continued.

Efficiency, Decrease in (*Culverwell*), 763 (p. 44).

Endowments of Trinity College should not be interfered with (*Browne*), 4974-8, 5007-9.

Engineering School—Question of separate Schools (*M'Weeney*), 2917-8.

Equipment Question—Common Equipment or Duplication of Apparatus—

College Equipment should be equal—Special Equipment might be treated as a University possession (*Magennis*), 3061-4, 3067, 3101-7.

Common Equipment and Professoriate (*Synnott*), 1602-9, 1637-8.

Developing new Subjects in Second College to balance any subjects particularly well done in older College (*Magennis*), 3108-10.

Scientific Work—Two Staffs and one Laboratory desired (*Magennis*), 3070-1, 3073-4.

Refer also to sub-heading Professors and Teachers.

Examinations—

Common Standard fixed by the University (*Synnott*), 1593-4.

Control by University Authority over Examiners and Courses of Study, necessity for (*Bernard*), 355.

Difficulties would arise—Case of the Royal University and Belfast (*Trail*), 49, 54-5.

Difficulty of a University awarding Degrees upon Examinations of Constituent Colleges (*Trail*), 78—Royal University had done it (*Magennis*), 2999.

Each College to conduct its own Examinations for Pass Degrees proposed (*Magennis*), 2998-9.

Presence of an external Examiner proposed (*Magennis*), 3052-4, 3182, 3184-7.

External Examiners—Objections (*Trail*), 49, 101-3, 132-136; (*Bernard*), 355.

Influence of a new Examination Scheme (*Browne*), 5037-8.

Medical Examinations—

Less difficulty in conducting than in the case of the Royal University (*M'Weeney*), 2901-2.

Medical part would be quite as difficult as Royal University Examination, but facilities might be offered in connection with Arts Examination (*M'Weeney*), 2906-7.

No objections to an Examiner who was taking part in the Examination seeing the work of all the Colleges (*Magennis*), 3188-90.

Philosophy—Question of University Examinations (*Magennis*), 3042-8.

Religious balance of Examiners a necessity (*Trail*), 49.

Teaching following the Examination instead of the Examination growing out of the Teaching (*Culverwell*), 764 (p. 45).

University Prizes, Honours, &c.

Examination in chief to be conducted by Candidate's own Professor (*Magennis*), 3182.

One Examination common to both Colleges (*Magennis*), 3041.

Federation.

College capable of independent existence was "Cribbed, cabined, and confined" by association with others in a Federal University (*Culverwell*), 764 (p. 45).

Difficulties of would be less objectionable than in case of Colleges scattered through the country (*M'Weeney*), 2998-9.

Fees—

Advantage of University having something to say as to fees—Advantage from a financial standpoint outweighed by disadvantages in other ways (*Bernard*), 423.

Objections to Fees going to the University (*Trail*), 150-1.

Finance Question—

Expense would have to be faced—Catholics required a College complete and equal to Trinity College (*Delany*), 4318.

No University Funds as distinct from Trinity College (*Trail*), 97, 144-6.

SECOND COLLEGE IN DUBLIN UNIVERSITY—continued.

Finance Question—continued:

No University Funds, etc.—continued.

Only Funds that could be described as University Funds were the Fees paid for Degrees (*Tarleton*), 496.

Foundation as *Collegium Mater Universitatis*.

Establishment of other Colleges or Halls within the University contemplated, but never carried into effect (*Madden*), 2486.

Refer also to sub-heading College and University.

Friction, Question of—

Advantages of Second College as causing less friction than modification of Trinity (*Magennis*), 2964, 2966.

Few Students in Trinity at present, Friendly arrangements with the Protestants there (*Magennis*), 2966.

Refer also to sub-heading Competition.

Governing Bodies.

Functions of (*Synnott*), 1614-6.

Second College.

Elected Academic Government after expiration of fixed transition period (*Synnott*), 1583, 1585-8.

Possibility of College becoming a Protestant Institution, Question of (*Synnott*), 1596-601.

No effective Security against Ecclesiastical pressure (*Culverwell*) 763 (p. 44).

University, Governing Body of.

Academic Grounds, Election on (*Synnott*), 1629-36; (*Magennis*), 3006-17; (*Browne*), 4915.

Closeness of Tie between the two Colleges made the question of supreme importance (*Synnott*), 1621-3.

Equal representation of the two Colleges, Question of (*Trail*), 149; (*Bernard*), 447-8; (*Synnott*), 1582, 1586, 1624-8; (*Magennis*), 2992-6, 3000-2; (*Browne*), 4925, 4971-2, 4991-4.

College that would be governed by Irishmen with Irish ideas—How could this be with a Governing Body so constituted? (*Browne*), 5048.

Evils of Denominational Balance System (*Trail*), 98-9; (*Bernard*), 445-6.

Local Municipal Authorities, Two Representatives of, desired (*Magennis*), 3009, 3098-9.

Predominance of Catholics to start with (*Magennis*), 2937.

Grinding System—Evil not quite so great in the case of two Colleges as in the case of a single University College (*Magennis*), 3193.

Lectures—

Duplication of, see sub-heading Professors and Teachers.

University Lectures as distinct from College Lectures, Opinion in favour of (*Magennis*), 3040.

London University Analogy, refer to sub-heading College and University.

Maynooth College, Claim for Affiliation, &c. (*Trail*), 113-5.

Governing Body of University, Claim for Special Representation on (*Synnott*), 1643-4.

Original proposal that Students should reside in Dublin, and go to lectures of the College. Non-acceptance by the Bishops (*Synnott*), 1640-1.

Suggestion that Maynooth Students should come into the College in a house of Residence (*Synnott*), 1645-7.

University Arts Course acceptable to Maynooth and Trinity College Students—Problem for University Governing Body (*Synnott*), 1641-5.

Medical School—

Autonomous Medical School—Separate Schools proposed (*M'Weeney*), 2916, 2918.

Cecilia Street Medical Students.

Large number who now go up for the joint Colleges would probably take the new Degree (*M'Weeney*), 2908.

SECOND COLLEGE IN DUBLIN UNIVERSITY—continued.

Medical School—continued.

Cecilia Street Medical Students—continued:

No objections to being incorporated in a College with the necessary Catholic Atmosphere (*M'Weeney*), 2880.

Mixed Education Question—

Catholic Bishops, Attitude of—

Catholics (*Culverwell*), 764 (p. 46).

Agricultural Colleges and Attendance of Condemnation of Proposal (*Trail*), 3, 49, 69-75.

Exceptional Cases, Possibility of (*Trail*), 76-7.

Opinion in favour of free mixing of Students of different denominations, as at Oxford or Cambridge (*Synnott*), 1512, 1577.

Would probably arise if Protestants were eligible for privileges of New College (*Culverwell*), 764 (p. 45).

Duty of Catholic Bishops, according to their own pronouncement, to endeavour to empty the College of Catholics—Disastrous result both to the country and the University (*Culverwell*), 764 (p. 46).

Refer also to sub-heading Professors and Teachers.

"Nationalisation" of Dublin University, Question of (*Bernard*), 362.

Opinion against (*Madden*), 2545; (*Gray*), 3961, 3963.

Oxford and Cambridge Universities—No analogy for Second College in Dublin University (*Culverwell*), 764 (p. 45).

Professors and Teachers.

Appointment of.

Crown, Appointment by—Robertson Commission Suggestion (*Synnott*), 1591-2.

Governing Body—No reason why it should be allowed to appoint the Professors (*Trail*), 149.

Catholic Church, Claims (*Trail*), 50-1.

Common Equipment and Professoriate (*Synnott*), 1602-9, 1637-8.

Difficulty in regard to that part of the course which would be common to the two Colleges (*Culverwell*), 763 (p. 45).

Dual Professorships—Subjects in which duplicate teaching would be necessary, &c. (*Trail*), 78-9; (*Magennis*), 3067-9.

Biology and Metaphysics, Double arrangement desirable, but not necessary in Physics or Chemistry (*Magennis*), 3076-8.

Laboratories, &c., Question of Students Mixing (*Delany*), 4314; (*Browne*), 5010-16, 5051, 5054.

Medical and Scientific Subjects, Subjects constituting the Anthropological Sciences—Desirable to have Catholic Professors (*Magennis*), 3075.

No branch of Curriculum would be excluded from Scope of Teaching of Catholic College (*Magennis*), 3101-2.

Not necessary to duplicate Teachers if Professor were not only a man of acknowledged ability, but also a Catholic (*Magennis*), 3078-9.

Objections to—Creation of new Chairs was a different thing (*Trail*), 137-9.

Philosophy—Experience at University College showed that Philosophy could not be adequately dealt with even by three Professors (*Magennis*), 2954.

University Lectures could not be duplicated (*Trail*), 49.

Professors in different centres taking different views of their subjects and not being able to harmonize them by friendly contact, Difficulty of (*Culverwell*), 764 (p. 45).

Religion of Professors—

Catholic College to be staffed mainly by Catholics—Supply of Catholic Professors, etc. (*Browne*), 5055-61.

SECOND COLLEGE IN DUBLIN UNIVERSITY—continued:

Professors and Teachers—continued.

Religion of Professors—continued.

Denominational Balance—

Evils of System (*Traill*), 98-9, 104-5; (*Tarleton*), 346; (*Bernard*), 362; (*Culverwell*), 763 (p. 44).

Question of choosing the best man, Would there be any security for Academic merit? (*Browne*), 4926-8, 4991-4.

Necessary to consider Religion of Professor only in regard to Chairs connected with private Endowment (*Magennis*), 2934.

No objection to teaching being given by a Protestant (*Magennis*), 3065.

Predominance of Protestants, Possibility of—Prepared to take the risk (*Magennis*), 2935-6, 2938.

University Professorships, Question of (*Traill*), 150-1; (*Browne*), 4916-22, 4978.

Certain Subjects should be taught by University Officials as distinct from College Officials, but there should also be provision in the College itself (*Magennis*), 3072.

College Tutors—

Appointment—Resignation of Tutorship advantageous (*Magennis*), 3055.

Preference given but not necessarily to be selected (*Magennis*) 3049-51.

Difficulties as to appointment and Control of Teaching—Subjects affected (*Delany*), 4315-7.

Delany's, Rev. Dr., Statement that Catholic Students would not be allowed to attend Lectures (*Browne*), 5010, 5051, 5054.

Lectures which might be common to Students of both Colleges (*Browne*), 5010, 5049.

O'Connor's, Mr. C. A., Opinion (*Browne*), 5049.

Places where Lectures would be given (*Magennis*), 3056-60; (*Browne*), 5012-7.

Protests against—Reason of Signatories to Statement II. for presenting Protest in different form from Statement I. (*Culverwell*), 763.

Question had been long before the Public (*Synnott*), 1672-6.

Religious Antagonism, Disappearance of (*McWeeney*), 2913; (*Magennis*), 3033-7.

Residence—Fixed period to be necessary for obtaining Degrees (*Synnott*), 1594.

Single University with Trinity College as sole College, Comparison with refer to title SINGLE UNIVERSITY.

Site—

Dublin undoubtedly, otherwise it would be provincial and there would be an element of inferiority (*Magennis*), 3130-2.

refer also to sub-heading Competition.

Solution of the University Question (*Browne*), 4915, 4929, 4952.

Status—Demand that the scale should be the same as Trinity College (*Magennis*), 3126, 3130.

Students—

Number of Students, Estimate of (*Magennis*), 3133-5.

Social drawing together of Catholics and Protestants, Possibility (*Traill*), 109-11; (*Bernard*), 463-4; (*Magennis*), 3032; (*Gray*), 3915; (*Browne*), 5001-4.

Sources from which Students would be derived (*Magennis*), 3136-51.

Trinity College, effect on, etc.—

Autonomy, Destruction of (*Bernard*), 402.

Opposition to the Scheme (*Synnott*), 1541 (p. 88).

Revolutionising Trinity College and the University (*Archdall*), 2398.

Separate Governing Body, Necessity for (*Bernard*), 643.

SECOND COLLEGE IN DUBLIN UNIVERSITY—continued:

Undenominational theologically, but denominational in fact if it were to fulfil its object (*Bernard*), 433-4.

Welsh University Analogy, Question of (*Bernard*), 355; (*Culverwell*), 764 (p. 45).

Women, Equal treatment with men proposed (*O'Farrelly*), 4201-3, 4207, 4230-1.

Wyndham, Mr., Plan contemplated by (*Tarleton*), 341; (*Gray*), 3961.

SECONDARY SCHOOLS:

see INTERMEDIATE SCHOOLS.

SENATE.

Annual Report and Audited Financial Statement to be presented to Senate by Governing Body, proposed, Criticism (*Jackson*), 1070-2; (*Madden*), 2537-41.

Corporation of the Senate, Constitution of (*Joly*), 1064.

Council, Representation on—Senate would be disfranchised if Council were replaced by proposed Governing Body (*Madden*), 2549-50.

Governing Body, Senate to have power of electing one member, proposed (*Joly*), 950, 1142; (*Gwynn*), 1139; (*Leech*), 3212.

Government of the College, Share in proposed—Impracticable proposal (*Madden*), 2451, 2453-4, 2536-41.

Incorporation in 1857 (*Madden*), 2450; (*Gray*), 3922.

Means of bringing University more in contact with outside world—Proposal could hardly be worked by means of Senate (*Madden*), 2551-2.

Meetings, Paucity of—Number of Members at a meeting, etc. (*Joly*), 1143-4.

Objections to Senate System of Government (*Magennis*), 3002.

Powers and Functions as at present constituted Degrees —

New Legislation in anything affecting—Consent of Senate necessary (*Tarleton*), 551.

Vetoing Degrees, Power of (*Tarleton*), 551, 554; (*Gwynn*), 1061, 1068; (*Madden*), 2450-1.

Enlargement of Powers—Not much advantage (*Tarleton*), 553.

Matters on which Senate must be consulted—University as distinct from College matters (*Gwynn*), 1062-3; (*Joly*), 1064-5.

Question whether Board could override Senate's opposition (*Gwynn*), 1066; (*Chairman*, Lord Chief Baron, *Jackson*), 1066.

Meeting—Senate could meet only when a Grace was sent down by the Board (*Gwynn*), 1060.

No Governing Power or Power of Initiative, could not even discuss a question unless it came from the Board (*Traill*), 182, 184; (*Gwynn*), 1060, 1070; (*Madden*), 2486.

Property, Power to acquire—Power granted in 1857, but never exercised (*Madden*), 2454.

Qualification for Membership (*Traill*), 183; (*Joly*), 1145-8; (*Gwynn*), 1149-51; (*Madden*), 2451.

Self-convening Power—Proposal that on requisition signed by not less than 30 members, Senate might be summoned by Chancellor or Vice-Chancellor to express views on matters of University Policy. "Must" not "might" be summoned—Compulsory summoning preferable (*Joly*), 938-9; (*Gwynn*), 944.

Restriction to matters of University Policy—Question whether General Power was desirable (*Joly*), 941; (*Gwynn*), 942-3.

University Commission of 1851, Recommendation (*Joly*), 944.

SENIOR MASTER, NON REGENT:

Veto on Degrees (*Madden*), 2451.

SEPARATE COLLEGE OR UNIVERSITY:

- Catholic Bishops' Attitude—Separate College next best thing to a separate University (*Delany*), 4263.
- Co-operation with Trinity College—Catholics would welcome all possible voluntary co-operation if once they were placed on conditions of equality (*Delany*), 4319-22.
- Physical Laboratories, Common use of—No difficulty if each College had its own days (*Delany*), 4323.
- Professors—Common Professors impossible at present (*Delany*), 4324-5.
- Denominational Character—New Institution would be denominational just as Trinity College had long been (*Delany*), 4432.
- "Episcopal Domination and Undue Clerical Control" Objection, Reply to—Catholic Bishops had not interfered at Louvain or in University College (*Delany*), 4493.
- Limitation of thought and Narrowness of Teaching Objection—No limitation in University College (*Delany*), 4493-4.
- No objection provided those who wished to go to Trinity were free to do so (*Traill*), 82.
- Either a Second College or a Separate University might satisfy the section of the population which Trinity did not satisfy (*MacNeill*), 3490-5.
- Equipment of Scientific Departments—
- Economy should tell rather against College of Science than against University teaching (*Delany*), 4392-3.
 - Equality, Claim for—Kind and extent of equality claimed (*Delany*), 4406-7.
 - Essential that new University should have complete Apparatus for University course (*Delany*), 4389, 4391.
 - Giving Double Plant and opening both Universities to non-University Students, proposed (*Delany*), 4462-3, 4390.
 - Triplication not due to Catholic demands but to action of recently established Agricultural Board (*Delany*), 4391.
- Fawcett's Act, Application to New College with certain modifications, proposed—Archbishop Walsh's letter to Sir A. MacDonnell (*Delany*), 4273, 4279.
- Fees—the lower the better (*Delany*), 4411-2.
- Governing Body—
- Catholic Government, that is a Government without tests, but so constituted as to ensure the confidence of the Catholic Body (*Delany*), 4263.
 - Appointment of first body would be made in communication with Bishops, but not necessarily all Catholics (*Delany*), 4264-6.
 - Representative body after a certain time would be *ipso facto* predominantly Catholic (*Delany*), 4267-71.
 - Laymen would predominate—Catholic Bishops' demand for appointment of a certain number of Bishops *ex-officio* had been withdrawn (*Delany*), 4280-1, 4349.
 - Public declaration of withdrawal, importance of (*Butcher*), 4350.
 - Power of Appointment and Dismissal desired (*Delany*), 4342-4.
 - Personal Statement, but witness believed his feeling to be widely shared by some of the Bishops too (*Delany*), 4345.
 - Representative and popular Body essential to success (*Delany*), 4302 note.
- Maynooth's Claim for Affiliation (*Bernard*), 499-500; (*Synnott*), 1639; (*Delany*), 4357-8.
- Agricultural Professorships like those at Louvain would enable priests to increase prosperity of the country (*Delany*), 4358.
- Catholic Bishops' Attitude, Change in (*Delany*), 4360-1.
- Governing Body, Representation on (*Delany*), 4364.
- Arts Faculty of Maynooth would greatly outnumber any other Arts Faculty and claim for representation would be based to some extent on numbers (*Delany*), 4365-6.
- Hostel or College would be established by Bishops in Dublin (*Delany*), 4358.

SEPARATE COLLEGE OR UNIVERSITY—continued:

- Maynooth's Claim for Affiliation—continued.
- Mixing with lay Students, Extent to which mixing could take place (*Delany*), 4370-1.
 - Meaning of Affiliation—Privileges entailed (*Delany*), 4364, 4372-4.
 - Objection that the new College would be dominated by theological Students—Groundless objection (*Delany*), 4375-81.
 - Non-Catholic Students, welcome extended to (*Delany*), 4413.
 - Chapels, Catechetical Lectures, Separate Courses in Philosophy, etc.—Not necessary, since non-Catholic students had a choice of institutions (*Delany*), 4414-7.
 - Mixing of Students—Social intercourse between Catholics and non-Catholics would have fullest encouragement (*Delany*), 4419-21.
 - Opinion in favour of a separate University or at least a separate College (*MacNeill*), 3490-5.
 - Professors, Selection of—Extent to which selection would be made on denominational grounds (*Delany*), 4425, 4433.
 - Best men in their own subjects, Possible exclusion involving certain strain on Academic Character of Institution—No stain involved, most brilliant men were not always the best teachers (*Delany*), 4431.
 - Declaration required from Professors at Queen's Colleges would satisfy Catholic requirements and be more easily carried than one which seemed to guard Catholics only (*Delany*), 4346-8.
 - Examination Method of Selection, Objection to (*Delany*), 4275.
 - Nationality and Religion would be considered but would never qualify an otherwise unfit man (*Delany*), 4427-8.
 - No test would be required, but Governing Body would select in such a way as to give confidence that Professor would not interfere with faith of his pupils (*Delany*), 4274, 4277-8, 4338, 4340-1, 4422, 4426.
 - Opening to all comers, Question of—"Degrees, Honours, and Emoluments" mentioned in Archbishop Walsh's Letter to Sir A. MacDonnell would not necessarily include Professorships (*Delany*), 4273.
 - Prohibition against Trinity. Effect on (*Delany*), 4443-51.
 - Students—Probable Number and Sources of Supply (*Delany*), 4435.
 - Estimate of probable Number (*Delany*), 4475-81, 4491.
 - Increase in number of Catholics taking Arts examinations in Royal University—Tables handed in (*Delany*), 4471-3.
 - Intermediate Results showing large proportion of Catholic Students fully qualified for higher Education (*Delany*), 4473.
 - Leinster Catholics—Some would go to Trinity as their fathers had done (*Delany*), 4340.
 - Maynooth Students, Question as to Number of (*Synnott*), 1545; (*Delany*), 4483-7, 4503-12, 4517-20.
 - Munster and Cork, Students from—
 - Considerable proportion would probably remain at home if Queen's Colleges were brought into harmony with wishes of the people (*Delany*), 4437-9.
 - Munster people would resist pressure to come to Dublin (*Barrett*), 3889-90. - Teachers having at present no University qualification would resort to new University (*Delany*), 4488-90.
 - Visitors, Catholic Bishops on Board of—Witness personally never saw the necessity of pressing that (*Delany*), 4341.
- SEPARATE UNIVERSITY WITH THE DESIRED ROMAN CATHOLIC ATMOSPHERE:
- Austrian Emperor's Example—Success of the Czech University in Prague (*Delany*), 4285-6, 4379.
 - Catholic Attitude—
 - Bishops would prefer a Separate University but they did not insist on their ideal (*Dunraven*), 4643-9.

SEPARATE UNIVERSITY WITH THE DESIRED CATHOLIC ATMOSPHERE—continued:

Catholic Attitude.—*continued.*

Lay Opinion—Preference for College in the University of Dublin (*Browne*), 5091.

University preferred to a College (*Delany*), 4262, 4283.

Cecilia Street Medical School, No objection to being incorporated (*McWeeney*), 2879.

Competition Question—Lower Fees at the New University, etc.

Beneficial to Trinity (*Leech*), 3294.

Desirable to keep the Fees fairly even (*Leech*), 3298.

Just as intense if both institutions were Colleges in one University (*Bernard*), 419-20.

Means of equalising the Fees, Question of (*Leech*), 3350.

Trinity College must be prepared to face competition (*Bernard*), 421-2, 752-6.

Endowment—

Contribution from the People—They would contribute ultimately (*Delany*), 4287.

Ideal was a University independent of State Aid or Control, maintained directly by Irish Catholics, as Louvain was by Belgian Catholics (*Delany*), 4302.

Public Funds, Endowment out of, Opposition to Mr. Balfour's project—Presbyterian General Assembly's Resolutions (*MacDermott*), 1292.

Governing Body—Representative and popular Body essential to success (*Delany*), 4302, *note*.

Headquarters of such a University, Opinion in favour of Dublin (*Bernard*), 409-10, 499.

Ideal Settlement—A Catholic and Irish University (*McWeeney*), 2910; (*Delany*), 4286.

Would ultimately result whatever else was done (*Leech*), 3294, 3355.

Impracticable because a State-endowed Roman Catholic University would not be tolerated by Protestant opinion (*Dunraven*), 4552 (p. 287).

National University with no religious complexion—New Demand, not appealing to Irish sentiment and tradition, not wanted in view of existence of Trinity College (*Synnott*), 1653-60, 1662-3.

Not the least objection (*Leech*), 3297.

Not wanted—Only kind of additional University needed was one to teach farming, etc. (*Gray*), 4124.

Objections (*Trill*), 83-4, 86, 89; (*Synnott*), 1652; (*Gray*), 4125.

Denominational Objection (*Trill*), 83.

If Government would treat the matter as a local, not a religious question, a representative Governing Body would be *ipso facto* predominantly Catholic (*Delany*), 4288.

Financial Objection (*Synnott*), 1661.

Opportunity for—Excellent teaching Staffs with very few pupils at Cork, Galway, etc. Need for Colleges of Residence (*Archdall*), 2399, 2401.

Privilege denied to Irish Catholics but granted to particular form of Presbyterianism in Scotland—Test imposed on Professors in the 4 Scotch Universities (*Delany*), 4288-90.

Robertson Commission, Solution practically ruled out by (*Synnott*), 1661.

Subjects taught—To be left to the authority of the University (*Bernard*), 417-8.

University Board, Establishment for a limited period proposed, to see that standards were properly maintained, etc. (*Delany*), 4496-8.

refer also to title SEPARATE COLLEGE OR UNIVERSITY.

SETTLEMENT OF UNIVERSITY EDUCATION IN IRELAND:

No solution would settle the whole question, Opinion of Trinity College men (*Trill*), 45.

Plea for (*Madden*), 2548; (*Windle*), 3731.

Advantage of a Satisfactory Settlement to every person who had to live in Ireland (*A. F. Dixon*), 1964.

see also title SINGLE UNIVERSITY—WIDENING.

SINGLE UNIVERSITY, WITH TRINITY COLLEGE AS SOLE COLLEGE

Bonn University Analogy—Matter viewed abstractly with regard to Trinity College in relation to the Catholics—Fallacy of the Academic Mind (*Magennis*), 2960-3.

Catholic Attitude (*Magennis*), 2957.

Bishops, Attitude of—Question how far Bishops would approve Catholic Laymen's Committee's Proposals (*Synnott*), 1511, 1514-22, 1535-6, 1658, 1660.

Objections to Mixed Education in a College, but not in a University—Witness did not understand Bishops' position (*Synnott*), 1564-8.

Prospects of securing Bishops' Approval, Question of (*Fottrell*), 1726-8, 1734-6.

Refusal to accept any Scheme involving Mixed Education in Trinity College, Dublin (*Delany*), 4258; (*Dunraven*), 4552 (p. 287).

Declaration of July, 1906 (*Synnott*), 1511, 1707; (*Fottrell*), 1725.

Toleration of mixed system where satisfactory safeguards existed for faith and morals of Catholic students—Reorganised Trinity College would come under that description, and could therefore be tolerated (*Fottrell*), 1731.

Historical Review (*Synnott*), 1530-43, 1648-50.

Irish Ecclesiastical Record of Oct., 1906—Article by the Maynooth Professor of Theology (*Synnott*), 1523-4, 1527.

Laiety, Attitude of (*Synnott*), 1705-6; (*Magennis*), 2958-9, 3115-19.

Catholic Laymen's Committee's Proposals—Conditions on which Single University Scheme would be accepted (*Synnott*), 1501-2, 1506, 1569-70.

Action of Commission in the event of Scheme failing to secure Catholic Bishops' approval—If Commission thought it the best scheme they should recommend it (*Fottrell*), 1737.

Best solution that had been put forward, affording best chance of a practical and workable solution (*Fottrell*), 1732.

Conscience Clause as in Oxford and Cambridge Act of 1871 required—College Statute against Blasphemy not sufficiently Specific (*Synnott*), 1541 (p. 89).

Divinity School—Attaching Catholic School to separate house of Residence outside College proper, proposed (*Synnott*), 1545.

Fees, Reduction of, would have to be considered (*Synnott*), 1541 (p. 89).

Fellowship System, new mode of Election, proposed (*Synnott*), 1690-1, 1693-4.

Governing Body, Representation on (*Synnott*), 1501, 1541 (p. 89).

Collegiate as distinct from University Governing Body, Representation on desirable (*Synnott*), 1617-9.

Impracticable Scheme, &c. (*D. F. Browne*), 4966.

Mixed Education a part of Scheme as acceptable to Committee (*Synnott*), 1506, 1508-9, 1541-3.

Professors—

Declaration should be imposed on Professors in regard to religious question as at Queen's Colleges (*Synnott*), 1541 (pp. 88-9).

Dual Professorships on denominational basis in Mental and Moral Science and History, Establishment of (*Synnott*), 1502, 1504.

Appointment Difficulty (*Gray*), 3968-9.

Catholics had not hitherto objected to the course in Ethics and Metaphysics—Distinguished Roman Catholics in lists of Senior Moderators and Gold Medallists from 1840-50 (*Gray*), 3970-2.

SINGLE UNIVERSITY, WITH TRINITY COLLEGE AS SOLE COLLEGE—continued:

Catholic Laymen's Committee's Proposals, &c.—continued:

Professors—continued:

Dual Professorships, etc.—continued.

Commonsense Concession would be to make History, Ethics and Metaphysics optional in the Senior Sophister year, leaving teaching on purely Roman Catholic lines to private enterprise (*Gray*), 3969.

Demand based on ground that at present Professional Chairs and Courses were essentially Protestant—They were unsectarian, and only Protestant in that they were not essentially Roman Catholic (*Gray*), 3969.

Destruction of full liberty of teaching involved (*Gray*), 3969.

Other subjects, Question of necessity of dual Professorships for (*Synnott*), 1503-4; (*Gray*), 3969.

Protestant Religious Services or Ceremonies, Official Use of—Statute, Custom, &c. prescribing use should be repealed (*Synnott*), 1541 (p. 89).

Reform proposed would necessitate other Reforms suggested from within Trinity College, Election to Fellowships, &c. (*Synnott*), 1688-9.

Residential Accommodation—

Provision should be made for new Students and accommodation should be considered in relation to Medical School's proximity to Hospitals (*Synnott*), 1541 (p. 89).

Separate Houses of Residence for ecclesiastical students proposed (*Synnott*), 1545.

Constitution should be as it is now—Witness would be prepared to admit schools of other Denominations (*Bernard*), 632-4.

Divinity School of Trinity College should be transferred to control of the Church with its private Endowments, and granted power to confer Theological Degrees (*M'Mordie*), 2595.

Expenditure required under various heads, Commission to report on, proposed (*M'Mordie*), 2595.

Fees difficulty (*Magennis*), 3096.

Grinding system, Objections to (*Magennis*), 3072, 3192-3.

Opinion in favour of—Assured Success v. Doubtful Experiment (*Madden*), 2488; (*Evans*), 5112-3.

Original Purpose and Design of Trinity College—Historical Review of evidence on the point as to whether it was National and intended for all classes of graduates or not (*Synnott*), 1529-30, 1547-55.

Practical Question—Was it possible to so modify Trinity as to meet requirements of all denominations who would resort to it? (*Bernard*), 635.

Any radical change would create two grievances in place of one (*Delany*), 4259-61.

Educational Ideals of Protestants and Catholics fundamentally different (*Magennis*), 3088-9.

If changes could be made making Trinity acceptable to Catholic Hierarchy, the College would become in time predominantly Roman Catholic (*Dunraven*), 4552 (p. 287).

Neither desirable nor possible (*Dunraven*), 4552 (p. 287).

Protestant Prejudice—Catholics should welcome any legitimate method of making their position and tenets better known (*Synnott*), 1543.

Provostship of Trinity should remain open without Test (*Trail*), 2416.

Science, Encouragement required for—Provision that should be made, &c. (*M'Mordie*), 2595.

SINGLE UNIVERSITY, WITH TRINITY COLLEGE AS SOLE COLLEGE—continued.

Second College in Dublin University, Merits of Scheme as compared with Single College University Scheme.

Catholic Laymen's Committee's Attitude as between the two Schemes—Benevolent neutrality with leaning towards whichever Scheme should prove attainable (*Synnott*), 1530, 1560-2, 1579-81, 1610-2, 1668-71, 1716.

Duplication or Triplication of Endowments for higher secular teaching involved in Second College Scheme—Probable effect on Attitude of Government of the day (*Synnott*), 1541 (p. 89).

Not much difference if there was to be common Equipment and common Professoriate (*Synnott*), 1610-3.

Objections to College for Catholics in Royal University applied equally to similarly constructed College in University of Dublin (*Synnott*), 1543.

Political and Social Grounds, Demands for Second College based on (*Synnott*), 1543.

Possibilities of Attainment, Friction likely to result, etc. (*Synnott*), 1541 (p. 88).

Religious Atmosphere Question—Elective Academic Government with no tests for Students or Professors would produce much the same result in either case (*Synnott*), 1541 (p. 89).

Second College was the next best thing if Reconstruction of Trinity proved impracticable and would be accepted as such by Catholic Laymen (*Synnott*), 1579-81.

Staff Scheme—Difficulties in the way of obtaining a special denominational Staff (*Synnott*), 1523, 1541 (p. 89).

Tendency of a one-College University to stop short at the College product, i.e., the graduate, Question of (*Synnott*), 1695-7.

Teaching Arrangements—Professorial System much the best for Pass Students, Difference in cost for Tutorial teaching should be paid by those taking advantage of it (*M'Mordie*), 2595.

Widening the Constitution of Trinity College, Scheme for—Put forward by certain Junior Fellows and Professors, and accepted by 467 Roman Catholic Laymen (*Trail*), 3.

Advisory Committee, Functions of—Thought advisable that the Hierarchy should decide what its functions were to be (*Culverwell*), 2423.

Attitude of the University represented by the Scheme—Method of appointing a Representative Committee to draw up a Statement of what Trinity College would accept (*Culverwell*), 772.

Bona-fides of promoters of the Scheme, Guarantee of (*Culverwell*), 2423-4.

Recognition of, might make an agreement possible—No desire that Catholics should be a "helpless minority" (*Culverwell*), 2426 (p. 151), 2597.

Catholic Attitude—

Authorities had already rejected the Scheme (*Bernard*), 611.

Concessions insufficient (*Bernard*), 743; (*D. F. Broune*), 5062.

Conditions accepted by four or five hundred Catholics—Contention that Signatures did not represent what they were supposed to represent (*Magennis*), 3122-3.

Lay Attitude (*Culverwell*), 777-9, 2426. Power of the Laity with the Hierarchy (*Culverwell*), 786.

Catholic Bishops' Attitude—

Consent of needed for success of the Scheme—Impossible to have the Advisory Committee without their approval (*Culverwell*), 2422.

Mixed Education proposal, Condemnation of (*Trail*), 3, 34.

Mixed Education not wholly condemned (*Culverwell*), 771.

SINGLE UNIVERSITY, WITH TRINITY COLLEGE AS SOLE COLLEGE—continued:

Widening the Constitution, etc.—*continued*.
Catholic Bishops' Attitude—*continued*.

No pronouncement had been made upon the Scheme at all (*Culverwell*), 773-4, 780.

Statement—

Omission for the first time in a document dealing officially with Mixed Education of the Statement that it was a danger to faith and morals (*Culverwell*), 2424, 2426.

Prepared before the Scheme put forth in Statement III. was published (*Culverwell*), 768, 769A.

Reference to certain movements in Trinity College—Possibility of the Bishops having seen or heard of the Scheme (*Culverwell*), 2425.

Church of Ireland Students, Percentage of—Folly of Alienating their sympathy in order to conciliate those hostile to that Church (*Bernard*), 743.

Colourlessness in Religion, Politics, etc., Question of—

Character of Trinity College and University of Dublin would be completely changed—It would be no longer either Protestant or Unionist, but would represent all shades of thought in Ireland (*Culverwell*), 786.

No danger in Youth, Contrast intensified the perception of their own side (*Culverwell*), 786.

Community of interests secured—the entire Institution must proceed on its way usefully or fail as a whole (*Culverwell*), 788.

Control did not depend upon a certain number of Catholic laymen but upon the Intermediate Schools, and they were controlled by Bishops and Jesuits (*Traill*), 3.

Denominational Atmosphere, Objection to (*M'Mordie*), 2590.

Trinity College had no Protestant atmosphere and there was no intention of giving it a Roman Catholic atmosphere (*Traill*), 3.

Governing Body—

Changes not considered except from the standpoint of how the College could be made more acceptable to Catholics (*Culverwell*), 2436.

Opposition to Scheme (*Traill*), 42-3.

Privilege for Catholics of electing 25 per cent. of members for 25 years.

Effect of Scheme—Within a short time there would be a much larger representation than 25 per cent. (*Culverwell*), 783.

Junior Fellows and Professors had never exercised their power of putting Roman Catholics on the Council (*Gray*), 3938, 3942.

Opinion against (*H. H. Dixon*), 1239.

Possibly better to reduce the number gradually instead of naming a definite 25 years (*Culverwell*), 783.

Privileges once granted could not be withdrawn after five and twenty years (*Bernard*), 611, 738-40.

Representation of 25 per cent. not represented as adequate—Extracts showing desire to widen basis of Catholic Representation (*Culverwell*), 2422.

Twenty Members with the Provost, proposed (*Culverwell*), 784-5.

Guarantee for faith and morals, Witness believed that the scheme satisfied all essential requirements (*Culverwell*), 2422.

Hostels for Roman Catholic Students admissible under the scheme (*Culverwell*), 2422.

Lectures—Free to all, but no University compulsion on Students to go to any special lectures (*Culverwell*), 2423.

Legal Objection—Scheme inconsistent with Fawcett's Act (*Bernard*), 611.

SINGLE UNIVERSITY, WITH TRINITY COLLEGE AS SOLE COLLEGE—continued:

Widening the Constitution, etc.—*continued*.
Legal Objection—*continued*.

Fawcett's Act not carried out yet because every member of the Board was still elected as an Episcopalian (*Culverwell*), 781.

Dual Professors, Appointment of involved a test—Fawcett's Act necessarily violated (*Culverwell*), 781.

Scheme consistent with spirit of the Act although perhaps, inconsistent with its Letter (*Culverwell*), 781-2.

Mixed Education—Scheme was a scheme of Mixed Education (*Culverwell*) 766.

"National" University—Scheme was devised for the express purpose of giving up whatever privileges were possessed above the rest of Ireland (*Culverwell*), 2426 (p. 151).

Need for a University to be in greater touch with the sympathies and with the history of the country than Trinity was at present (*Culverwell*), 2426 (p. 151).

Professorships—Dual Professorships, Scheme satisfied the position in regard to Chairs about which difficulty was likely to arise (*Culverwell*), 2422.

Protestant feeling—Dread of a separation of the University-going classes into two distinct camps, well-being of the country in question (*Culverwell*), 786.

Religious privileges for all denominations (*Culverwell*), 2422, 2423.

Settlement of University Question—

Not a scheme for settling whole question, Simply a proposal to show how Trinity College could be made more useful (*Traill*), 44.

Not likely to be acceptable (*Bernard*), 636; (*Magennis*), 3120.

Possible Settlement—

Appeal for full discussion of the scheme (*Culverwell*), 2426 (p. 151).

Possible settlement as far as it could be settled by means of Trinity College—if it had consent of the Bishops (*Traill*), 39.

Staff of the College, etc., Attitude of (*Traill*), 3, 32, 41, 43.

No Senior Fellows had signed, 7 of the 12 Signatories, practically the most Junior Fellows (*Gray*), 3964.

Professors—Four out of eight Signatories not Graduates of Trinity, the other four professional men whose main business had nothing to do with the University (*Gray*), 3965-8.

Transitional period difficulty (*Bernard*), 636.

Admission on a Governing Body agreed to, of eminent Roman Catholics to tide over interim until entrance of sufficient Roman Catholic Students to secure representation (*Traill*), 3.

Unsatisfactory Scheme (*Bernard*), 740 3. (*D. F. Browne*), 5066.

SIZARSHIPS:

Means of meeting necessity of poor men with brains—Privileges, Extension of Sizarships desirable (*Traill*), 3.

Number of Sizars who had become Fellows of the College in the last sixty years (*Traill*), 3-5.

Qualification for—Lack of sufficient means had to be proved in order to enable a man to compete (*Leech*), 3291.

No proper investigation made (*M'Mordie*), 2582.

Value (*Leech*), 3292 3.

SOCIETIES OF TRINITY COLLEGE:

(*Beare*), 4861-6.

See also names of particular Societies.

SPECIALISTS AND SPECIALISATION:

Difference between a Specialist and a "mere" or "pure" Specialist (*Beare*), 4804, 4900.

Change in direction of Specialisation—Question how far it was now possible to be distinguished in different subjects (*Beare*), 4905-6.

Instances in point—Case of Dr. Salmon, etc. (*Beare*), 4882-4, 4901-4.

STARKIE, DR.:

Classical School of Trinity College, Criticism of—
Repudiation of alleged sympathy with
Dr. Leech's views (*Beare*), 4727.

STATUTES:

Bedell's Statutes—

"Natives," Special Provision for (*Madden*),
2546

Substantially Temple's (*Madden*), 2441.

Complication of Code—Re-codification required
(*Jackson, and Lord Chief Baron*), 1046;
(*Madden*), 2511.

King's Letters, Codification could be done by
(*Madden*), 2512.

Laudian Statutes—

Adaptation of older Statutes which had been
adopted from Trinity College, Cambridge,
or certainly from Cambridge (*Madden*),
2442.

Board had power to make decrees with con-
sent of Visitors (*Madden*), 2442.

Fellows, Division into Senior and Junior
adopted and stereotyped (*Madden*), 2445.

Right of making statutes and appointing Pro-
vost surrendered (*Madden*), 2442.

Visitors, changes made in Board of Visitors
(*Madden*), 2445.

New Code, Question of (*Madden*), 2509.

Practical Working Code starting with Laudian
Statutes (*Madden*), 2510.

Temple's Code—First Complete Code drawn up by
Sir W. Temple (*Madden*), 2441.

STEWART:

Domestic affairs of the College were regulated by
the Chief Steward—Salary, etc. (*Leech*),
3274-7, 3346.

STRAFFORD, LORD:

Interest in Trinity College—Strafford's Reforms
were really in the Interest of the College
at the time (*Madden*), 2442.

STUDENTS:

Age of Entry for Matriculation—Average Age
(*Mahaffy*), 2801.

Classes of Students—Question of *Filius nobilis*
(*Mahaffy*), 2751-3.

Falling off in number frequenting Trinity
College, Explanation (*Gray*), 4120.

Growing tendency in Upper Classes to send
sons elsewhere than to Trinity (*Madden*),
2555, 2556.

Upper Classes in Ireland did not seem to give
their sons a University education, few of
them went either to Trinity or elsewhere
(*Mahaffy*), 2754-5.

External Candidates, Proportion of—Much
smaller number came from England than
formerly—Considerable number came
from the country in Ireland (*Bernard*),
626-7.

Non-Resident Students—

Social Life—Non-Resident Students got a
good deal of College life, Debating
Societies, Clubs, etc. (*Bernard*), 676.

Supervision of—No Supervision, Question of
Attendance at College Chapel Services
(*Bernard*), 674-5.

Number of Students—

Every stratum had been tapped, that it was
possible to tap in present circumstances
(*Mahaffy*), 2756-8, 2774.

Fluctuation—

Explanation (*Mahaffy*), 2781.

Number at present 1,250 and going up
rapidly, as low as 936 at one time
(*Traill*), 202.

War made it impossible to keep Students
(*Gray*), 3911-2.

Increase in number of Students—Failure in
connection with experiment of offer-
ing additional Exhibitions (*Mahaffy*),
2715-21, 2773.

Causes (*Mahaffy*), 2774-8.

Total Number (*Mahaffy*), 2668-72, 2780.

Total Number on May 1st—Number of each
Religious denomination (*Traill*), 200.

Number of Students in the separate Faculties—
Return to be obtained (*Kelleher*), 1893.

Poor Students—Help given in Trinity in ways
unknown to outside Public, every Tutor
entitled to remit Tutorial fees to four per
cent. of his pupils (*Gray*), 4062.

STUDIES, BOARD OF:

See FACULTIES.

SUPERVISING BODY TO ENSURE MAINTENANCE OF PROPER
STANDARD IN TEACHING INSTITUTIONS:

No objection (*Delany*), 4499.

SURGEONS, COLLEGE OF:

Courses recognised (*A. F. Dixon*), 1816.

SYNNOTT, MR. N. J.—Representative of Committee of
Irish Roman Catholic Laymen.

Action exceeding jurisdiction (*Browne*), 4963-5.
Evidence, 1497-716.

T.

TABLETON, DR.—Senior Fellow of Trinity College,
Dublin—Bursar.

Evidence, 334-52, 502-50.

TEACHERS:

Appointment of Catholic Teachers—Difficulty of
giving effect to Resolutions of 1903 with-
out consent and assistance of Roman
Catholic Hierarchy (*Traill*), 15-18.

Lack of University Education among Secondary
School Teachers, Teachers in Diocesan
Colleges, etc. (*Magennis*), 3147.

Trinity College, Teachers in—

Incomes—

Too largely dependent on Students' Fees—
Fixed portion too small in pro-
portion to variable part (*A. F.*
Dixon), 1906.

Changes in Curriculum, Introduction
of new courses, etc., rendered
difficult or almost impossible
(*A. F. Dixon*), 1906.

Refer also to titles MEDICAL SCHOOL, PRO-
FESSORS AND TUTORS.

Objections to any distinction between Univer-
sity and College Teachers—All were both
University and College Teachers (*Leech*),
3312.

Refer also to titles FELLOWS, PROFESSORS,
AND TUTORS.

TEACHING PROVIDED BY TRINITY COLLEGE:

College teaching in addition to formal lectures
(*Mahaffy*), 2686-8.

Size of Classes, Indifferent teaching sometimes
arising from (*Leech*), 3237, 3302-3, 3347.

Division of Classes according to ability—
Very recent reform (*Leech*), 3348-9.

Sufficient for a well-prepared Passman and theo-
retically sufficient for Honour Students
(*Mahaffy*), 2693-6.

TEMPLE, SIR W.:

First Complete Code of Statutes of Trinity College
drawn up by (*Madden*), 2441.

TERMS OF REFERENCE TO COMMISSION:

Robertson Commission, Matters taken before—
Commission required not to go into such
matters (*Chairman*), 1488, 1494.

Schemes outside Trinity College—Commission
might say they considered some one
Scheme better than dealing with Trinity
College, but they could not consider any
such Scheme in detail (*Chairman*), 1282.

Solutions of the Education Question could only
be discussed as affecting Trinity College
(*Chairman*), 1492-3.

THEOLOGICAL COLLEGES:

Nature of Instruction given, Extent of Arts
teaching, etc. (*FitzGibbon*), 2259-60.

THEOLOGICAL FACULTY IN TRINITY COLLEGE:

Refer to title DIVINITY SCHOOL.

THOMPSON, DR.—King's Professor of Institutes of
Medicine.

Evidence, 2169-245.

THRIFT, MR.—Erasmus Smith's Professor Natural
and Experimental Philosophy.

Evidence, 1198-1209, 1223-4, 1226-32, 1234, 1257-
62, 1262-7, 1268-70, 1271-2, 1274, 1276.

TRAILL, DR.—Provost of Trinity College.
Evidence, 1-327, 2416-22.

TRINITY COLLEGE, CAMBRIDGE:

Close connection with Trinity College, Dublin
(Madden), 2508.
Fellows, Election of—Practice of taking external
opinions (Jackson), 1109.

TRINITY COLLEGE, DUBLIN:

Devoting itself too much to Professional Studies
rather than Arts—Miss White's State-
ment (Traill), 313.

Original Constitution—Autonomous College (Mad-
den), 2440.

University and College, Relations between—
Buildings, No University Buildings (Ber-
nard), 501-2.

Capture of the University by the College,
Question of (Bernard), 403-4.

Closeness of the Connection—

Called the "University of Trinity Col-
lege" in the Act of Union (Leech),
3313.

Union so close that if they were separa-
ted, the names might be retained,
but the reality would cease to exist
(Culverwell), 764 (p. 45).

Corporation—The University had never been
incorporated (Madden), 2450, 2454;
(Gray), 3920, 3922.

Burning Questions arising in other Uni-
versities out of relations of Colleges
to University, etc., had no existence
in Dublin (Gray), 3922.

Intention of Founders of Trinity College,
Question of—Meaning of *Collegium*
Mater Universitatis (Gray), 4063.

Money left to Corporation of the
University held to be left to Cor-
poration of Trinity College (Mad-
den), 2454.

Only University in the Kingdom not
Incorporated (Gray), 3922.

Robertson Commission Report, Extract
from (Madden), 2486.

Governing Body for the University as distinct
from the College, question of—No
advantage in establishing separate
Governing Body—Dual Machinery
extremely cumbersome (Bernard), 643.

No difference—Merely different aspects of the
same institution (Bernard), 496;
(Delany), 4501-2.

Mahaffy's, Dr., View (Madden), 2450,
2454.

Phrases Trinity College and University
of Dublin used as indicating the same
entity (Bernard), 401, 437.

Robertson Commission Report, Extract
from (Madden), 2486.

Professors and Fellows, Powers and Duties of
—Was any distinction desirable between
their duties and powers in respect of
College and University matters (Joly),
881-2.

University College, Recognition as by Charter of
James I., 1613 (Madden), 2441.

Work of—Catholic Opinion, the work was admir-
able for those who took advantage of it
(Browne), 4978A.

Refer also to names of Schemes—DUNRAVEN
SCHEME, SINGLE UNIVERSITY, etc.

TRINITY HALL:

Restoration to Trinity College question—Correc-
tion of Statement xix. of Appendix to
First Report (Thompson), 2241-5.

TUTORS AND TUTORIAL SYSTEM:

Abolition of, proposed (Leech), 3314-22.

Choice of, Tutor—Undergraduate was free to
choose (Mahaffy), 2678-9.

Division of Tutors into three Classes (Traill),
242.

Word Tutor meant not only the man whose
income came out of Tutorial Funds, but
also the man who had charge of pupils
(Tarleton), 511.

Doing very good work, but entailed a large ex-
pense on Fellowships (Traill), 119-22.

TUTORS AND TUTORIAL SYSTEM—continued.

Functions of the Tutor—

Director of Studies, but not a Class-taker
(Mahaffy), 2684-5.

Lecturer always—Required to Lecture for at
least two hours a day in term time
(Mahaffy), 2683.

Lectures supplemented by written work
(Mahaffy), 2703-4.

Number of Lectures per day, Labour involved,
&c. (Gwynn), 1159-61.

Two Lectures a day expected from each Tutor
(Mahaffy), 2698.

Incomes—

Effect of Number of Pupils on—The largest
additional sum was £120 (Mahaffy),
2680.

Loss of Income in some cases by falling
off in number of students during last
three years (Traill), 249-50.

Fellows who have pupils—£800 a year, some
of them more (Traill), 246.

Made up of a number of other things besides
Tutorial Fees (Traill), 247.

Means of Estimating Share of Tutorial Fees
accruing to any particular Tutor (Traill),
261.

Necessary for a Fellow to be a Tutor in order
to make a living (Gwynn), 1158.

Not a very large remuneration considering the
class of men (Traill), 248, 251.

Tutorial part of the Income was placed op-
posite the name of each Junior Fellow,
but did not appear in the Bursar's Ac-
count (Traill), 259-60.

Lectures.

Improvement of Lectures by making Office of
Tutor elective, Dr. Bernard's proposal—
Dr. Bernard could have brought his pro-
posal before the Council of the Board
but had not done so (Gray), 4009.

Number of Students in Classes (Mahaffy),
2701.

One an Honours Lecture, the other a Pass
Lecture (Mahaffy), 2699, 2742-3.

Neither Lecture was formal, they were
Catechetical (Mahaffy), 2700, 2702.

Limit to number of Pupils—Varied in each year,
total number would go up to more than
100 (Kelleher), 2680; (Mahaffy), 2681-2.

Number of Fellows habitually acting as Tutors
(Mahaffy), 2676-7.

All Junior Fellows not Professors were Tutors.
(Mahaffy), 2673-5.

No Tutors at present who were not Fellows.
(Traill), 162.

Objections to present System (Bernard), 592.

Opinion in favour of System (Rolleston), 3401.

Provisional Fellows—Bulk of the Tutorial work to
be done by proposed (Bernard), 593.

Reduction in number of Tutor Fellows taking
charge of pupils from 14 to 5—More time
for teaching or special Research (Traill),
152 (p. 11), 245, 261-2; (Tarleton), 510.

All Fellows not suitable for taking charge of
Pupils—Opportunity to select the best
five (Traill), 244-5.

Release from Tutorial Duties in case of dis-
tinguished men desiring to do Research.
Work (Joly), 1217-8, 1221-2.

Senior Tutors, Position of with regard to Honour
Lectures (Mahaffy), 2746-50, 2782-3.

Social Relations with Pupils (Mahaffy), 2690.

Statement on Tutor System to be prepared for the
Commission (Gwynn), 1192-6.

Tarleton's, Dr., Scheme (Tarleton), 503.

Time occupied by Tutorial Work—Two or three
hours a day (Traill), 261.

TYPE OF UNIVERSITY OR COLLEGE—PRESENT NEEDS OF
IRELAND:

Arts University, an Institution of which May-
nooth would be the Divinity School (Fitz-
Gibbon), 2336.

Modern Type of University where men could get
professional training, and Fees would be
lower than at Trinity (Bernard), 362,
407, 460, 477-8, 747-8; (Madden), 2548,
2554; (Magennis), 3096, 3100; (Delany),
4383.

TYPE OF UNIVERSITY OR COLLEGE—PRESENT NEEDS OF IRELAND—*continued*:Modern Type, &c.—*continued*:

- Catholic Bishops, attitude of (*Bernard*), 364-6.
- Catholics—Some would go to Trinity College, but the bulk of them would go to some other Institution (*Bernard*), 749-50.
- Competition—Effect on Social life of Country (*Bernard*), 751.
- Expenditure, Method of should not be prescribed (*Bernard*), 476.
- Older Studies included, but would not take the same position as in Dublin University (*Bernard*), 369-70.
- Protestants not excluded, but number of Protestants of type mentioned was much less than number of Catholics (*Bernard*), 363, 368.
- Students—Classes whom it would be advantageous to bring into the new institution (*Bernard*), 491-5.
- Trinity College—No gain in prestige by being associated with a new and untried Institution (*Bernard*), 462.
- Scale upon which provision should be made for Catholic University Education.
- Amount necessary—Cost of a Modern Battleship would be sufficient (*Bernard*), 474.
- Liberal Scale—Objections to system of counting heads, Three-fourths of the Irish people probably were Roman Catholics, but not three-fourths of the University-going Population (*Bernard*), 472-3.
- Trinity College and Dublin University—
- Ancient University which had kept pace with the times (*Beare*), 4879.
- Contact between University and outside World, Advantages of—Proposal to increase contact by means of University Lectures (*Madden*), 2551-2.
- Education given same type as that given at Oxford and Cambridge (*Madden*), 2555-6, 2558.
- Failure of from a national standpoint (*Magennis*), 2939.
- Agriculture, School of, Complaint of insufficient provision and lack of interest (*Magennis*), 2943-50.
- Economic and Social Studies, no provision for (*Magennis*), 2942.
- Education, School of—In its Infancy—Backwardness of Education in Ireland owing to lack of University Provision (*Magennis*), 2951-3.
- Mediæval—No account taken of the newer developments of thought, &c. (*Magennis*), 3109-10.
- Professional Schools, Provision for—School of Agriculture Established, &c. (*Bernard*), 461.

U.

UNIVERSITY COLLEGE, DUBLIN:

- Bringing over Staff and Students in event of re-organisation of Trinity College, proposed (*Synnott*), 1541 (p. 89).
- Commission had nothing to do with University College directly (*Chairman*), 4199.
- Curriculum—Lack of freedom to select own Courses—Objections to Senate System of the Royal University (*Magennis*), 2961-2, 3003.
- "Episcopal Domination" alleged—Bishops had never interfered in any way, and were content to have two priests and two bishops only on a Governing Body of twenty-four (*Delany*), 4281-2, 4493.
- Existence since time of Cardinal Newman, now known as University College, formerly called the Catholic University (*Magennis*), 2970-1, 3159.
- Fees charged (*Delany*), 4411.
- German Universities frequented by Students (*Delany*), 4516.
- Limitation of Thought and Narrowness of teaching charge, Reply to (*Delany*), 4493-4.

UNIVERSITY COLLEGE, DUBLIN—*continued*:

- Mixing of Students—Percentage of Non-Catholics (*Synnott*), 1541 (p. 89); (*Delany*), 4513.
- Attracted by lower Fees and greater elasticity of Scheme (*Delany*), 4514-5.
- Nucleus of an institution which it would be possible to increase and develop (*Magennis*), 2969, 2977.
- Additional Endowments, Local habitation and widened Constitution, proposed—Compatible with any of the three proposed solutions of the University Question (*Magennis*), 2978-9.
- Autonomy preferred—
- So long as Queen's College, Belfast (practically a Presbyterian Institution) was a constituent member of the Royal University, not possible to have the same advantages as might be got in Dublin University (*Magennis*), 2982.
- University College hampered by the Senate dictating courses, prescribing Books, etc. (*Magennis*), 2981-2, 3003.
- Royal University, connection with—
- Fellowships of the Royal University held by Professors in the College and only so long as they were Professors (*Magennis*), 2973-4.
- So close that the Royal University was really a Teaching Body as regarded University College (*Magennis*), 2972.
- Staff—
- Number of Professors (*Magennis*), 2967-8; (*Delany*), 4252-3.
- Philosophy, Professors of, three in number, subject ranked next to Theology in Catholic eyes (*Magennis*), 2954.
- Professors were Fellows of the Royal University mostly and receiving salaries as such (*Magennis*), 2967-8.
- Quite as good in Mathematics, Science, etc., as any College anywhere (*Magennis*), 2963-4.
- Religion of Professors—Preponderance of Roman Catholics, but there had been non-Catholics among them from the beginning (*Delany*), 4254-5.
- Episcopate, Attitude of—Predominance of Roman Catholics required but not exclusion of non-Catholics (*Delany*), 4256-7.
- Sources of Supply—Sufficient number of Graduates already trained (*Magennis*), 3112-4.
- Students, Number of (*Magennis*), 2965.
- Restricted by lack of accommodation (*Delany*), 4475, 4478.
- Women, Position of—Excluded from certain lectures but allowed to go in for examinations and win degrees (*O'Farrelly*), 4214, 4228, 4231, 4233.

UNIVERSITY COMMISSION OF 1851:

Reference to (*Joly*), 944.

V.

VICE-CHANCELLOR:

- Ecclesiastical Vice-Chancellors—Early Ordinance under which Vice-Chancellor could fine Professor of Divinity for neglect of duties (*Madden*), 2467.
- Powers of—Veto on degrees (*Madden*), 2451.

VICE-PROVOST:

- Expense to Trinity College if he had been retired at sixty-five (*Trill*), 152 (p. 10).
- Sinecure Office (*Trill*), 152 (p. 10), 194; (*Leech*), 3212 (p. 198).

VICTORIA COLLEGE, BELFAST:

- Request for Recognition as College under the University of Dublin. (*Miss Gwynn*), 2086.

VICTORIA UNIVERSITY:

- Colleges of former University, Existing connection between—Text of Victoria Clause (*Windle*), 3727.
- Instance of Centrifugal tendency of a Federal University (*Windle*), 3727; (*Rücker*), 4592.

VISITORS, BOARD OF:

Original Constitution of Board of Visitors—
Changes made by Laudian Statutes
(*Madden*), 2445..

W.

WAR:

Effect on number of Entrances at Trinity College
(*Gray*), 3911-2.

WELSH UNIVERSITY:

Degree in Theology, Offer to confer (*MacDermott*), 1315.

Federal University—Successful only to a limited
extent (*Hamilton*), 3615; (*Windle*), 3727.

WHITE, Miss H. M.—Principal of Alexandra College,
Dublin:—

Evidence, 4148-98.

WHITTAKER, Dr.—Royal Astronomer of Ireland, and
Andrews Professor of Astronomy:

Evidence, 1241-56, 1262.

WINDLE, Dr.—President of Queen's College, Cork:
Evidence, 3725-95.

WOMEN GRADUATES' ASSOCIATION:

Work of (*Miss Gwynn*), 2081-2.

WOMEN STUDENTS:

Admission to Trinity College—

Arrangements entirely satisfactory (*Hanan*),
4215, 4241.

Discussion on the matter for 20 years—Final
Decision in favour of Admission (*Traill*),
256.

Existing system—Requirement of Testi-
monials and Age Limit, Nothing more
(*Bernard*), 735-7.

Free Admission to Lectures given to men,
General desire for (*Miss Gwynn*), 2083,
2093.

Opinion in favour of (*Madden*), 2477.

Further opening of Classes so that Women
not wishing to go in for a Degree might
attend Classes on Subjects which
interested them, proposed—Doubtful ex-
periment (*Miss Gwynn*), 2103-5.

Opinion in favour of (*Bernard*), 599.

Women's School Association of Ireland
(afterwards Women Graduates' Associa-
tion), Work of (*Miss Gwynn*), 2081-2.

Age Limit, proposed (*Bernard*), 652, 655.

Eighteen

General Rule fixing limit at 18 with ex-
ception in favour of ladies above
17 who had passed the Senior
Grade in the preceding year, pro-
posed (*Miss Gwynn*), 2087-92, 2129.

Hard and Fast Rule, Objection to—Hard-
ship to exceptionally good Students
(*Miss Gwynn*), 2087.

Opinion in favour of (*Bernard*), 655-6;
(*Miss Gwynn*), 2070, 2144.

Entrance Prizes, Age limit for, no necessity
for a girl to come in early (*Miss
Gwynn*), 2135.

Newnham, Regulation at (*Miss Gwynn*),
2132-4.

Opinion in favour of a limit (*Bernard*), 594,
598 (*Madden*), 2477.

Seventeen—

Hard and Fast Rule that no woman stu-
dent should come into residence under
17—Opinion in favour of (*Miss
Gwynn*), 2124-9.

Opinion in favour of allowing a girl of
17 to pass Entrance Examination if
she could. She would be nearly 18
before beginning to attend Lectures
(*Miss Gwynn*), 2071-2.

Standard of Entrance Examination, Effect on
age of Candidates coming up (*Miss
Gwynn*), 2143.

WOMEN STUDENTS—continued:

Age limit, proposed—continued.

Tendency at Trinity to bring Students as
young as possible (*White*), 4184.

Witness had not seen any mischief aris-
ing from it (*White*), 4185.

Alexandra College, *see* that title.

Association with Male Students without restric-
tion—

American Conditions, Comparison with (*Miss
Gwynn*), 2165.

Mixed Classes in Chicago University—
Recent change in Regulations made
in accordance with Founder's wishes
(*O'Farrelly*), 4249.

Difficulties arising from "Co-education"—
No serious difficulties, the men had be-
haved very well (*Miss Gwynn*), 2130,
2159-60.

Effect of Admission of Women on Men's work
(*Miss Gwynn*), 2131.

Objections (*Bernard*), 594, 598; (*White*),
4184.

Separate benches for Laboratory Work, in
ordinary Arts course they went as they
pleased (*Miss Gwynn*), 2163-4.

Change in Academical opinion in Ireland since
1894 (*Madden*), 2476.

Class of Work done by Women—

Degree or University Examination aimed at
by all Women (*Miss Gwynn*), 2101-2.

Honours Courses taken by almost all women
Students (*Miss Gwynn*), 2076, 2145-7,
2161-2; (*Hanan*), 4249.

Success in Examinations—Number of Honour
Degrees taken by Women (*Miss Gwynn*),
2106.

Collegiate Life, Lack of (*Bernard*), 594.

Provost's House and Garden, Handing over
for the use of Women Students, proposed
(*Leech*), 3239-42, 3306.

Combination, Possibility of between the various
places devoted to Women's Education—
Difficulties of Distance and Denomina-
tional difficulties (*Bernard*), 614-5.

Exhibitions, *see* sub-heading Scholarships and
Exhibitions.

Facilities for University Education in Ireland
compared with those in England, Scot-
land and Wales—Witness's Statement too
general but true in the main (*O'Farrelly*),
4208-13.

Fellowships, Permission to stand for—Not de-
sirable under present conditions (*Miss
Gwynn*), 2106.

Honour Students, Provision for (*Traill*), 313.

Medical Students—

Attendance at Lectures on same conditions as
the men, all Lectures open to Women
(*Miss Gwynn*), 2080, 2156, 2158.

Physiology and Anatomy, Separate work in
—Separate dissecting room, etc.
(*Miss Gwynn*), 2111, 2157.

Number of Women Students, Number attending
Lectures (*Miss Gwynn*), 2076-80.

Roman Catholic Students, Number of—
None from St. Mary's (*Miss Gwynn*),
2168.

Object in demanding University Education—
First thought should be development of
the Individual, and foundation of
Character, not equipment for earning
a livelihood (*O'Farrelly*), 4234.

Order in which Universities had admitted Women
(*Madden*), 2477.

Trinity College the first of the three old
Universities of the United Kingdom to
admit Women to degrees (*Madden*), 2448.

Oxford and Cambridge. Women Students educated
at—Resolution that such women should
be treated up to Michaelmas Term, 1907,
as if they had the degrees they had earned
in those Universities (*Madden*), 2482.

Fees, Sum received in—Substantial balance
available on which Women had a special
claim (*Madden*), 2482-3.

Number of Women admitted to quasi *ad
eundem* degrees (*Madden*), 2482.

Previous Preparation of Students, Ignorance of
Latin in some cases alleged—Correction
(*Miss Gwynn*), 2097-100.

WOMEN STUDENTS—continued.

- Provision for Women Students at Trinity—Miss White's Complaint (*Trail*), 313.
- Recognition of Outside Institutions, Question of—Certain Courses in Alexandra College and other Women's Colleges, Recognition proposed (*Madden*), 2479-82, 2569-71.
- Alternative Scheme merely, not suggested that women students at Trinity should not take courses with men (*Madden*), 2569-71.
- Colleges outside Dublin, Recognition out of the question (*Madden*), 2482.
- Women's College in connection with University of Dublin or Royal University, Recognition of—Robertson Commission suggestion (*Madden*), 2477.
- Registrar—Lady Registrar to some extent responsible for the Women Students (*Bernard*), 594.
- Regulations made in 1903 (*Madden*), 2476.
- Residence Question—
- Girls allowed to live in lodgings with their brothers, alleged—One case where the brother was quite young and delicate (*Hanan*), 4247-8.
- Hostel for Women Students, proposed (*Miss Gwynn*), 2073-4, 2081.
- Alexandra College ought to have share in the management (*Bernard*), 664; (*White*), 4163.
- Class of Girls who would come to Hostels—same as Alexandra College Students (*Miss Gwynn*), 2107-9.
- Demand, Extent of—No great demand probable as long as Trinity allowed Women Students to live in rooms with their brothers (*White*), 4163.
- Opinion in favour of (*Madden*), 2482; (*Hanan*), 4236.
- Outside Trinity College and purely residential, proposed (*Miss Gwynn*), 2166.
- Regulation proposed, that Women Students should live either with their Parents or in a recognised Hostel (*Bernard*), 598.
- Lodgings not satisfactory (*Miss Gwynn*), 2073.
- Majority lived with parents, relations or friends (*Miss Gwynn*), 2073.
- No Hostel or Residence provided (*Bernard*), 594.
- Rooms set apart for Women Students—Reading-room, Cloak-room, &c. (*Bernard*), 653; (*Hanan*), 4237-8.
- Social Life—Nothing in the way of a Club where Women Students could enjoy advantages of College Life in the same way as men (*Bernard*), 654.
- Royal University and Women Students.
- Charter supposed to be open equally to men and women (*O'Farrelly*), 4205.
- Exclusion of Women from certain Lectures in one of the Teaching Colleges of the University (*O'Farrelly*), 4228.
- Graduates, Proportion of Women among (*O'Farrelly*), 4205.

WOMEN STUDENTS—continued.

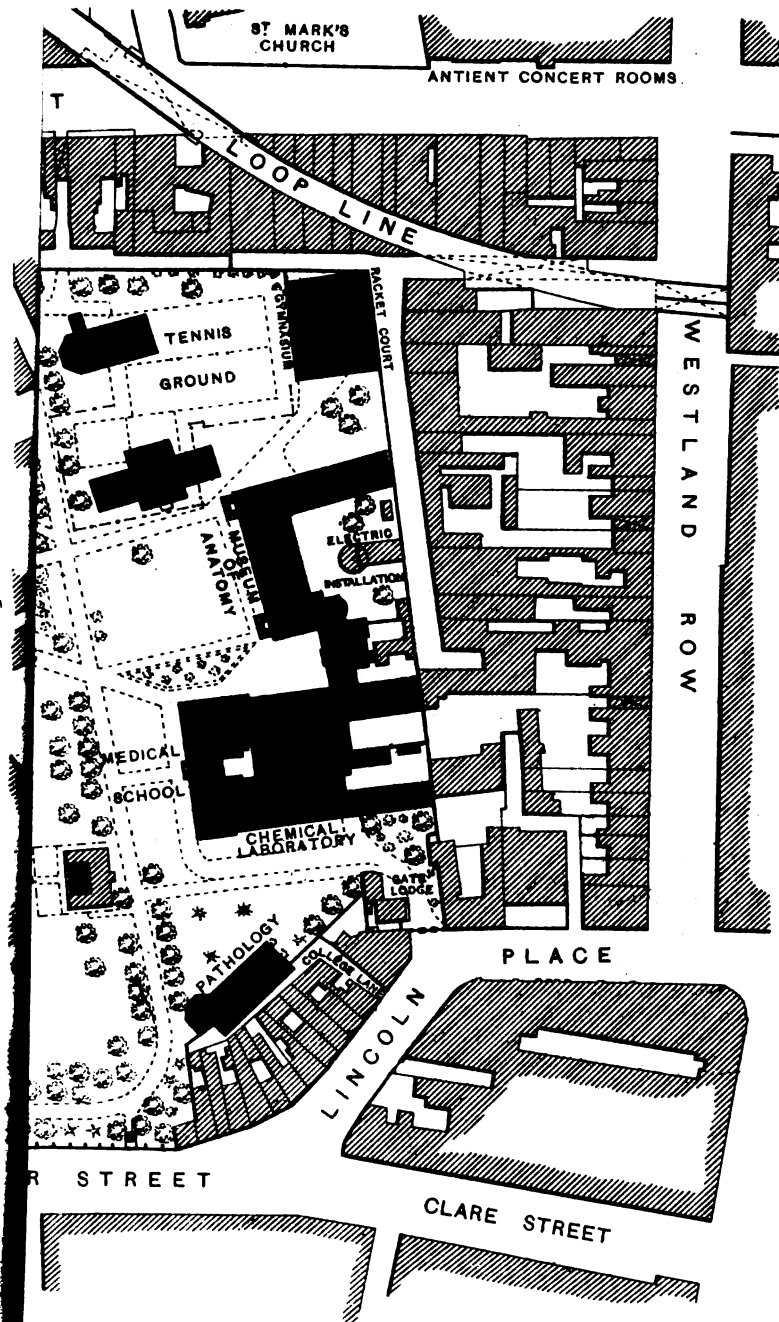
- Royal University Commission—Favourable to claims of Women Students (*O'Farrelly*), 4249.
- Scholarships and Exhibitions.
- Middle Grade Exhibitions—Would be deprived of the privilege of taking up Exhibition if under the proposed Age Limit (*Bernard*), 657-9.
- Nutting Exhibitions invariably went to Senior Grade Students (*Miss Gwynn*), 2136.
- Women were eligible (*Trail*), 326.
- Separate Classes for Women, Question of.
- Honour Classes, Students attending—Different considerations applied. They were comparatively few and all serious Students, and it would be almost impossible to duplicate (*White*), 4190-1.
- Laboratory Work—Bench on one side of the room devoted to Women Students (*Miss Gwynn*), 2122.
- Parents, Class of, desiring separate teaching for their daughters.
- Class had given no evidence of its existence, (*Hanan*), 4222-3.
- Class undoubtedly existed, Letters received from Parents, etc. (*White*), 4155, 4187-9.
- Provision in Trinity College to meet wishes of such Parents (*Miss Gwynn*), 2111, 2122, 2157.
- Further Provision, Question of (*Miss Gwynn*), 2114-5, 2117-21; (*Madden*), 2477; (*White*), 4156-8.
- Witness had not come in contact with such parents possibly owing to her position (*Miss Gwynn*), 2110, 2112, 2116.
- Pass Classes—Rather absurd since Honours Lectures had to be taken with the men (*Miss Gwynn*), 2094-6.
- Principle practically carried out in Freshman years and as far as possible in the Senior Freshman (*Hanan*), 4243.
- Size of Classes caused a large amount of the Teaching to be indifferent at present (*Leech*), 3237, 3302-3, 3347.
- Teaching Profession—Large proportion of Women Students qualifying for (*Bernard*), 660-1.
- Pass Degree would not give all the necessary preparation for teaching—Alexandra College might be able to make better arrangements if given a free hand (*Bernard*), 662-3.
- University College, Dublin, position at—(*O'Farrelly*), 4214, 4228, 4231, 4233.

WOMEN'S SCHOOL ASSOCIATION OF IRELAND:
Work of (*Miss Gwynn*), 2081.

Z.

ZOOLOGY AND BOTANY FOR PASS STUDENTS:
(*A. F. Diron*), 1868, 1877-8.

06.



BUILDINGS ERECTED FROM 1856 TO 1880.....
 1881 TO 1906.....

